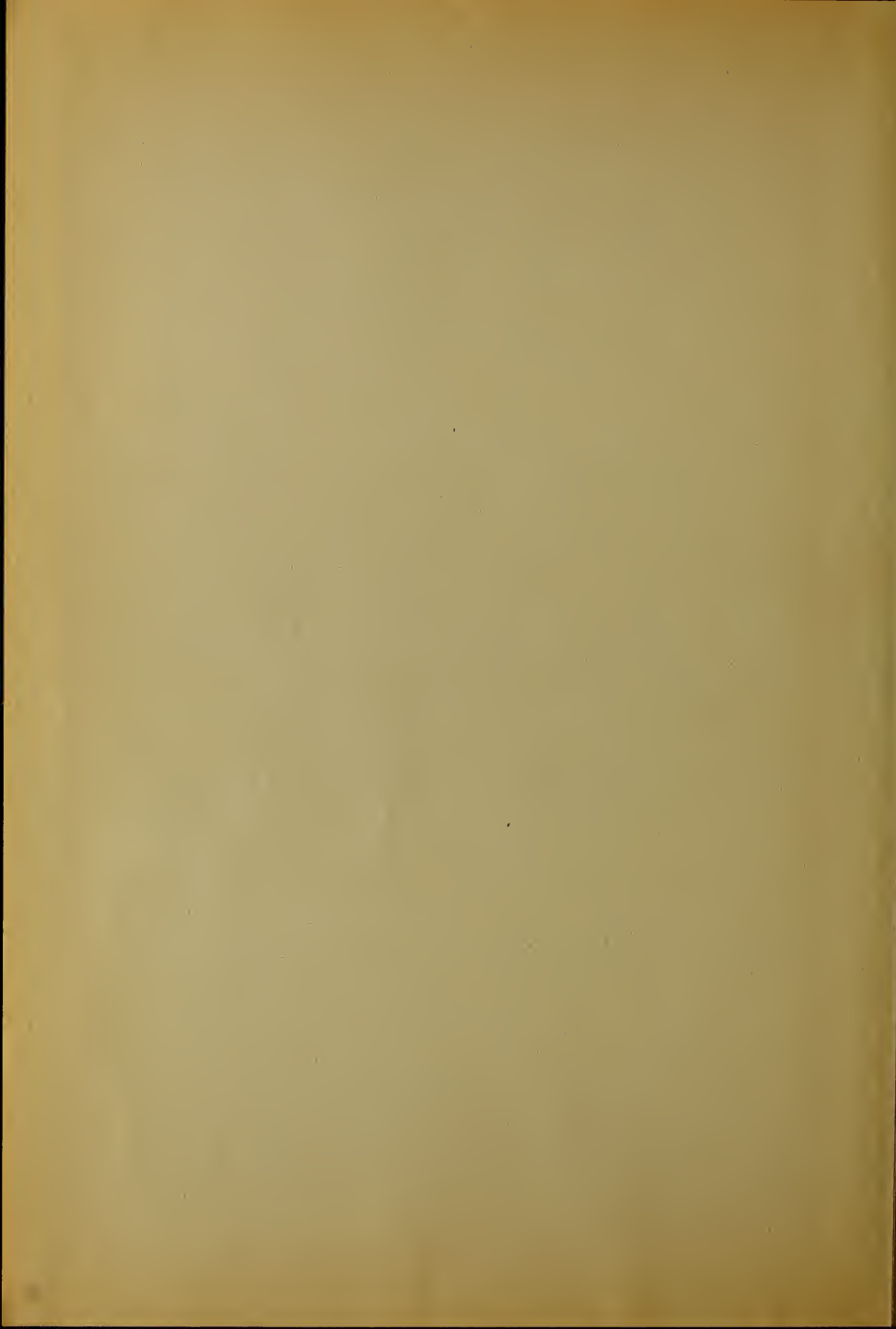


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"Grace and Truth"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND
WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



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Clifton L. Fowler
Editor

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Sun—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
11 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unconverted men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Living Word

AS MANY have said, the Word is the expression of the thought. Jesus Christ, as the Word of God, is the expression of the thought of God. Other writers in this issue will discuss this proposition from different points of view, but there is one aspect of this truth which is deserving of special emphasis. We refer to its application to the personal lives of God's children.

Jesus Christ is the expression of God's thought concerning the *standing* of His children. What He is, we are in Him. Did He come to fulfil the law? He is also the end of the law for righteousness to everyone that believeth. Did He die for sin and to sin? We, too, are crucified with Christ. Has God raised Him from the dead and exalted Him to His own right hand in heavenly places? So, too, God has raised us up together and made us to sit together in heavenly places in Christ Jesus. Will He come again in glory? When Christ Who is our Life, shall appear, then shall we also appear with Him in glory. How marvelous is the grace which God has manifested toward us in Christ Jesus! "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him Which is the Head of all principality and power" (Col. 2:10).

Our Lord Jesus Christ is also the expression of God's thought for the *state* of His children. He was

the only begotten Son of God; we, too, have become children of God through faith in Him. He was God manifest in the flesh; so we, by faith in the promises of His Word, have become partakers of the divine nature. In Him dwelleth the fulness of the Godhead in bodily parts; so, too, our bodies are the temple of the Holy Spirit, and Christ dwells in our hearts by faith. When He came into the world He said, "Lo, I come to do Thy will, O God!" Herein is exemplified the spirit of obedience which should characterize all of God's children, and herein is suggested His desire that by yielding ourselves to Him we may put to the test what is that good, and acceptable, and perfect will of God. He won an unqualified victory over all the forces of evil; but in so doing He also provided weapons of warfare for us, which are mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ. His life was poured out, an offering and a sacrifice for others; so the Word appeals to us to walk in love as Christ loved us and gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. In dying, He died unto sin once, but He lives forever unto God; wherefore, we are to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. He is now seated at the right hand of God; so we, who are risen with Christ, are to seek those things which are above, where Christ

IN THIS hour of apostasy from the Faith it is our conviction that loyalty to the Living Word will constrain God's people to lend hearty support to a testimony which is loyal to the truth. Such is the testimony of the Denver Bible Institute. Read in D. B. I. Building News, facing page 16, of our need of \$15,000.00 by Christmas to keep D. B. I. out of debt. Clip the coupon. In prayer ask God what He would have you give. Whatsoever He saith unto you, do it!

sitteth on the right hand of God, and to set our affections on things above, not on things on the earth.

What we are by grace in God's thought, and what we may be by His transforming power—in other words what is God's thought for our daily lives—we may learn by considering Jesus Christ, the Living Word of the eternal God.

Words of Encouragement

MANY have been the words of encouragement with which loyal members of the "Grace and Truth" family have accompanied offerings to the Building Fund, and many have been the assurances of a prayerful burden that the \$15,000.00 needed to meet all obligations incurred in the erection of the emergency building may be speedily provided. We will share a few of these letters with "the family."

A Christian woman in Denver writes:

Enclosed please find check for \$5.00 to be used for the Building Fund.

Also please let me know how much more I owe on my last pledge. I think this makes nine dollars in all. I am so anxious to see you all comfortably settled on the Campus, that I intend to pay my pledge as soon as possible, and add more to it if the Lord wills, and He surely does.

Another friend writes from Maryland:

Enclosed you will find one dollar toward your building fund. I realize it is only a drop in the bucket. There are so many I would like to help if I only had the means. You can depend on me for one dollar a month as long as the Lord prospers me.

A dear widow in Michigan exhibits a wonderful spirit of sacrifice:

I have been wanting to send you another small contribution to the Building Fund of D. B. I. I wish it were a large one, but as I am a seventy-three year old widow, with a limited income and no family or relatives in this country—am all alone—I have to live very carefully. But I shall try to send a dollar every month if possible. I am enclosing money order for \$5.00.

May God bless you all.

A missionary in South America says:

Please accept our very sincere thanks for your kindness in again placing our name on the subscription list through which we have the pleasure of receiving month by month your splendid magazine. It is indeed a most helpful and illuminating method, to deal with one specified theme in each number of the magazine. In this way one can read to greater profit and with greater enjoyment than is the case with the usual style of magazine with a miscellaneous collection of articles.

We do praise God for the noble stand taken for the "Truth of the Gospel" and pray that the Lord may greatly encourage you in this splendid testimony which is greatly and urgently needed in these last days.

I have much pleasure in enclosing a small gift toward the erection of the new buildings for the Institute. May God speed the work and grant you the joy of soon being in full possession of suitable buildings for the great work you are doing.

Another offering comes from one of the churches in Ohio where Dean Fowler ministered recently, and with it this letter:

Enclosed please find money order for \$10.00 from the East Side Baptist Missionary Society, as they wish to have a part, if small, in your building.

Many of your old friends in the church spoke of you and your work and pray that you may reach your desired goal.

A doctor in Iowa sends these warm words:

I have watched the growth of the Denver Bible Institute with great interest. Sorry that my financial circumstances have not permitted me to give freely as I would really love to have given the last number of years, but my interest and prayers are with you just the same.

Please find enclosed money order for \$4.00 to be used for the emergency building. I sincerely hope that the Lord will touch the hearts of many of His children to send you the needed amount.

May the Lord bless you and your work abundantly in the future as He has in the past.

This word of cheer comes from a friend in Missouri who has been giving regularly and sacrificially

Enclosed you will please find check for \$10.00 to be used as the Lord directs for the Building Fund.

I do praise the Lord for the testimony going forth from D. B. I., and daily you are brought before the Throne of Grace that our dear Lord may supply all your needs and raise the necessary funds to complete the buildings. He is faithful Who has promised, and we know our Lord shall supply all our needs according to His riches in glory by Christ Jesus.

May the light going forth from D. B. I. shine until the day of our Lord's coming. May the Lord bless you in all your labors for Him in the prayer of your sister in His service.

And in another letter this same friend writes:

You may be sure I am holding you before the Throne of Grace for the supply of this need, also am asking Him to raise up some stewards who can give largely for the erection of these buildings. How I do praise His Name for the wonderful testimony going out from D. B. I. The dear Lord will supply all your needs according to His riches in glory by Christ Jesus our Lord, and He is faithful Who has promised: so we will pray on and trust on, till He come.

And finally in a letter we just received comes this heart-warming testimony:

Each time we receive "Grace and Truth" we are waiting for the news contained in the "Building News." With anxious hearts we wait to see what the Lord has provided each month at D. B. I. We are always happy to know that the Lord is blessing.

Enclosed please find money order for fifty dollars. This comes from the Lord's tenth of my income, and I am sending it to you to use as He leads.

We are also praying that you will be able to erect the new unit by Christmas.

(Continued on page 4)

An Important Letter! Read! Pray! Act!

OFFICE OF THE DEAN
DENVER BIBLE INSTITUTE
DENVER, COLO.

Dec. 15, 1929.

Dear "Grace and Truth" Family:

Another year of service for Him is just closing. It has been a year of seemingly overwhelming problems, but God has matched every problem with a bigger blessing. Without question, the year 1929 has been the greatest year in the history of our beloved school, both from the standpoint of spiritual growth and material increase. Our hearts go out in unstinted praise to our Lord and Saviour Jesus Christ, because it is He and He alone who hath wrought the victory.

During the year just closing, He has enabled us to complete the remodeling of the building which is known as "Torrey Hall" (this structure was on the new campus when we purchased). He has also enabled us to erect the beautiful new building known as "Brookes Hall." But these buildings only partially equipped us for actual school work, so that when opening time came this fall we found ourselves forced to place about half the student body at the old location and the other half at the new. Within a few days the condition was demonstrated to be quite intolerable. When we "inquired of the Lord" as to the next move, it became evident that He was leading to making such addition to the Campus equipment as would permit the transplanting of the entire school to the new location at the earliest possible moment. The thing which astounded us most was that we were being thrust forth into a large expenditure when the school was absolutely without funds. He had never before dealt thus with us. It was indeed a challenge to faith. After further waiting on Him, we decided that we would fully trust Him and go forward at His bidding. The result is that the amount now being expended for materials and contracts is \$15,000.00. We have asked the Lord to send this amount by Christmas day and thus keep D. B. I. out of debt and bring us to the New Year with a clean slate.

We come to you, dear "Grace and Truth" family, because you love the Lord and because you are devoted to His cause at D. B. I., appealing to you to "show the proof of your love" (II Cor. 8:24) by joining with us in prevailing prayer and by giving "as God has prospered" you (I Cor. 16:2) in this hour of crisis.

The mighty confidence which throbs in the heart of every D. B. I. man tonight is based on Phil. 4:19 - "My God shall supply all your need according to His riches in glory by Christ Jesus." We lay our need before you, our earnest family of Christian readers, and trustfully leave the results with God. His faithfulness has never failed. The meeting of this stupendous need will be but another thrilling proof that God hears the cry of His own and answers prayer.

Yours in the Coming One,

Clifton L. Fowler
CLIFTON L. FOWLER

President and Dean.

Words of Encouragement

(Continued from page 2)

We cannot tell you, dear friends, how greatly God has used both your letters and your offerings to encourage our hearts. These are, indeed, days of great testings, but in all of them the hand of God has been marvelously manifest, and in nothing has it been more manifest than in the loyal and warm-hearted support which He has laid upon the hearts of many of the readers of "Grace and Truth." It is evident that the burden rests most heavily upon the hearts of God's poor, for, though undoubtedly sacrificial, the offerings have been small. Join us in prayer that God may greatly multiply the number of those who are able and willing to give, and that He will include in the number some who shall give large gifts to supplement the smaller ones.

Three Kinds of Fundamentalists

EVANGELIST W. E. Pietsch has just closed a most helpful Bible Conference, held in the Denver Bible Institute Auditorium under the joint auspices of the Colorado Fundamentals Association and the Bible Conference Department of the Denver Bible Institute.

Pietsch has a message which warms the heart by the manner in which the Lord Jesus Christ is magnified, and which stirs God's children with its ringing appeal for consistent Christian living. An outstanding characteristic of his work is a greatly needed corrective ministry. He not only warns against the errors of heresy and apostasy, as represented by Modernism, Pentecostalism, and other multifarious "isms" of the day, but he also warns Fundamentalists against their peculiar temptations. While he was in Denver, Pietsch brought a timely message on "Three Kinds of Fundamentalists." Said he:

Fundamentalists have by their actions and public utterances here in America, consciously or unconsciously classified themselves in one of three groups: Pacifist Fundamentalists, Contending Fundamentalists, or Contentious Fundamentalists. I would like to be definitely placed in the second class.

This is a day when we must earnestly contend for the Faith, and with no uncertain sound. Fundamentalism is not merely a high-sounding word and a sound doctrinal statement, but a godly, consistent principle in life—living daily the truth we profess.

Every Contending Fundamentalist should have a heart big enough to take in every child of God and narrow enough to exclude all evil. Many are more loyal to their denomination than they are to Christ.

We have some Contentious Fundamentalists who have always some fault to find with any other Christians who are not in their particular camp, branding as heretics, Modernists, middle-of-the-roads, and other vicious names, those who differ with them.

There are two dangerous extremes to be found among Fundamentalists: the sweet, suave people who are afraid to declare themselves, and the Contentious Fundamentalists. We can earnestly con-

tend for the Faith with no compromise, and yet in the spirit of love and kindness. May God find us faithful at our respective posts until we hear the summons home!

An Honest Modernist

THE unusual and unexpected in church circles took place when Dr. Empringham, National Secretary of the Church Temperance Society of the Episcopal denomination, called at the national headquarters in New York City and urged that he be unfrocked. Mr. Empringham is admittedly a "Modernist," but unlike most "Modernists" is honest enough to openly confess that the church is no place for him. Said he to the Bishop:

I have been a thorn in the side of yourself, and other good men, and I think it would be better for me to resign my Christian communion.

Again this frank "Modernist" says:

More than ever I am convinced that Christianity as interpreted by men of your school is not only a preposterous lie, but an intolerance and a curse to humanity.

A "thorn"—unquestionably and indisputably—a "thorn"—truthfully said. But it is outrageous and atrocious that a theological outlaw and vampire should have been allowed to prey with ecclesiastical sanction upon God's people for fifteen years.

Again this frank "Modernist" says:

There seems no probability of my rejoining the faith in the church creed that I lost years ago. Under the circumstances I can be of no use to the church nor the church to me. I therefore beg that you will take the earliest opportunity of formally and publicly relieving me of the burden of holy orders which I hereby resign and renounce.

We say "Bravo!" Though his denials are shocking blasphemy and his having been so long given recognition as a minister of the Gospel is a gross insult to Christianity, yet he is to be commended for his surprising honesty. Let many other theological Bolsheviks follow suit. They have no rightful place in the church, and both will be better off if they get out.

The Russian Situation

THE awful persecutions which Christians suffered for their faith during the Dark Ages are finding their counterpart in Russia in this generation, where we see gathering the clouds which presage the storm of persecution which will burst on the heads of all who will trust in the Saviour during the coming days of "Great Tribulation."

An eye-witness, quoted in a British contemporary,

(Continued on page 30)

THE WORD IN CREATION

by R. R. BOESE

THE works of the Lord are wonderful and marvelous! They are far beyond man's conception. When once we catch a glimpse of the mighty creative acts which God has performed on our behalf, we can but bow before Him and acknowledge Him as Lord of lords, to Whom belongeth honor and power everlasting.

There are some who fail to recognize God's hand in creation, by saying that all things come by a process of evolution. They seek to rob God of the glory which belongs to Him only and to give it to the creature.

There are those who try to harmonize the theory of evolution with the biblical account of creation. This can never be done, for they are irreconcilable. But, regardless of what man's theories or opinions may be, God's Word is supreme and final, and it reveals that all that is, came into being by the creative power of our Lord Jesus Christ, the Living Word of the eternal God.

All things were made by Him; and without Him was not anything made that was made (John 1:3).

I. ALL THINGS WERE CREATED BY HIM

THE God of the Bible is the only One Who could have performed the mighty act of creation. It was in Him that the thought of creation originated; it was in Him that the work of creation was accomplished.

In Proverbs 8:22-31 the mighty wisdom that planned creation is personified and is represented as saying:

The Lord possessed Me in the beginning of His way, before His works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

When He prepared the heavens, I was there: when He set a compass upon the face of the depth:

When He established the clouds above: when He strengthened the fountains of the deep:

When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:

Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him;

Rejoicing in the habitable part of His earth; and My delights were with the sons of men.

The personification here is more than a figure of speech, for the wisdom of God is a Person—our Lord Jesus Christ.

Christ the power of God, and the wisdom of God (1 Cor. 1:24).

The Lord by wisdom hath founded the earth; by understanding hath He established the heavens (Prov. 3:19).

The Second Person of the Trinity is here referred to in His creative work. This is corroborated by the statement of John 1:1.

In the beginning was the Word, and the Word was with God, and the Word was God.

It must be fully recognized that the Divine Trinity is a unity—one which cannot be broken, and yet distinctly three. But the Trinity works through the Son, Who by His own power brought the universe into being.

All things were created by Him and for Him (Col. 1:16).

By the word of His mouth the planets appeared. In response to His voice myriads upon myriads of stars

THE Scripture says that all things were created by the Word of God. It also says that all things were created by our Lord Jesus Christ. How significant it is, therefore, that His Name should be called "The Word of God." Boese discusses the part which the Living Word holds in God's creation. Let his devotional treatment of his subject lead the soul to new depths of worship and to a renewed life-purpose to do all things to the glory of God.



filled the heavens, and the solar systems began their endless course through space.

Recognizing that our Lord Jesus Christ is the active agent in creation, and remembering that He is called "The Word of God," many statements of the Scripture glow with new light, and we are able to perceive the image of our Lord in places where, before, His presence was unsuspected. For instance, consider the light which these facts shed upon such Scripture as the following:

By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

For He spake, and it was done; He commanded, and it stood fast (Ps. 23:6, 9).

The perfection of creation itself reveals its Maker. There is no accident in all this vast universe. It exhibits one perfect, harmonious plan. From the smallest cell to the most highly organized form of life; from the blade of grass to the gigantic sequoia; from the tiniest snow-flake to the mighty Matterhorn; from the invisible atom to the furthestmost reaches of the firmament; all is perfect and is eloquent in its testimony to the perfection of the Creator.

W. A. Crouch, in his book on "The Preeminence of Jesus Christ," in discussing the wonders of creation, says:

The perfection of the universe consists in the perfection of the original of which it is a copy. The universe is God's "Vetus Testamentum," the witness of "the Ancient of days"—the visible portraiture of Him Who is invisible.

The power that produced, the wisdom that designed, the goodness that tempered, the mystery that pervades, and the beauty that overspreads the face of nature, stamp upon our souls the image of so glorious a personality that we exclaim, "My Lord and my God!"

Loosen from her moorings the imaginative faculty of an archangel, and let it speed through limitless space and ransack creation's utmost bounds for power surpassing, or wisdom excelling, or goodness so matchless, or mystery so deep and wide, or beauty so sweet and fadeless and fair, as dwell in and radiate from the face of Jesus Christ! How fruitless such a search for a perfection not found in Him "in Whom dwells all the fulness of the Godhead bodily!"

Not only is Christ the author of the first creation, but also of the new creation. Even before His earthly creation fell with Adam, God had planned a new creation. It is of the new creation that the Spirit speaks when He says that the believer is,

Born again, not of corruptible seed, but of incorruptible, by the Word of God Which liveth and abideth for ever (I Pet. 1:23).

There can be no doubt that the written Word is also in view here, but just as evidently the Holy Spirit is speaking particularly of the personal ministration of the Living Word, our Lord Jesus Christ. So we see that in the new creation, as in the old, the Second Person is the active agent through Whom the Trinity works. In it His matchless wisdom and perfection are revealed; His grace is magnified; His love is commended. He gave Himself, an offering and a sacrifice, to perfect God's plan of redemption. That plan is a universal plan, reaching to the depths and lifting to the heights, including every nation, kindred, tongue and race. Christ Jesus tasted death for every man!

Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17).

II. ALL THINGS CONSIST BY HIM

THE power of the Lord Jesus Christ was not exhausted in His creative work. When the creation was finished, the creatures needed some one to direct, to protect, and to provide for their every need. According to the Word of God He is the One Who fulfilled this need. Hear what it says:

I have made the earth, and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded.

I have raised him up in righteousness, and I will direct all his ways (Isa. 45:12-13).

Everything lives, and moves, and has its being in the Lord Jesus Christ. His hand guides the planets in their orbits, while at the same time He marks the fall of a single sparrow and clothes the lilies of the field. This is what the Scripture means when it says that God is

(Continued on page 27)

HIS eyes were as a flame of fire, and on His head were many crowns;
and He had a name written that no man knew but He Himself; And
He was clothed with a vesture dipped in blood: and His name is called the
Word of God.

—Rev. 19:12-13

THE WORD MADE FLESH

by E. B. HART

BELIEVE the incarnation of Jesus Christ, in all its related truths, and you have found Christianity's heart, and welcomed the eternal philosophy of heaven among men. Deny the incarnation of Jesus Christ—your faith is no longer Christian, and your philosophy *must* by sad experiment agree with the truth of Scripture, that man cannot "by searching find out God."

God Himself is known not by *discovery*, but through *revelation*. Reason may grasp the laws of God; faith alone can bring to you the God of those laws. Human discovery cannot match its findings with divine revelation, for God is more willing to reveal Himself than men are to seek after Him or receive Him. "Oh

that I knew where I might find Him" is the soul-cry of Job and the despair of men today. "We have found Him" is the exultant paean of John and the glorious message of the incarnation of Jesus Christ, the "Word made flesh." Let us consider then, first,

THE FACT OF THE INCARNATION

GOD has revealed Himself in three different ways: (1) in the world of creation, (2) in the written message of the inspired Scriptures, and (3) in the incarnation of His Son. "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Ps. 19:1-4a). God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1, 2a).

(1) The facts in this created universe testify to the primal and eternal power of a triune Godhead. "The invisible things of Him from the creation of the

THE WORD was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." Hart's helpful discussion deals with the significance of this epochal event, the incarnation of our Lord and Saviour Jesus Christ. It will lead the reader into a deeper appreciation of the infinite wisdom and mercy of God in sending His Son to be our Saviour.

world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1:20a). A God-consciousness, however dim, is the universal experience of man. And yet, the acknowledgment of God's existence and the belief of a life for man beyond this mortal span have by themselves failed to satisfy the heart and mind of man. Dan Crawford, traveling toward the jungles of Africa, deep in meditation, did not speak to his men for half a day, and heard them say to him at noon, "Mwamba (teacher), why are you angry with us?" To which he replied, "I am not angry. Why do you think me so?" "Because you are silent," they rejoined, and before the great missionary

could say more, a dark-skinned lad observed: "That is why we think God is angry with us—He is silent and does not speak to us." Crawford seized the golden opportunity to tell those hungry souls that God has spoken in the written and the Living Word. Yet how true! The revelation of God in creation did not suffice for the needs of man, neither did it satisfy God Himself. Therefore,

(2) God gave the larger revelation of Himself to men in the message of inspiration, the Old Testament Scriptures. "God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets." By a pillar of cloud and fire, by thundering voice at Sinai, by angel visitations, by priest and by prophets, by wind and still small voice in a wilderness to a discouraged servant—"in divers manners" and "at sundry times" did God speak in Old Testament days unto the fathers of Israel. Yet there remained in that age an unsatisfied heart-longing for a continuing Priest, a greater Prophet, and a glory-crowned King of kings. Type and shadow spoke of the Coming One. Every sacrifice seemed transient and prophetic. Every message of prophet had its throbbing expectations. Every reign of king brought disappointment and renewed the



visions of a Kingdom which should never end. The light of this divine revelation in Old Testament Scripture, although clearer than the voices of creation, was nevertheless eclipsed by the darkened heart-cries of a chosen people, longing for the Promised One from heaven and God Himself, their Messiah. The incarnation of God alone could satisfy.

(3) Hence, when the "fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4), and in Him the divine revelation came out of shadow into substance, out of type into fulfilment, and the hearts of believing men came out of longing into glorious realization. The Eternal had come into time as men measured it; the "invisible things" of God had now become visible in the manifestation of God in Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth" (John 1:1, 2, 14).

The beauty of this unveiling of God in Christ is suggested by two figures of speech in the incarnation story of Hebrews, chapter one. "Who being the brightness of His glory" (verse 3a)—an illustration taken from the sun and its rays that bathe the earth in light and warmth. Jesus, then, is the Sun-ray from the Father, illuminating our darkened minds concerning God, and warming our hearts with God's message of love and forgiving grace through Christ. As the sun-ray is the very nature of the sun, so does Christ possess God's very nature. But the Son is not only of the same substance with the Father, even as a ray of light is part of the sun—He is co-equal with the Father. He is not less than God as a ray of light is only part of the sun. And so there follows the second figure in verse 3, "the express image of His Person." Here the picture is of the wax that seals the envelope receiving the impress of the die or seal upon it. We may not see the die, but we can read its monogram and the impression on the wax is co-extensive with the die. We do not see the Father, for, "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John 1:18), but in Christ we behold the "express image" of the Father's Person. "He that hath seen Me hath seen

the Father . . . Believe Me that I am in the Father, and the Father in Me" (John 14:9b, 11a). We have seen the Father in the Son and it "sufficeth us." We ask no further revelation of God's Person than we have received in Christ, until faith shall become sight and the redeemed "shall see His face" (Rev. 22:4a). As long as we are men of flesh and blood, we are content with the manifestation of God in Christ; nay, we cannot sound the depths even of the wisdom of God in Him, nor measure the limits of "the fulness of the Godhead" dwelling in Him bodily (Col. 2:9). "We would see Jesus" (John 12:21) for we have not exhausted the treasures in Christ Jesus our Lord.

In another approach to this great truth, let us look into

THE NATURE OF THE INCARNATION

"**T**HE Word made flesh" is the climax and fulness of divine revelation descending upon man. The New Testament Scriptures, promised to believers by the Lord before His departure (John 16:12-15), are but the inspired unfoldings of the glories of God in Christ and of God's purpose for believing men in their relation to Himself through and in Christ. It is the Holy Spirit's work to speak "not of Himself" (John 16:13b), but of Christ, for, "He shall glorify Me; for He shall receive of Mine, and shall shew it unto you" (John 16:14). God has ever thus been moving toward the fallen race of men in a plan of redemption which contemplates and shall accomplish the union of believing souls with Himself in an eternal and perfect fellowship.

The word *tabernacle* as it occurs in the Bible unfolds this truth. When sin entered human experience through Adam's transgression, God at once provided an approach for sinful man unto Himself on terms of sacrifice which brought together man's confession of sin and God's judgment upon sin in the death-judgment of a substitute for the sinner. Then the heart of God moved toward men in the choice of Israel as a people through whom He would speak to sinful men more intimately than before. All of God's revelation to Israel concerning fellowship with Himself is enshrined in the tabernacle in the wilderness, the very purpose of which is stated in Exodus 25:8, "Let them make Me a sanctuary (tabernacle); that I may dwell among them." God in the midst of His people! yet unapproach-

(Continued on page 29.)



THE eternal Word of God, the source of all existence, life and light . . . was the perfection and end of God's revelation of Himself; which was partially made in the law but fully declared in Jesus Christ.



THE ETERNAL WORD AND THE WRITTEN WORD

by ADOLPH SAPHIR

BETWEEN Jesus Christ, the eternal Word of God, and Scripture, the written Word of God, there is an organic connection: and because there is this unity, there are a number of resemblances, which strike even the most superficial observer, between Jesus Christ and the Bible. I shall instance only three.

THE first is that Jesus is the Son of God, the Lord from heaven, Who came from above; and that Jesus at the same time is the Son of Man, Who in all things became like unto His brethren. So we behold the Scripture—the Word of God and yet an intensely human book, written by men and for men, and breathing everywhere the atmosphere of human life and of human emotions.

The second parallel is this: that Jesus is not merely man born of woman, but that He is the Son of David and the Son of Abraham. He came out of Bethlehem. He was brought up in Nazareth. He taught in Galilee and Judea, and over His cross the words were written, "Jesus, King of the Jews;" and the special relation in which Jesus stands to the Jews was not merely for a certain period, but for all ages, as long as this earth stands and the sun and moon endure. Likewise the Scripture is an intensely Jewish book. All the authors, both of the Old and New Testament writings, not even Luke the beloved physician excepted, were Hebrews of the Hebrews. Jewish is the history, Jewish is the tone in which it is written; even the Greek writings of the New Testament speak with the voice of Israel; and the full contents of the Holy Scripture will never be thoroughly understood, until Israel is again brought back to the allegiance and faith of its Messiah.

But although Jesus came to His own, yet Jesus is the light of the world, the Bless-

ing of all nations, and the Name of Jesus is to be made known among all families and kindreds of the earth, for there is only one God and one Mediator between God and men—the Man Christ Jesus. Likewise is this Jewish Bible the book for the whole world, and here there is neither Jew nor Greek, barbarian, Scythian, bond nor free. It is the book of humanity.

Third parallel: Jesus Christ spoke in the simplest possible language. He taught daily in the temple. He spoke in the streets and in the concourse of the multitudes. He said, "He that hath ears let him hear," and yet only they that were enlightened by the Spirit of God were able to understand His words. Only His sheep hear His voice. Likewise the Bible is the simplest book accessible to the most illiterate and to children, and yet it requires the illumination of the Holy Ghost in order that its simple words may be understood and its lucid and clear invitations and announcements may be accepted.

IF THERE is this resemblance between Christ and the Scripture, there is also a resemblance between the effect of Christ's words and the effect of the Scriptures on the minds of men.

The words of our blessed Saviour drew round Him various circles, more or less distant from Him. The outer circle is pictured in the officers who went to take Jesus, and who said, "Never man spake like this Man." There was something so unique, so real—there was something so high above all human utterances in the words of this Man, that this very peculiarity declared unto them His sacred right of authority. The world has never heard such a voice. The world has never heard such words and such wisdom.

Nearer to Christ is another circle. When the men who were in the synagogue of Nazareth, and who listened to the words of Jesus as He ex-

FOR the use of every expression which appears in God's Word there is a very definite reason. Saphir suggests some of the considerations involved in the Holy Spirit's use of the expression "The Word of God" to designate both our Lord Jesus Christ and the Bible. This thoughtful discussion is taken from the first chapter of Saphir's exceedingly valuable contribution to Christian Evidences, entitled "The Divine Unity of Scripture."

*I*N THE beginning was the Word,
and the Word was with God, and
the Word was God. The Same
was in the beginning with God. All
things were made by Him; and with-
out Him was not anything made which
was made.

—John 1:1-4



pounded His mission to them from the prophet Isaiah, bore witness to Him, and were astonished on account of the gracious words which flowed from His lips; their feelings were touched; their imagination was roused. Still nearer were those who, after the Sermon on the Mount, were astonished at His teaching, and said that He spoke with power and not as the scribes. Here the conscience and the heart were stirred. There is a message of God Himself to men in the words of this Man.

Still nearer to Christ were the disciples who said, "Lord, to whom shall we go? Thou hast the words of eternal life": and yet closer to Him were the apostles, and all Christians after the coming of the Spirit on the day of Pentecost, who, in the fulness of the assurance of understanding and joy, were able to say, "the darkness is past, and the true light now shineth."

But today I wish to speak only of the very outermost circle round Christ—the world that says of the Scripture, "Never man spake like this Man."

*T*HIS Book is full of interest, whether to enemy or friend. Never has the Bible been so minutely studied, never has it occupied so much the attention of men generally, and never has the desire of Christians to be made acquainted with the whole counsel of God as embodied in it, been so strong as at this day. It is indeed a living Book.

And yet I have only touched, as it were, the outside of this great subject. So familiar are we with the facts, that it is necessary for us to look them more fully in the face in order to impress them on our minds. No other book can be compared with this, simply as a book. It is an Oriental Book, but as Sir William Jones pointed out long ago, all the other Oriental books, be they ever so poetical, or be they ever so wise, in order to be made intelligible and palatable to the western mind, require

to be transfused. Many omissions are necessary, and many modifications are requisite. How is it that this Oriental Book has taken possession chiefly of Japhet, of the western nations—of England, of Germany, of America? How is it that this Oriental Book, whether taken to Greenland, or to Madagascar, or to South Africa, or to the interior of India, is a Book that appeals to the mind and heart of those that hear it? Only last week I read an account of a missionary who was reading the first chapter of the epistle to the Romans, in which heathenism is described in its effects; and when the chapter was finished, a Brahmin who was present went up and said, "That describes us!" He recognized in the words the condition of his own nation. To this Book there is no limitation of race or nationality. It has become in all nations a household Book, a home Book, a heart Book. Look at the history that it has had in the past. We can measure the universality of a book by the power it has of being translated into other languages. Look at the German Bible. The German Bible is the standard of German literature. All Germans, whether they be believers or unbelievers, Romanists or Protestants, acknowledge that Martin Luther, in translating the Bible into German, transformed and fixed the German language. The German language, as it were, renewed its youth, nay, more than that, it imbibed vivifying and transfiguring elements which it never possessed before. Every turn of Luther's Bible, every mode of expression is intensely German, out of the very depth of the heart of the German nation. Is it not so with your English Bible also? How is it that this Hebrew book becomes the most German and the most English of all books? Because it speaks to the heart of humanity! Consider all the minds which in the past this Book has influenced. Unless you examine with this special purpose—thanks to the writings of Milton and Shakespeare and other great authors—you cannot imagine how the Bible narratives, the Bible truths, the Bible similes, the Bible expressions, have entered into the very marrow of English literature. You continually find terms and expressions which they owe to the Bible.

And I am sure that all will bear me witness that I tell what they themselves have experienced when I say that if you have a speech of the most brilliant eloquence, or a piece of the most subtle and acute reasoning, and if a Bible passage be quoted, that passage in the midst of all that is brilliant will shine forth more brilliant still, and will appear deeper than all that is profound, and will take hold of men and of the affections of men as nothing else can.

Consider again the minds which have bowed in admiration of this book, as Leibnitz, Milton, Lord Bacon, Pascal, Faraday, Newton, Locke, metaphysicians, men of natural science, poets and philosophers—not that I wish to adduce this as an argument for the truth of the Bible. It was not because these men were wise and learned, but because the Holy Ghost enlight-

ened them, that they saw the truth as it is in the Scriptures; but this fact proves that although there are many wise men who reject the Bible, it is not their wisdom that forces them to reject it, neither is it the wisdom and learning of others that incline them to receive it. This book is high above all human wisdom or genius, coming from above with its own light and with its own power.

But I would remind you of another and far larger class to whom the Bible has thus endeared itself and been its own witness. It is a very strange thing that there is no other book in the world for children like the Bible. There is a remarkable passage in one of the addresses of Huxley, in which he says that although he is entirely in favor of secular education, yet he is completely at a loss what substitute to have for the Bible, for there is no other book in which the highest, the most sublime and purifying thoughts are made so accessible and so attractive to the child's mind as the Bible. Professor St. Hilaire writes: "I have traveled north and south, and east and west, and have been much struck with the fact that in all the countries in which the Bible is read there is a literature for children and for working men, but in those countries in which the Bible is not read, as in Italy, or even in France, there is no literature for the children or for the poor. Where do you find history? where do you find narratives? where do you find characters? where do you find doctrine? where do you find poetry—such as the Bible presents? Universal is its language. It is like the sun which enlightens all lands."

Poets especially have acknowledged the supremacy of the Bible. Goethe, that great representative of modern thought, has said, "Let the world progress as much as it likes, let all branches of human research develop to the very utmost, nothing will take the place of the Bible—that foundation of all culture and of all education."

Look at the style of the Bible, for every book has its style. What is the style of the Bible? The style of the Bible is difficult to describe, but every one has a distinct idea of it. The simplicity, the perfect objective calmness of its narratives, its power, its lucidity, its attractiveness, its terseness, every one has felt, whether he believes it or not. Where is there in the whole realm of literature a narrative like that of Abraham taking up Isaac to Mount Moriah, or of the raising of Lazarus, or of Joseph making himself known to his brethren? Or take the whole gospels, in which not for a single moment does the enthusiasm or feeling of the writers betray itself. Did you ever think of the twenty-third Psalm—six short verses a compendium of all human life—a little nightingale that has gone through all the countries of the earth pouring forth its inimitable melody, thrilling the heart and bringing peace and consolation to the soul? Do you think that all the poets

IN THE Word of John 1:1 are embodied all the treasures of divine wisdom, the collective "thought" of God, and He is from eternity, but especially in His incarnation, the utterance or expression, and "thought" of Deity.

—C. I. Scofield



in the world, if they were working for ever so many years, could produce such six verses? How wonderful is that style of the Bible!

I will read you what a great artist, one of the greatest lyrical poets, has said about the Bible. He being a true artist saw what was beautiful in the Bible, and because he was a true artist he saw that there was an infinite distance between anything that art could produce and this Book. These are the words of Heine, for many years a pantheist, a frivolous and pernicious writer, but a man of great genius: "What a Book! great and wide as the world, rooted in the depths of creation and mounting into the mysterious azure of the heavens. Indeed it is God's Word, while all other books evince only human skill. In the Bible is not a vestige of art. It is impossible to criticise its style." This man came very near seeing what was the secret of the style of the Bible. As nature is above art, so is the Bible above other literature. When you see an artificial rose, you say, "How clever!" When you see a real rose, you say, "How beautiful! how fragrant!" As nature is above art, so is inspiration above nature. The man of genius is above the commonplace man. He is a law to himself. His words, his pictures, his sculpture are, as it were a creation. But although the difference between the man of genius and the ordinary man is exceedingly great, it is nothing compared with the difference between a man in whom the Holy Ghost has kindled His light, and by whom the Spirit of the Most High is speaking, and the greatest and most brilliant genius. It is the voice of God, but yet a human voice, which speaks to us in this Word; and all, whether they believe or not, must say, "Never man spake like this Man"; "Never book was written like this Book."

WHAT DOES IT MEAN TO YOU THAT JESUS CHRIST IS THE LIVING WORD OF GOD?

by JESSE ROY JONES

***T**O MANY, even among those who have trusted in His mercy for salvation, God is a stranger. For such a startling experience is in store when first the realization grips the soul that our Lord Jesus Christ is actually God! How frequently has one wondered, "Just what is God's thought toward me?" But when we really behold the Son of God, such questionings come to an abrupt end, for in Him is the expression of every thought of Deity. Let Jones' article lead you into a closer acquaintance with our Lord Jesus Christ as He is revealed in the written Word, that you may become well acquainted with God.*

***T**HE written Word—the Bible, and the Living Word—the Lord Jesus Christ, are inseparable. They were together in the beginning. They stand together now, and they will be together throughout the endless ages of eternity. To try to separate them would be like trying to rob Christ of His Deity. Neither is possible. He Who said, "I and My Father are One," also said, "I am the Truth." Wherever you find the one you will always find the other.*

The question before us for discussion is vitally important both from the doctrinal and personal standpoints. Our chief purpose, however, will be to consider the question from the personal angle.

We submit three propositions for the individual to meditate upon as our answer to this inquiry.

FIRST, THE LIVING WORD IS THE KEY THOUGHT TO EVERY BOOK IN THE WRITTEN WORD

***W**E READ in Psalm 40:7 and Hebrews 10:7 the testimony of Him Who is the Living Word. He said, "In the volume of the Book it is written of (lit., concerning) Me."*

Three questions naturally arise in our minds as we face this statement. What book is referred to? How much of the book is referred to? And what is written? In answer to the first of these questions it is well for us to be reminded of what Sir Walter Scott said to Lockhart while on his death-bed. "What book shall I read?" asked Lockhart. And Sir Walter replied, "Why do you ask that question? There is but one Book; bring me the Bible." The prophet Isaiah was inspired of God in a prophecy concerning the second coming of the Lord, to call the attention of all nations

to this Book when he said, "Seek ye out of the Book of the Lord, and read" (Isa. 34:16). The apostle Paul calls this Book "All Scripture" (II Tim. 3:16). As to how much of the book is referred to is clearly expressed in the word "volume," which in this case means "in its entirety or fulness." The Saviour Himself tells us how much is referred to in comprehensive terms in Luke 24:27 where, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (See also Luke 24:44.) As to what was written of Him "in the volume of the Book" we have His own words, saying, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." In other words the Saviour is saying that His death and resurrection are the theme of that Book from Genesis to Revelation, and this is the message to be preached to all nations.

Unless the individual soul sees Jesus Christ the Living Word in every book of the written Word, he has missed the theme of the inspired Volume. In Genesis we see Him as the Seed of the woman. In Exodus He is seen as the Passover Lamb. In Leviticus He is found in all the Offerings. In Numbers He is the Smitten Rock. And in Deuteronomy He is set forth as that Great Prophet. The list might be continued until every book in both the Old and the New Testaments were covered, and in every book we would see the Lord Jesus Christ either set forth in type or clearly revealed.

SECOND, THE LIVING WORD IS THE EXPRESSION OF GOD'S THOUGHT

***S**INCE words are used to express thoughts, God employs the Living Word, Christ Jesus, to express His thought.*

In the first place, we find that the Living Word expresses God's thought about Himself. A true knowledge of God is found only in the Person of His Son. The record is plain that "no man hath seen God at any time;" but the passage goes on to say, "the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John 1:18). That this knowledge of God comes through the Son of God is further declared by the apostle Paul in Hebrews 1:1-2 where he is inspired of the Spirit to write, "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." In this matchless declaration which the Son gives of the Father we can learn what God wants us to know about Himself. And what wondrous knowledge it is to the soul to learn through the Living Word that He is very God Himself and that He is the Creator of the universe, holding everything together by His mighty power. (Heb. 1:2-3) What a revelation of the omnipotence of Deity! In Hebrews 1:8 we discover to our delight that God the Father addresses the Son calling Him God, and attributes to Him sovereignty, eternity, and righteousness. Then in verse nine we learn what God's attitude is toward good and evil. The declaration is clear and unmistakable: "Thou (the Son, the Living Word), hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." How marvelous that the God of all grace should tell us in direct statement His thought concerning Himself by simply pointing to the Person of His Son and letting us see in Him the full expression of His mind. Since we have the mind of Christ (I Cor. 2:16) the knowledge of God becomes a blessed privilege.

In the second place, the Living Word expresses God's thought about man. Having already seen how God's thought about Himself is expressed in the Person of His Son, Christ Jesus, it will not be difficult to see how He can express the mind of Deity about man. In John 2:25 we find this illuminating fact. The record says that "He knew what was in man." And when He was attacked by the Scribes and Pharisees for healing on the Sabbath it was said of Him that "He knew their thoughts" (Luke 6:8). Surely the One Who is able to express God's thought about Himself and also knows all the thoughts of man is able to express God's thought about mankind.

A thoughtful reading of the written Word reveals the fact that sin and salvation were the two great problems confronting the human race. A thoughtful reading of the written Word will also reveal this greater fact, namely, that in the Person of Jesus Christ, the Living Word of God, both of these great problems are fully and satisfactorily solved. The Lord Jesus Christ met and conquered the great deceiver and usurper of men's souls at Calvary. He Who held in his possession the souls of all mankind as chattel slaves because of the fall through the first Adam in the garden of Eden was compelled to relinquish his goods because of the great redemption price paid in full by the last Adam, our Saviour, on the Cross. The record of God's thought for man in this great transaction is plainly declared in Hebrews 2:9 where it says that "He (the Living Word) should taste death for every man." What a glorious Redeemer, and what a wonderful redemption! Child of God, rejoice in your standing in Christ! Sinner, receive the gift of God in exchange for your debt of sin! It is no longer the sin question for you, it is the Son question.

What will you do with Jesus?

Neutral you cannot be:

Some day your heart will be asking,

What will He do with me?

FINALLY, THE LIVING WORD MUST BE KNOWN IN ORDER TO RIGHTLY UNDERSTAND THE WRITTEN WORD

AS THE two disciples journeyed on the road to Emmaus, with the risen Saviour walking by their side and expounding unto them in all the Scriptures the things concerning Himself, their eyes were holden and they did not know Him. The Scriptures did not mean much to the two that evening, for they were sad and unbelieving concerning those things that were written. But when their eyes were opened and they knew Him Who was the Living Word of God, the things that were written became real and brought forth such action that they were constrained to leave their homes that same hour and hasten back to Jerusalem to tell the eleven that "the Lord was risen indeed" (Luke 24:34).

Oh, what a difference it makes in the understanding of the written Word when we get to know the Living Word! It is an old saying that if you want to really appreciate a book, you should get acquainted with the author. Surely that is the secret of knowing the Book of Books.

Christ Jesus is called the Word, He being the express image of the Father as our words are of our thoughts.

—Alexander Cruden

IN THE HARVEST FIELD

Conducted by A H. YETTER

"HE IS ABLE TO SAVE UNTO THE UTTERMOST"

Rev. Allyn B. Cooke of the China Inland Mission, stationed at Yunk'ang, Yunnan, relates an incident which illustrates in a most convincing manner the power of Christ to save from the power of the evil one. Read this interesting story of how Christ Jesus delivered a poor sinner from the bondage of Satan, rejoice that this all-powerful Saviour is yours, and then give yourself anew to intercession for those who are seeking to serve Christ in demon-infested fields.

"For some time we have been puzzled by reports coming from one of the Lahu districts across the Meng Ting River from Gospel Mountain. One of the Christians has supposedly had a gift of prophecy and has foretold all kinds of trouble. What he has said about things near at hand have come true, so that all the Christians in his vicinity have been putting him up on a pedestal and worshipping him, so to speak. The sick have gone to him and they say every one for whom he has prayed has recovered. Usually he has attributed the sickness to some sin, such as going to market on Sunday, drinking wine, or some such thing, and he always is able to tell correctly what they have done, so they say, even though he had no way of knowing. But it has been mixed with a lot of nonsense such as forbidding to eat pickled bamboo, onions, and other such things. As a result of his prophecies a number have become Christians, so we hardly knew what to think.

"This last week we have been holding a Bible School for the Lahu in his district, and he attended the school. One day they called me to go and see him. I found him shaking all over and groaning. As soon as I came in the room he started talking. As near as I can remember, this is what he said, 'I am afraid! He is coming! The time is at hand!'

"I stopped him and asked him, 'Do you confess that Jesus Christ is come in the flesh?'

"He evaded the question and repeated what he said before. Again I put the question and commanded him in Jesus' Name to answer. He said, 'I don't know—Oh! he is coming!'

"Clearly, according to I John 4:2 and 3 it was an evil spirit and not of God, so we prayed for deliverance for him, but he went on as before, shaking and groaning. Then I commanded the demon to depart, speaking in English. Immediately he came to himself, but was completely exhausted so that he had to go to bed for the rest of the day. He then confessed that he kept a divining basin and accepted offerings and worship. Both money and beeswax given as offerings were in his possession.

"The following day two Lisu went to his home and broke the basin for him. At once he started shaking again,

but he refused to give in, saying over and over again, 'I only believe in Jesus, I only believe in Jesus.' After the Lisu prayed several times he made them throw the beeswax and money away, after which he became quiet again. Pray for this man. You may call him Mr. Tiger."

Rev. Marion H. Reynolds of the Fundamental Evangelistic Ass'n of Los Angeles, whose work we have spoken of from time to time, visited with us for a few days recently during which we enjoyed most happy fellowship with him. He told us of his special burden for railroad men and of the aggressive work which he is doing to make the Lord Jesus Christ known to them. While in Denver he addressed about 1,000 men at the Union Pacific shops, bringing them a thought-provoking and Christ-centered message. He especially requested our prayers for God's blessing upon his work.

Mr. Elbert C. Taft and Miss Anna Baessler who graduated from the Denver Bible Institute in June of last year were united in marriage on September 26, 1929. Dean Fowler was the minister officiating and the ceremony was performed in the chapel at the Institute. The wedding was a quiet one, attended only by relatives and intimate friends. Mr. and Mrs. Taft are to serve the Lord in Africa, but plan to take a short medical course before going to the field.

Rev. Vincent J. Steffan, known as the "Prison Evangelist," brought blessing to us here at D. B. I. during a recent visit as he spoke of the power of God's Word to save and comfort souls. He has talked personally with men under sentence of death, even going with them to the gallows. The Lord has used him to prepare many for eternity by bringing them to a definite decision to trust in the Lord Jesus Christ and in His atoning work on Calvary's Cross. God has given him an open door so that he has the privilege of telling the Gospel story in every prison and penal institution in the United States. He believes implicitly in the Word of God and in prayer. Let us help in his work by praying for him.

We recently received word that Wm. A. Bowden who attended the Denver Bible Institute a number of years ago, is now pastor of the Ulysses M. E. Church, Ulysses, Nebraska.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE SIN OF NEGLECT

Jas. 4:17

I. INSTRUCTION

"To him that knoweth to do good"

II. REBELLION

"And doeth it not"

I Sam. 15:1-23

III. CONDEMNATION

"To him it is sin"

IV. APPLICATION

God's Word says:

A. Yield—Rom. 12:1-2

B. Pray—Col. 4:2

C. Win souls—Matt. 4:19

Are we doing these things?

—H. A. W.

THREE GREAT CHANGES

I. THE CHANGE OF REGENERATION

(From a child of Adam to a child of God)

II. Cor. 5:17

John 3:1-7

I Pet. 1:23

I John 5:1

John 1:12-13

II. THE CHANGE OF TRANSFORMATION

(From the inward likeness of Adam to the inward likeness of Christ)

II Cor. 3:18

Rom. 12:1-2

II Pet. 3:18

III. THE CHANGE OF GLORIFICATION

(From the outward likeness of Adam to the outward likeness of Christ)

I Cor. 15:51-57

I Cor. 15:47-49

—A. H. Y.

CHRISTIAN UNITY

I. THE NEED

Phil. 1:27

II. THE PATTERN

Phil. 2:5-13

III. THE EXAMPLE

Phil. 3:7-16

IV. THE MEANS

Phil. 4:6-8

—H. A. W.

THE SAVIOUR'S FOUR INVITATIONS

I. LOOK UNTO ME—For Salvation

Isa. 45:22

II. COME UNTO ME—For Rest

Matt. 11:28-30

III. RETURN UNTO ME—For Restoration

Isa. 44:22

IV. ABIDE IN ME—For Fruitfulness

John 15:4-5

—A. H. Y.

FOUR SECRETS OF A VICTORIOUS LIFE

Ps. 17:1-7

I. CONSECRATION—Vs. 3

Rom. 12:1-2

II. OCCUPATION—Vs. 4

Ps. 119:9,11

III. SUPPLICATION—Vs. 5,6

Ps. 18:1-3

IV. ADORATION—Vs. 7

Ps. 3:1-8

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter. Lesson 9

Sunday, March 2, 1930

JESUS TEACHING ABOUT HIMSELF

Lesson Text: Matt. 11:2-12:50
(Assigned for printing: Matt. 11:2-6, 25-30)
Read also Isaiah 61:1-10

Golden Text:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

For our viewpoint in this lesson discussion let us adopt that which is suggested by our lesson title—Jesus teaching about Himself. Viewed from this angle the lesson Scriptures resolve themselves into four main divisions with a clearly defined conclusion.

1. Jesus Christ, the hope of Israel (Matt. 11:1-27)
2. Jesus Christ, the rest of the believer (Matt. 11:28 to 12:13)
3. Jesus Christ, the conqueror of the Antichrist (Matt. 12:14-37)
4. Jesus Christ, the first born from the dead (Matt. 12:38-45)

Conclusion (Matt. 46:50)

These divisions constitute the outline for our study today.

I. JESUS CHRIST, THE HOPE OF ISRAEL (Matt. 11:1-27)

John the Baptist voiced the question which was in the heart of all Israel when he asked, "Art thou He that should come, or do we look for another?" (Matt. 11:1-3). For many years the types of the Law had pictured the coming of a Redeemer. The prophets had testified that the coming Redeemer should be also the King of Israel, and the Psalmists had voiced their joy in anticipation of His appearing. His coming was, therefore, the hope of Israel. When John the Baptist first began his public ministry, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not" (Luke 3:15). So when Christ did come, the question sprang frequently to the lips of the people, "Is not this the Christ?" (See John 1:19-21; Luke 22:67; John 4:29.) The Lord clearly and effectively answered this question.

A. He was certified by His miracles. In answer to John's question our Lord Jesus wrought many miracles of healing and instructed the messengers to report to John what they had seen. He could not more effectively have answered the question asked, for His miracles plainly testified that He was the One Whose coming had been for centuries the subject of Israel's hope. This is one of the strongest passages in all the Bible proving the credential character of the miracles, to which we have referred before. (Matt. 11:4-6; Isa. 29:18-19; Isa. 34:4-6)

B. He was signified by His forerunner. Having answered the question of John the Baptist, our Lord turned to the multitude to call their attention to the significance of John's ministry. One of the most striking sentences in His whole discussion is, "If ye will receive it, this is Elias, which was for to come" (Matt. 11:14). The Old Testament had prophesied that Elijah should come again before the great and dreadful day of the Lord. (Mal. 4:5-6). This prophecy was evidently familiar to the children of Israel, for they were expecting the coming of Elias (John 1:21). Thus, in saying what He did, our Lord Jesus Christ disclosed the significance of John's ministry. He was the forerunner of the Messiah. He was the herald of the coming of the Hope of Israel. It in no wise detracts from the significance of John's ministry that Israel proved unwilling and would not either receive John as the forerunner, nor the Lord Jesus Christ as the Messiah, in consequence of which the coming of Elias is yet future, as is the manifestation of Christ's majesty and glory. (Matt. 11:7-15; see also Isa. 40:3-5; John 1:23; Rev. 11:3-6.)

C. He was despised and rejected of men. This is consistent with the prophecies of the Old Testament concerning the treatment which the Messiah should receive when He should come. This spirit, of course, found its most diabolical expression at the cross, but that it was at work in the hearts of the people even before this time was clearly testified by our Saviour in His discussion of their attitude both toward John the Baptist and toward Himself. (See Matt. 11:16-19; Isa. 53:3.)

D. He is the judge of all men. In His pronouncement of woe upon the cities in which His mighty works had been done, our Lord revealed that He is the judge of all men. His pronouncement and prophecy of woe looked forward to the day when He shall come again "taking vengeance upon all them that know not God, and that obey not the gospel of our Lord Jesus Christ." (Matt. 11:20-24; II Thess. 1:7-10). In this upbraiding of the cities of Bethsaida and Chorazin we see also the standard by which men are to be judged. They are to be judged according to their light. It was because they had greater light that the judgment of these cities was to be more sore than the judgment of Tyre and Sidon, and the land of Sodom. (John 12:46-48; Acts 17:31)

E. He is the Saviour of those who believe. That our Lord Jesus Christ is the Saviour of all who believe in Him is implied in His prayer and testimony (Matt. 11:25-27). It is to believers that He reveals Himself, and it is to believers that He reveals the Father (John 14:6-7).

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent" (John 6:37; 17:2-3). The "wise" of verse twenty-five evidently are the "wise" of this world to whom the "things of God are foolishness" (I Cor. 1:21). But the "babes" are the children of God, begotten as such by faith in the Lord Jesus Christ. (Gal. 3:26; I Cor. 2:9-16)

II. JESUS CHRIST, THE REST OF THE BELIEVER (Matt. 11:28 to 12:13)

The succeeding verses in this chapter and the opening verses in the next chapter develop still further the Saviour's ministry to believers. They reveal that He is the believer's rest.

A. This is revealed in His gracious invitation. "Come unto Me, all ye that labour and are heavy laden," said He "and I will give you rest." According to this, His rest is for those who will come to Him. In other words, it is for those who will trust Him. This rest has two aspects, for it speaks first of the rest that the unbeliever finds in ceasing from his own works, whereby he is futilely trying to be saved, and resting in the finished work of Christ (Eph. 2:8-9); and it speaks also of the rest which the believer enjoys who ceases from self-will and self-dependence to rest in Christ's perfect will, in simple dependence on Him. The yoke is made for two, and as used in this passage (Matt. 11:29-30) is eloquent of the believer's fellowship with his Lord. Only in such fellowship can the soul of the believer truly find rest (Matt. 11:28-30).

B. This rest is further revealed in the fact which our Lord testified that "the Son of man is Lord even of the Sabbath day." Many have become so occupied in the formal observance of the day that they have forgotten its spiritual message. The Sabbath was but one of many beautiful types of our Lord Jesus Christ. The rest which the children of Israel enjoyed on the Sabbath finds its fulfillment in the rest which that soul enjoys who comes in simple faith to the Lord Jesus Christ. When one has come to Him, he need not be concerned about the observance of the day, for in Him is fulfilled the Sabbath type. (Matt. 12:1-13; Heb. 4:1-11; Gal. 4:9-11; Rom. 14:5-6)

III. JESUS CHRIST, THE CONQUEROR OF THE ANTICHRIST (Matt. 12:14-37)

Our third section is in sharp contrast with that which we have just discussed, for over against the trust of the man with the withered hand is the malignant rebellion and unbelief of the Pharisees; and contrasted with the rest of believers is the judgment pronounced upon the unbeliever. **While all unbelief is sin and incurs God's wrath, the verses which we now consider have a strongly dispensational character and have to do particularly with the sin of Antichrist and his followers.**

A. The rebellion of the Pharisees typifies the rebellion of Antichrist. The Pharisees took counsel against the Lord Jesus Christ how they might destroy Him (Matt. 12:14). In this they exhibited the spirit of Antichrist and became striking types of his rebellion against the Lord Jesus Christ in the days immediately preceding His second coming. (Matt. 12:14; Ps. 2:1-6; 83:2, 5; Rev. 19:19)

B. Our Lord's judgment, however, is a matter of the future. At His first coming He did not come to judge, but to save (John 8:15); but at His second coming He will execute the judgment which the Father has committed into His hands (John 5:22). This explains the action of the Saviour in view of the Pharisees' enmity, and it explains the Scriptures quoted in connection with the narrative which speaks of His withdrawing (Matt. 12:15-21; Isa. 42:1-4). At His first coming, our Lord did not strive nor cry, neither did He break the bruised reed nor quench the smoking flax. But at His second coming He will send forth judgment unto victory. While He did testify of judgment on sinners at His first coming, He did

not execute that judgment. It was this long suffering of God which spared the Pharisees, for their sin certainly was deserving of judgment (I Pct. 3:9). At His first coming our Lord spared His enemies, but at His second coming He will take vengeance upon them. (II Thess. 1:7-10; Rev. 19:20-21)

C. In His healing of the demon-possessed man, the Lord Jesus Christ typified His victory over the Antichrist (Matt. 12:22-23). The poor demon-possessed man who was healed is a clear type of the nation Israel. Even as this poor man was afflicted by the influence of the demon so in the Great Tribulation Israel shall be afflicted by the devil, and the Antichrist, and his demonic followers (Rev. 12:14-17; Joel 2:1-9; Ps. 83:3-4). But as the poor demon-possessed man was delivered by the wonder-working power of the Saviour, so Israel shall be delivered from the power of the Antichrist by Christ's second coming. (Zech. 14:1-4; Joel 2:10-11; Matt. 24:29-31)

D. Our Lord's victory over the Antichrist is further testified in His rebuke of the Pharisees (Matt. 12:24-30). They attributed His power over the demons to the working of Satan; but He interpreted it as an evidence that the Kingdom of God was being presented and rebuked their unbelief—a plain testimony that this miracle was typical of the thing which shall be accomplished at His second coming when His Kingdom shall be established. This testimony was followed by the parable of the Strong Man, armed, keeping his house, who was bound and spoiled by One stronger than he. The Antichrist, empowered by Satan is the strong man of this parable; but the One Who is stronger than he is the Lord Jesus Christ Who shall make a spoil of him at His second coming. That this is the meaning of the parable is unmistakably evident from the context. (Luke 11:21-22; Rev. 19:19—20:4)

E. We should note also that the Pharisees' rebellion typified the unpardonable sin (Matt. 12:31-32). The unpardonable sin is the sin of rejecting Christ and accepting the Antichrist. (Rev. 14:9-11) It is called the blasphemy against the Holy Ghost because those who accept the Antichrist and worship him will do so under the testimony of the false prophet who stands in the satanic trinity of the Great Tribulation in the place which the Holy Spirit holds in the true Trinity. The membership of this false trinity will be as follows:

1. The devil will be in the place of God—his climactic attempt to realize the unholy ambition which caused his fall (Rev. 13:2; Isa. 14:12-14).
2. The Antichrist will be in the place of Christ, imitating His resurrection and receiving the worship of men and ruling as king over the whole earth (Rev. 13:3-4, 7).
3. The false prophet will be in the place of the Holy Spirit, bearing testimony to the Antichrist and sealing his followers even as the Holy Spirit bears testimony to the Lord Jesus Christ and seals those who trust in Him (Rev. 13:11-17; cf. John 15:26; Eph. 4:32).

The Pharisees' sin was the sin of saying that the work of God was the work of Satan. The unpardonable sin will be to say that the work of Satan in the person of the Antichrist is the work of God, and to trust in him instead of in the Lord Jesus Christ (Rev. 14:9-11).

F. There is a personal application of this dispensational teaching, however. The place which Antichrist holds in the experience of Israel corresponds to the place which the old sinful nature holds in the experience of the individual believer; and the place which the Lord Jesus Christ holds in the dispensations, the new, divine nature begotten in us by the new birth, holds in our personal lives. The application of truth stated in the remaining verses of this section, (though they too have a dispensational interpretation) is that as we yield to the old nature, the treasure of our hearts, that is our occupation, is evil, and from it we bring forth evil things. But as we are yielded to the new nature, the treasure of our hearts is good, and from it come forth good things (Matt. 12:33-37; Gal. 5:16-26; Rom. 8:5-7). Thank God, the old nature is already a

defeated enemy, and as we live under the control of the new man we are as effectually delivered from the power of the evil one as Israel will be at the second coming of Christ.

IV. JESUS CHRIST, THE FIRST-BEGOTTEN FROM THE DEAD (Matt. 12:38-50)

In the fourth section of our lesson Scripture, our Lord Jesus Christ sets forth His own resurrection. In this connection, three facts are especially important.

A. Christ's resurrection was typified in the experience of Jonah. This we are plainly told in the Saviour's words to the Pharisees (Matt. 12:38-41). Here we have His certification of the historical character of the book of Jonah, and here we have His interpretation of the type which it affords. It is a significant thing that the Lord Jesus Christ linked each aspect of His gospel with one of the most incredible and most fiercely assailed incidents in the Old Testament. His death He linked with the story of Moses and the brazen serpent (John 3:14-15); His resurrection He linked with the story of Jonah and the whale (Matt. 12:38-39); and His second coming He linked with Noah and the ark (Matt. 24:37). Our Lord evidently credited the story of Jonah as the story of veritable historical truth, and so should we. In a very recent lesson we discussed in some detail the typical teaching of Jonah, so we will not repeat that discussion save only to call attention to the fact that the experience of Jonah was a type of Christ's resurrection.

B. Christ's resurrection is proof of His Deity. This is implied in His words "a greater than Jonas is here" (Matt. 12:41). These words may well be interpreted in the light of Romans 1:4, which says that our Lord is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

C. And, finally, our Lord's resurrection is a token of judgment. This is implied in the judgment which our Saviour pronounced upon the men of His generation in connection with His reference to His resurrection, and this implication is in full harmony with the statement in Acts 17:31, which says that "God hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." In these verses also is the confirmation of

the thing which we saw in an earlier part of the lesson, namely, men are to be judged according to their light. The greater the light, the greater their responsibility. (Matt. 12:42-45)

In conclusion this lesson Scripture teaches that those who would enter most fully into fellowship with the Lord Jesus Christ must let their lives be dominated by the same spirit of faith and obedience to the Father's will which characterized His own life. Such a spirit is in striking contrast to the attitude of the Pharisees, and this conclusion was undoubtedly suggested by their self-evident unbelief and disobedience as well as by the teaching of the various sections of the lesson which we have already studied. (Matt. 12:46-50; John 14:21-23)

VITAL-TRUTH ILLUSTRATION

(Blessed is he, whosoever is not offended in Me . . . I thank Thee that Thou hast hidden these things from the wise and the prudent.)

I was a student volunteer in the University of Minnesota. My wife and I fully intended to go to the foreign field. Then the war came in and completely upset our plans. Our professor in sociology said one morning, "What business have you student volunteers to go to Africa and impose your religion upon the natives of that dark continent? Their religion has developed in their climate, and yours has developed in your social background. One religion is just as good as another."

I do not know how many times I have been taught, "The Bible says that God created man in His own image, but as a matter of fact, man has created God in his image." In one theological seminary the professor of systematic theology teaches that every generation must create its own Deity.

Our sociology professor went on to say that there is no standard of right and wrong. It is a matter of social custom. There is no "Thus saith the Lord" in the decalogue. You teach that to a group of university sophomores! That is what spoiled my disposition and made me a fighting fundamentalist. I thank God that I re-acted against it. I had a godly father and mother who helped to turn me the other way. The very popular philosophy of today is definitely opposed to the Christian faith and to moral decency and the ethics of the Christian religion. I protest against those things.

—J. Oliver Buswell, Jr.

First Quarter, Lesson 10

Sunday, March 9, 1930

THE PARABLE OF THE SOWER

Lesson Text: Matt. 13:1-23

(Assigned for Printing: verses 1-9, 18-23)

Read also Proverbs 3:13-18

Golden Text:

"Who hath ears to hear, let him hear" (Matt. 13:9).

The parable of the Sower is a key parable. In it our Lord Jesus Christ indicated the normal method of interpretation for our guidance in considering other parables; in it He disclosed the principle involved in His use of parables; and in it He gave us an introduction to the message of the other parables, and an epitome of that message. It is well, therefore, that we should study this parable apart from the other parables, for in doing so we have an opportunity more carefully to consider its key thought.

I. THE INTERPRETATION OF THE PARABLE

The parable of the Sower is one of the two parables in this chapter for which our Lord Himself gave the interpretation, the second one being the parable of the Tares

and the Wheat. The interpretation of these two parables is complementary, for in some instances a symbol which is left unexplained in one is interpreted in the other. In each of them our Lord's method of interpretation was the same. He listed various symbols employed in the parable and explained what they stood for. In the parable before us the parable appears in Matthew 13:3-9 and the interpretation in Matthew 13:18-23. In order that both the interpretation and the method of interpretation may be plain, we will throw each symbol and its interpretation side by side.

THE SYMBOLS

1. The sower
(Matt. 13:3)
2. The seed
(Matt. 13:4)

THE INTERPRETATION

1. The Son of Man
(Matt. 13:37)
2. The Word of the Kingdom
(Matt. 13:19)

3. **The wayside**
(Matt. 13:4)
4. **The fowls**
(Matt. 13:4)
5. **The stony places**
(Matt. 13:5-6)
6. **The sun's heat**
(Matt. 13:6)
7. **The thorny places**
(Matt. 13:7)
8. **The thorns**
(Matt. 13:7)
9. **The good ground**
(Matt. 13:8)
3. **Those who hear, but do not understand**
(Matt. 13:19)
4. **The wicked one—the devil and his henchmen**
(Matt. 13:19)
5. **The unstable who hear and do not endure**
(Matt. 13:20-21)
6. **Tribulation and persecution**
(Matt. 13:21)
7. **Those who hear but in whom the Word is choked by worldliness**
(Matt. 13:22)
8. **The cares of this world and the deceitfulness of riches**
(Matt. 13:22)
9. **Those who hear, and understand, and bear fruit**
(Matt. 13:23)

As we press on in our study we will consider more particularly some of the things which are presented here.

Dispensationally this parable looks particularly to the coming age of the Great Tribulation. This we know from a number of dispensational earmarks which it exhibits.

1. **It deals with the gospel of the Kingdom**—the gospel which was preached in the earthly lifetime of the Lord Jesus Christ, and which will be preached to all the world in the Great Tribulation immediately before His second coming. (Matt. 13:19; Matt. 24:14—notice the context.)

2. **It sets forth a time of special satanic activity.** The Great Tribulation is the climactic time of Satan's malignant opposition to the truth. (Matt. 13:19; Rev. 3:9; 2:9-13; 13:1-8, 14-17)

3. **It sets forth a time of special persecution and tribulation because of the Word.** It is in the Great Tribulation that the Antichrist shall subject the saints of God to unparalleled persecution, and it is then that there shall be great tribulation, such as never was since there was a nation even to that same time, nor indeed ever shall be. (Matt. 13:21; Rev. 12:17; 13:7, 15; Matt. 24:15-22; Rev. 3:10)

4. **And, finally, this parable employs a warning expression which stands particularly connected with those Scriptures which deal with the Great Tribulation and tribulational conditions.** This expression is, "Who hath ears to hear, let him hear" (Matt. 13:9; Rev. 13:9; Matt. 13:40-43; Rev. 2:7, 11, 17, 29; 3:1-3, 6, 12, 22).

Did time and space permit we might discuss other characteristics of this parable, showing how they have special significance in view of conditions which will prevail upon the earth during the Great Tribulation; but this must suffice. Because we have called attention to the fact that this parable has a special significance as pertains to the Great Tribulation, let it not be thought that its significance is limited to those who live in those days. We shall see shortly that it has a lesson of vital importance for the believer in any age. Before we discuss this, however, let us consider the principle involved in the Saviour's use of parables.

II. THE EXPLANATION OF THE PRINCIPLE

When the disciples came to the Lord Jesus and asked Him why He spoke to the multitudes in parables, He explained a fundamental principle in God's dealing with men—a principle which we call "The Willingness Principle." Under this principle God reveals His truth to willing souls but conceals it from those who are unwilling.

In this Scripture we have one of the clearest statements of this principle, and one of the clearest illustrations of how it works, to be found in all the Word of God. Notice how the Saviour's answer clearly classifies His hearers in these two groups. For the sake of most clearly displaying the distinctions involved we throw the various parts of His answer into two columns.

Concerning the Willing

1. It is given unto you to know the mysteries of the Kingdom of Heaven.
2. Whosoever hath (will-
ingness) to him shall be given (the understanding of the truth) and he shall have more abundantly.
3. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them (Matt. 13:16-17).

Concerning the Unwilling

1. But to them it is not given (Matt. 13:11)
2. But whosoever hath not, from him shall be taken away even that he hath. (Matt. 13:12)
3. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (Matt. 13:13-15).

In three contrasts the same principle is operative. The Spirit of God reveals the truth to willing souls, but conceals it from those who are unwilling and unbelieving.

In this we see the Saviour's purpose in speaking in parables, and in it the implication of a promise. He spoke in parables to conceal the truth from the unbelieving of Israel, but the same words which only confused and bewildered the minds of the unwilling and unbelieving flooded with light the hearts and minds of those who were willing. The parable itself, therefore, and its effect in the lives of those who heard it, became a striking illustration of the truths which it taught. The implication of the Saviour's words is that any soul who is willing to hear and to do the will of God may understand not only the things which were spoken in His parables, but all the things also which are written in the Word of God (John 7:17).

Let us note, however, that the unwilling ones from whom the truth is concealed are in this hardened and blinded condition because they have chosen to be so. This appears very plainly in the words of verse 15. "This people's heart is waxed gross, and their ears are dull of hearing, and THEIR EYES HAVE THEY CLOSED; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Note particularly the words "their eyes have they closed." This blindness was the result of choice. But the Scripture says of the children of Israel that when their hearts shall turn again to the Lord the veil which is now upon their minds, shall be taken away (II Cor. 3:14-16).

III. THE PERSONAL TRUTH EXPOUNDED

Now we turn to the personal truths which our lesson teaches. These are essentially lessons concerned with the fruitfulness of the believer's spiritual life.

A. First we note a warning concerning the dangers to which our spiritual lives are subject. We have before called attention to the fact that the devil's three tools are the world, the flesh, and the demons. These three enemies of our souls are suggested in the parable before us. The demons come into view first, for the "fowls" of our parable, while standing connected with satanic activity in general, particularly represent the agents through whom he works, that is, the demons (see Rev. 17:2). So the believer of today is subjected to demon attempts to corrupt his mind from the truth (II Tim. 4:1). The stony ground, on the other hand, sets forth an inherent difficulty and may well suggest the sinful flesh nature which is inherent in every believer. In this connection it is suggestive that the seed should have sprung up rather than being caught away, for the old nature "consents unto the law that it is good" (Rom. 7:16). But while there was a forced growth because there was no deepness of earth, that very fact prevented proper rootage and made the shoot wither easily in the sun's heat. So, though our old nature may consent unto the law that it is good, it is not subject to the law of God, neither indeed can be (Rom. 8:7). The Word can never take proper root in ground where the old nature is permitted to predominate. Another illuminating fact in this connection is that men are said to be "hardened by the deceitfulness of sin," a condition which corresponds to the hardness of earth caused by the stones in it (Heb. 3:13). The third kind of soil, the thorny ground, stands for the third enemy of our souls—the world. The thorns which choke the seed are specifically declared by our Saviour to be "the cares of this world and the deceitfulness of riches" (Rom. 12:2). These three—giving heed to demons and seducing spirits, walking in the flesh, and permitting ourselves to become conformed to this world—will effectively hinder the normal working of God's Word in the life of any child of God and will prevent our bringing forth fruit to His glory.

Let us remember that these things can effect us only as we choose to let them. If we will, we may be willing souls instead of unwilling and rebellious. All that is needed on our part is a choice, "for it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). The life that glorifies God is the life which is filled with spiritual fruitage—both in the man-

ifestation of the fruit of the new man in our personal lives and in the souls who are won to Christ through our testimony. Let us take this parable to heart, therefore, and let us take heed how we hear the Word of God. Let us not be wayside hearers, or stony place hearers, or hearers who can best be pictured by thorn-infested ground; but let us be willing souls, choosing to let God's Word dominate our lives and bring forth in them fruit to the glory of God. (Gal. 5:16-24; John 15:8-16; Prov. 11:30; John 15:1-5; Heb. 6:7-8; I Cor. 3:11-15)

VITAL TRUTH ILLUSTRATION

A "Lancastrian system" of mutual instruction was making great headway in England about one hundred years ago. The Bible was the chief means of instruction in its classes. A society formed for the furtherance of this system determined to introduce it into South America. Hence, in 1818, James Thomson landed in Buenos Aires and negotiated with the government. He was well received, even by the clergy of the Church of Rome, and was given every facility to inaugurate and carry on his work, while the government authorities continued to be his friends and helpers during the three years of his residence in or near the capital. On leaving the country, he reported that a number of schools had been founded in various parts of Argentina and in Montevideo, with a total of five thousand pupils; and that he had also been successful in distributing large numbers of the Bible. In recognition of his work in Argentina, before leaving for Chile, he was made a citizen of the Republic and given very high testimonials by the President and other officials. He was strongly urged to remain longer, especially in Uruguay where he was offered a permanent position in the schools, but felt compelled to continue his journey to the countries of the west coast, where he met with great success.

He left behind him well-organized evangelical schools, with a fully developed program for their continuance; but well-trained teachers were lacking; and above all, the evangelical community in Great Britain had not fully awakened to its opportunity. . . . As it happened, these schools languished and died. A President of the University of Chile, referring to Thomson and his work, has called it "the golden age of Protestantism in South America."

—Condensed from World Dominion Survey Series

(To our mind, this illustrates the seed that had no depth of earth—an attempt, and a promising one, no doubt, to build civilization on the greatness of the Bible, without first experiencing the Christ of the Bible.)

First Quarter, Lesson 11

Sunday, March 16, 1930

PARABLES OF THE KINGDOM

Lesson Text: Matt. 13:24-52

(Assigned for printing: verses 31-33, 44-52)

Read also Proverbs 3:19-26

Golden Text:

"The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

The expression "Kingdom of Heaven" is an expression which refers to the relationship between God and His people. It has particular reference to His relationship with Israel. From the time of Abraham's call when God promised to make him a great nation, God has been the King of that nation. So when the Lord Jesus was in the midst of Israel in the land which God had promised to give to them, the cry went forth, "The Kingdom of Heaven is at hand." This Kingdom was presented to Israel at that time, but its actual establishment on the earth was postponed as a chastening because Israel was unwilling to receive her King. This Kingdom was then effected by the unbelief of the people, and by the false teaching of the Pharisees; so in the coming days of Great Tribulation it

will suffer violence at the hands of Antichrist and his followers. But the Lord Jesus Christ is coming a second time, and when He comes He will establish that Kingdom upon this earth and will reign upon the throne of His father David. The parables of the Kingdom had a local reference to the conditions prevailing in the days of Christ's earthly ministry; but they most clearly looked forward in prophetic vision to the Great Tribulation and Kingdom of our Lord Jesus Christ. For the purposes of this exposition it will prove helpful to consider the expression "the Kingdom of Heaven" as referring to the nation Israel, and to so regard it will not be unscriptural, for God has called Israel to be a kingdom for Himself. (Exod. 19:6; Ps. 22:28; Isa. 9:6-7; Ezek. 37:21-26; Luke 1:32-33)

For the sake of any new members of our "Grace and Truth family" who may not yet be familiar with the Bible teaching on the Great Tribulation, and Kingdom, let us remind you that copies of Dean Fowler's chart of the Seven Dispensations, with Scripture references, may be

obtained free of charge by addressing "The Institute Publishing Company." Teachers wishing to use this chart in teaching this quarter's lessons may also obtain as many as they need.

With this introduction let us proceed to the study of the lesson. Because there is so much ground to be covered we shall confine ourselves to the dispensational interpretation of the parables and leave the personal application for another time.

As we seek to interpret these parables we shall follow the method which our Lord employed in His interpretation of the parable of the Tares and the Wheat, and which we saw also exemplified in our last lesson in the parable of the Sower. For the sake of brevity we will outline the interpretation of each of the parables, and then seek to show the sweep of their teaching. The material used in these interpretations is based on notes taken in the classroom of the Denver Bible Institute, in a class on the Book of Matthew, taught by Dean Clifton L. Fowler, to whom, because of his faithful teaching and his godly example the writer owes a debt of gratitude which he feels he can never adequately express.

I. THE PARABLE OF THE TARES AND THE WHEAT

The parable of the Tares and the Wheat is one for which we have the Saviour's own interpretation. Let us show the symbols and their interpretation side by side.

THE SYMBOLS	THE INTERPRETATION
A. The sower of the good seed (Matt. 13:24)	A. The Son of Man (our Lord Jesus Christ) (Matt. 13:38)
B. The good seed (Matt. 13:24)	B. The children of the Kingdom (those among Israel who put their trust in our Lord Jesus Christ) (Matt. 13:38)
This is consistent with the parable of the Sower, showing the Word of the Kingdom in an advanced stage of growth. In other words the seed has sprung up and we here behold the blade.	
C. The field (Matt. 13:24)	C. The world (Matt. 13:38)
D. The enemy (Matt. 13:25)	D. The devil (Matt. 13:39)
E. The tares (Matt. 13:25)	E. The children of the wicked one (the followers of the Christ) (Matt. 13:38)
F. The harvest (Matt. 13:30)	F. The end of the age (the Great Tribulation—in the Greek "world" is literally "age" and the word "this" does not appear) (Matt. 13:39-40)
G. The reapers (Matt. 13:30)	G. The angels (Matt. 13:41)
H. The burning of the tares (Matt. 13:30)	H. The judgment of the wicked (Matt. 13:41-42)
I. The gathering of the wheat into the barn (Matt. 13:30)	I. The gathering of the righteous into the Kingdom (Matt. 13:43)

That this parable points toward the Great Tribulation and the second coming of Christ is apparent for several reasons which for the sake of convenience we shall tabulate. Each of the conditions referred to will be characteristic of the Great Tribulation.

1. It sets forth a time of special satanic activity. (Matt. 13:39) (See Rev. 13:1-18; I Pet. 5:8; Rev. 12:6-17.)
2. It sets forth a time which is characterized by a

satanic imitation of the children of the Kingdom—those who say they are Jews and are not. (The tares at first very closely resemble the wheat.) (Matt. 13:38; Rev. 2:9; 3:9)

3. It sets forth an age which ends with the second coming of the Lord Jesus Christ. (Matt. 13:41; Matt. 24:29-31, 37-41)
4. It sets forth an age which ends with the judgment of the wicked. (Matt. 13:41-42; 24:29-31; Rev. 19:11-19)
5. It is an age which is followed by the establishment of the Kingdom and the glorification of the righteous. (Matt. 13:43; Zech. 14:1-9; Dan. 12:1-3)

II. THE PARABLE OF THE MUSTARD TREE

In the study of this, as in our study of all succeeding parables, we shall follow the method which our Lord Himself has indicated is the correct method—that is, we will list the symbols and seek in God's Word to find the meaning. The meaning of some of the symbols in this parable of the Mustard Tree is furnished in the parables which we have already considered; the meaning of others we must seek elsewhere.

THE SYMBOLS	THE INTERPRETATION
A. The man who sowed the seed (Matt. 13:31)	A. The Lord Jesus Christ (Matt. 13:37)
B. The field (Matt. 13:31)	B. The world (Matt. 13:38)
C. The mustard seed (Matt. 13:31)	C. Faith (Matt. 17:20; Luke 17:6)

This seed is said to be "the least of all seeds." This does not mean the least of all seeds in general, but the least of all seeds in particular; that is, it is the least of all seeds used symbolically. Note the progression:

1. The individual believer puts faith in the Word of God (the mustard seed).
 2. Faith leads him to testimony (the seed of Matthew 13:4, 19—see II Cor. 4:13).
 3. This testimony wins other believers who by their faith become children of the Kingdom. (The seed of Matthew 13:24, 38—see also Proverbs 11:30.)
- D. The tree** **D. A nation, in this case the nation Israel**
(Dan. 4:20-22)

For this conclusion we have two clearly defined grounds in view of the interpretation of the symbols already mentioned.

1. Israel is that nation which had a faith beginning. (See meaning of the mustard seed above and compare Genesis 12:1-2 and Hebrews 11:8.)
 2. Israel is that nation which God Himself has planted. (Ps. 80:8; II Sam. 7:10; Jer. 11:17; Isa. 61:3)
- E. The birds of the air** **E. The demons—henchmen of the wicked one**
(Matt. 13:32) (Matt. 13:4, 19; Rev. 18:2)

This parable sets forth the condition into which Israel will fall in the Great Tribulation. Though the nation had a faith beginning and was planted by God Himself, in that day the unbelieving of Israel will enter into a covenant with Antichrist and under his protection will grow into a nation of abnormal character, which will be the roosting place of the demons. (Isa. 28:15-18; Dan. 9:27; Matt. 24:15) There are two facts in our parable which indicate that this is the correct interpretation.

1. This tree is an abnormal thing—for the mustard seed to become a tree is against nature.
2. The birds of the air lodge in the branches. The same word is used here in the Greek which is translated "fowls" in Matthew 13:4, where these "birds"

are identified with the wicked one. Remember that Satan is "the prince of the power of the air" (Eph. 2:2). The word "air" here, however, is a mistranslation, for in the Greek it is literally "heaven". This is consistent with Ephesians 6:12 which speaks of "the spiritual hosts of wickedness (wicked spirits) in the heavenly places" (R.V.).

III. THE PARABLE OF THE LEAVEN

Though brief, the parable of the leaven is intensely interesting, and in its teaching it is in full harmony with the parables which we have already considered.

THE SYMBOLS

A. The leaven
(Matt. 13:33)

B. The woman
(Matt. 13:33)

THE INTERPRETATION

A. Wicked false teaching
(Matt. 16:6, 11-12; I Cor. 5:6-8)

B. A wicked woman, Babylon
(Rev. 2:20-23)

1. That she is a wicked woman appears in the fact that she is handling leaven, which in the symbolism of the Scripture stands for false teaching. The depths of her wickedness appear, however, in the thing which she did with this leaven, as we shall see presently.

2. The wicked woman of the Bible symbols is Babylon (Rev. 19:18-19).

C. The three measures of meal
(Matt. 13:33)

C. The meal offering
(Lev. 14:10)

As every Bible student knows, the offerings of the Scripture are typical of the Lord Jesus Christ who gave Himself an offering and a sacrifice for us (Eph. 5:2). The character of the offerings was thus essentially that of teaching. They were the rudiments of the doctrine of Christ. The meal offering, therefore, represents the truth or teaching about the Lord Jesus Christ.

The Parable of the Leaven sets forth a time when a wicked woman (Babylon) corrupts the truth about our Lord Jesus Christ. This parable, like the others, will find its fulfillment in the Great Tribulation. (In considering what the Scripture says about Babylon, remember that in the symbolism of Scripture "fornication" and "adultery" stand for idolatry. The fornications of Babylon are the idolatries of Antichrist (Rev. 13:14-15). (Rev. 18:2; 2:20-22; Ezek. 16:26-29; 23:37; Jer. 3:9)

IV. THE PARABLES OF THE HID TREASURE AND THE PEARL OF GREAT PRICE

Because the next two parables have so much in common, and because our space is limited, we will present the outline of both before discussing them.

1. The Parable of the Hid Treasure. In this parable of the treasure hid in the field, four things demand special attention.

THE SYMBOLS

A. The man
(Matt. 13:44)

B. The treasure
(Matt. 13:44)

C. The field
(Matt. 13:44)

D. The purchase price
(Matt. 13:44)

THE INTERPRETATION

A. Our Lord Jesus (Note that the identity of the Man in all the parables of this chapter is established by Matt. 13:37. This is further confirmed by what is here said of this Man.)

B. Israel
(Exod. 19:5; Ps. 135:4)

C. The world
(Matt. 13:38)

D. The shed blood of our Lord Jesus Christ
(I Pet. 1:18-19)

2. The Pearl of Great Price. The similarity of this parable with the parable of the Hid Treasure will be apparent at a glance, but how closely their messages coincide appears more plainly when we consider the interpretation of the symbols.

THE SYMBOLS

A. The man
(Matt. 13:45)

B. The pearl
(Matt. 13:46)

C. The purchase price
(Matt. 13:46)

THE INTERPRETATION

A. Our Lord Jesus Christ
(See the consideration suggested in the parable of the Hid Treasure.)

B. Israel
(Rev. 21:12, 21)

C. The Shed Blood of our Lord Jesus Christ
(I Pet. 1:19)

Each gate of the New Jerusalem is one pearl. On each pearl is inscribed the names of the twelve tribes of the children of Israel—a twelvefold interpretation of this symbol.

These parables have three things in common.

1. In both of them the same man appears, the Son of Man, our Lord Jesus Christ.

2. In both of them the nation Israel appears, in one as the hid treasure, and in the other as the pearl of great price.

3. And in both of them the same price is paid—the man sells all that he has in order to make the purchase.

Though we did not include it in the notes, there can be no question that the man selling all that he has not only includes the cross of Calvary, where our Lord Jesus Christ reached the depths of His great sacrifice for us, even pouring out His soul unto death, and suffering the anguish of God's judgment against sin, but also the incarnation in which He emptied Himself to become in fashion as man. (Gal. 2:20; I John 3:16, the word "life" in this verse literally is "soul"; Mark 8:36; Phil. 2:6-8)

These parables, like the others, look forward with prophetic vision, but in these the focal point of interest is the cross of Calvary. Remember, however, that while the purchase has been made, the redemption of the purchased possession is yet future, and will occur at the second coming of our Lord Jesus Christ. (Eph. 4:30; Rom. 8:23; Eph. 1:13-14; Jer. 15:21; Hos. 13:14)

But there is another thought suggested here which is full of special blessing for our souls. The grace which God has shown to Israel He has shown also to us. In the Scripture before us it is written that when He purchased the treasure, the man of the parable purchased also the field. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What grace it is that our Lord has shown toward us! He sold all that He had to buy the field. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). The price which our Lord paid was not alone for Israel, but for all men; yea, even for those who because of their unbelief are yet without God and without hope, alienated and enemies in the minds by wicked works. (Heb. 2:9; II Pet. 2:1; Rev. 5:1 I Cor. 6:19-20)

V. THE PARABLE OF THE DRAG-NET

Now we have left to consider only the parable of the drag-net. Considering its symbols in order, we see:

THE SYMBOLS

A. The net
(Matt. 13:47)

THE INTERPRETATION

A. The snare of Antichrist
The Tribulation testimony.
(Hab. 1:13-16)
(This we shall explain little later).

- B. The sea**
(Matt. 13:47)
C. Every kind of fish
(Matt. 13:47)
D. The division
(Matt. 13:48)

- B. The nations**
(Isa. 5:26-30; 17:12)
C. Men
(Matt. 4:19)
D. Judgment (Correspond-
to the harvest in the
parable of the Tares and
the Wheat. The wicked
are cast out into the fur-
nace of fire but the
righteous are gathered
into the kingdom.)

Now a word about the net. From the meaning of "seas" and "fish" it is evident that this net is a man-catcher. In the Scriptures the net is used to symbolize two things.

1. The snare of the wicked (see Prov. 12:12; Micah 7:2).
2. The judgments of God (see Isa. 51:2; Ezek. 12:13; 17:20; 32:3).

Both of these meanings find their fulfilment in the interpretation which we have suggested. The snare of Antichrist, that is, his astounding transgression in making himself God and demanding worship of men, will bring upon him and his followers the judgment of God. The wicked are taken in his net in the sense that they fall into the snare and worship him. The righteous are taken in his net in that those who will not worship refuse to do so

on pain of death, and many shall be martyred for this refusal (Rev. 13:3-15). Because of this awful sin, God's fury blazes out against the Antichrist and his followers (Rev. 14:9-11), but the testimony of God's Word is that the righteous shall be saved out of the net of the wicked (Ps. 25:15).

VITAL-TRUTH ILLUSTRATION

God said time and time again that He would scatter Israel among all the nations of the earth, and I have taken pains to ascertain whether there are Israelites to be found in the most remote parts of the world. I asked Dr. Peck whether there were Israelites among the Eskimos in the Arctic circle, and he told me there were quite a number of them. I asked Dr. Crawford, who worked in central Africa, and he said he had found them there. I asked Dr. Hudson Taylor if there were any in China, and he said there were many of them. I have yet to find the country where there are no Israelites. You will remember Christ's own parable about the hid treasure, how a certain man found a treasure in a field and when he had found it he did a very remarkable thing; he went and hid it in the field again, and then bought the field to get the treasure out of it. That treasure is Israel.

—Canon F. E. Howitt

First Quarter, Lesson 12

Sunday, March 23, 1930

JESUS TEACHING AND HEALING

Lesson Text: Matt. 13:53-16:12
(Assigned for printing: Matt. 15:21-31)
Read also Psalm 119:33-40

Golden Text:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

On considering today's lesson we come once more face to face with a striking presentation of dispensational truth. This time, however, the method of presentation differs. In our last lesson the truth was presented by the use of parables and symbols. In this it is presented by means of types. As we proceed in our study of the gospel of Matthew, our lesson material will frequently necessitate a discussion of the dispensations, for consistent with its distinctive emphasis, namely, on the fact that our Lord Jesus Christ is the Son of David and the King of Israel, the whole book exhibits a strongly dispensational emphasis. Because in our last lesson it was necessary for us to devote our attention almost entirely to the dispensational interpretation, however, in this we wish to devote at least part of the lesson particularly to the individual devotional message. For this reason, and because our lesson Scripture lends itself so admirably to such treatment, we will divide our discussion between two points.

1. Pictures of coming events.
2. Practical lessons concerning the believer's occupation.

I. PICTURES OF COMING EVENTS (Matt. 13:53-14:36)

The first part of our lesson presents in typical form a number of events which shall occur in the Great Tribulation and the Kingdom of our Lord and Saviour, Jesus Christ.

A. A picture showing how Israel has limited God. In the verses from Matthew 13:53 to 58 one verse stands out most prominently. This is verse 58, "And He did not many mighty works there because of their unbelief." Through unbelief Israel has many times limited God. This was true in the past for the Scripture says, "They

turned back and tempted God, and limited the Holy One of Israel" (Ps. 78:41). This was true in the earthly life-time of our Lord Jesus Christ not only in His own country, but in all Israel. He did many mighty works, it is true, but what he did was nothing compared to what He might have done had Israel been willing to receive Him and put her trust in Him. And the same condition prevails in Israel today. Though God is both willing and able to deliver her out of the hands of her enemies, her continued unbelief is limiting the manifestation of His mighty power. When she is ready to cry, "Blessed is He that cometh in the name of the Lord," our Lord Jesus Christ will come again and will save her out of the hands of the enemy and will gather her from all the nations wheresoever He has scattered her. Let us not apply this lesson to Israel alone, however, for we, too, many times limit God by our unbelief. (Matt. 23:37-39; Eph. 3:20)

B. A picture of how Antichrist will deal with God's witnesses in the Great Tribulation. In the story of Herod's dealing with John the Baptist (Matt. 14:1-12) we have a picture of how the Antichrist will deal with God's witnesses in the Great Tribulation. The wicked king Herod, intrigued in an unholy alliance with a wicked woman, is a picture of Antichrist in league with Babylon (Rev. 13:1-7; 17:1-5). John the Baptist, as we have seen before, is typical of Elijah and the testimony which he will bear in the Great Tribulation. As John the Baptist was beheaded by Herod, so will Elijah and his companion witness, Moses, be slain by the Antichrist in the Great Tribulation (Rev. 11:7). The part which the wicked woman, Herodias, played in this bloodshedding is most significant. Note that Herodias was the mother of a wanton daughter—so Babylon the great is called "the mother of harlots and abominations of the earth" (Rev. 17:5). Note also that it was at the behest of this wicked woman that John the Baptist was beheaded. So, too, Babylon the Great is said to be "drunken with the blood of the saints" (Rev. 17:6). Again as Herod was affrighted by the thought that John the Baptist was risen from the dead, so the Antichrist and

his followers shall be thrown into consternation by the resurrection of Elijah and Moses in the Great Tribulation (Rev. 11:11-13). Let us learn from this a lesson of the enmity of this world against our God and against all those who put their trust in Him and seek to live for Him (Jas. 4:4). Let us also learn from it a lesson of separation. The mere thought that a dance was the thing which so pleased licentious king Herod that he was willing to put God's prophet to death should forever end all questions in the hearts of Christians as to whether the dance should be permitted to have any part in their lives. No less challenging is the realization that the dance of Herodias' daughter was clearly in the nature of a theatrical performance very similar to the lewd dances which in this generation appear constantly on the stage of the theater. (Rom. 12:2; II Cor. 6:14-18)

C. A picture of the feeding of Israel in the wilderness during the Great Tribulation. It is of no little significance that the story of the beheading of John the Baptist is immediately followed by the account of the miraculous feeding of the multitude in the wilderness (Matt. 14:13-21). In the Great Tribulation, when the Antichrist makes public his enmity against God and breaks his covenant, Israel shall flee into the wilderness. There God will hide her for three and one half years from the devil and his Antichrist, and there He will nourish her in a miraculous manner, even as our Lord Jesus Christ fed the multitude in the wilderness. (Matt. 24:15-21; Rev. 12:6, 14)

D. A picture of the second coming of Christ. No less significant is the fact that the feeding of the multitude was immediately followed by the incident in which Christ came to the disciples, walking on the water (Matt. 14:22-33). In a recent lesson we called attention to the typical significance of a similar incident, but in this appears a number of details which are different from those in the former incident, which details have special typical significance. The sea, as in the former miracle, represents the nations. Its troublous condition represents the seething unrest into which the nations shall be lashed by the Antichrist in the Great Tribulation. Striking Scriptures on this are Jeremiah 6:22-23; and Isaiah 57:20. Notice in the first of these Scriptures that the nation whose roaring is like the sea is said to be in array for war against Israel. In the miracle which we are considering, this point is suggested in the fact that the twelve disciples were in the little boat in the midst of the seas, tossed with the waves. Their situation typifies Israel's situation at the very climax of the Great Tribulation, which is prophesied in Jeremiah 6:22-23. While they are in the wilderness, where they have been protected and nourished by the Lord, the children of Israel will hear that the Antichrist has departed from Jerusalem. They will return to the city and cleanse the sanctuary from the image which Antichrist has set up in it. But tidings of this will so enrage the Antichrist that he will return to Jerusalem with an immense army, vowing that he will utterly do away with the children of Israel and cut them off from being a nation. (Dan. 8:13-14; 11:31-32; 11:44; Ps. 83:1-5 83:1-5)

But just as the armies of Antichrist are entering Jerusalem, our Lord Jesus Christ will come out of heaven, trampling under foot the nations represented in Antichrist's armies. This is typified in the fact that even while they were being tossed by the waves, the disciples saw the Lord Jesus Christ coming to them walking on the sea. (Zech. 14:1-4; Isa. 63:3-4; Rev. 19:15) Peter's plight as he was about to be swallowed up by the waters may be considered also as a type of Israel's condition at this time. But we will not take time to go into it, save only to call attention to the fact that he was about to be swallowed up by the waters even as Israel will be on the verge of being swallowed up by the armies of Antichrist: when he cried, even as Israel shall cry; and immediately the Lord Jesus saved him from the destruction that threatened, even as He shall save His people Israel in that day of their distress. (Ps. 144:5-7; Isa. 63:18 to 64:2; Ps. 18:4-17)

E. A picture of Christ's Kingdom. Still following the scriptural sequence of events, the succeeding verses in our lesson tell of three things which immediately followed the Saviour's coming to His disciples. Each of these is typical of conditions which will prevail in the Kingdom immediately following His Second coming.

1. The wind ceased (Matt. 14:32). With the ceasing of the wind, the sea, which had been tossed with the turmoil and confusion of the storm, was quieted, and there was peace; so, though the nations have been raging tumultuously before His coming, when the Lord Jesus Christ comes again He will speak peace to the nations. (Zech. 9:9-10; Isa. 9:6-7)

2. The disciples that were in the ship came and worshipped Him. So, too, worship shall follow the coming of our Lord. In His Kingdom, not only shall the children of Israel worship, but all nations also shall come to worship before him. (Zech. 14:9, 16; Micah 4:1-2)

3. And finally, great multitudes of the sick were brought to Him and were healed (Matt. 14:34-36). This will be the condition in the Kingdom. Following the coming of the Lord Jesus Christ to take vengeance on His enemies and to save His people, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:4-6).

II. PRACTICAL LESSONS CONCERNING THE BELIEVER'S OCCUPATION (Matt. 15:1-16:12)

Now we turn to the consideration of the personal truth which is taught in the portion of our lesson Scripture which remains. Each incident has a vital lesson to teach us concerning the truth of trustful occupation in our Lord.

A. The need of occupation. The need of occupation appears in the Saviour's conversation with the Pharisees and His disciples concerning eating with unwashed hands. (Matt. 15:1-20) Three things in this conversation reveal the necessity for occupation in the Lord Jesus Christ. First is the tendency of men to exalt their own opinions above the Word of God, exemplified in the fact that the Pharisees made the Word of God of none effect by their traditions (Matt. 15:1-6); second is the deceptiveness of the human heart, described in the words, "this people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me" (Matt. 15:7-9); and third is the fact that a wrong occupation in the heart defiles the whole man, being the source of every evil thing which mars the life (Matt. 15:10-20—note especially verses 18-19). Only when we are trustfully occupied in our Lord Jesus Christ as He is revealed in the Word of God can we correctly evaluate human opinion (Ps. 36:9; Jer. 17:9); only as we are trustfully occupied in Him will the attitude of our hearts agree with the profession of our lips (Matt. 12:34-35); and only as our hearts are occupied with Him can we keep the heart with due diligence and rightly control the issues of life (Prov. 23:26; 4:23).

B. The blessings of occupation. The blessings of trustful occupation in our Lord are very evident in the experience of the Canaanite woman whose daughter was healed (Matt. 15:21-31). She recognized that she was an alien from the commonwealth of Israel and a stranger from the covenants of promise, and yet by faith she took the place of a Gentile dog, entitled to the crumbs from the children's table (See Lev. 19:10; Deut. 24:19-21). Though as a Gentile she could claim no part in the promises of material blessing made to Abraham, to Isaac, and to Jacob; yet as a Gentile she could claim the provision made for the "stranger," and this she did. Her faith was richly rewarded, for she received the healing of her daughter. So, too, with the multitudes who put their trust in Him and brought their sick to be healed. They not only received the personal blessing which they needed, but also

became the means of a testimony which caused many to glorify God. So it is with everyone who puts his trust in the Lord. While we know that the miracles of physical healing were subject to dispensational limitations, yet the power of God to meet the needs of our souls and to transform our lives is not limited, and as we are trustfully occupied in Him He will work in these lives of ours not only to bless us and to meet our personal needs, but so to transform us that others, seeing our good works, may glorify our Father which is in heaven. (Rom. 12:1-2; I Cor. 6:19-20; Matt. 5:16; John 15:5,8)

C. The rarity of occupation. How rare such trustful occupation really is appears in the disciples' attitude in connection with the feeding of the four thousand (Matt. 14:32-39). They had seen the Saviour's marvelous power in meeting the need of the five thousand with the five loaves and the two small fish, but now with even a larger supply of food, and a smaller company of people, when the Saviour expresses His purpose to give food to the multitude, again they raise the faithless question, "Whence should we have so much bread in the wilderness as to fill so great a multitude?" How exceedingly strange it is that after the miracle of the feeding of the five thousand they should still have questioned. Why did they not rise to the challenge of the hour and bring their little store of food to be blessed, in faith that what He had done once the Saviour could do again? The only possible answer is that they were occupied with themselves instead of with their Lord. This second lesson we might think would surely be enough forever to cause them to put their trust in Him instead of asking faithless questions; but when later He warned them to beware of the leaven of the Pharisees and Sadducees, they failed to make the application because they were occupied with material needs instead of with the power and goodness of God. (Matt. 16:7-11) Let us not make the mistake of thinking that we would not have shared their unbelieving occupation in self and in material things had we been there. The record of the Word, concerning believers of Paul's day, was, "All seek their own, not the things which are Jesus Christ's" (Phil. 2:21). We will do well, therefore, to let the Spirit of God search our hearts and show us how little there is in our lives of real trustful occupation in our Lord. (Phil. 2:4; 4:6-7; Heb. 12:3)

D. Finally, we note the instruction of occupation. When the disciples' minds were turned toward our Lord Jesus Christ and His great power and tender mercies, then the eyes of their understanding were opened, and

they were able to perceive that He spake not of the leaven of the bread, but of the leaven of the doctrine of the Scribes and Pharisees (Matt. 16:12). Such is always the effect of a scriptural occupation. Only in the light of His countenance can we see things in their proper proportion. Leave Him out of your calculations, and the mere lack of bread is a matter of tremendous moment; but take Him into account, and what otherwise would be an appalling need, becomes an opportunity for the Lord to manifest His power. Oh, how we need to trust our Lord! God's Word has an exceedingly practical bearing upon our daily lives, and daily fellowship with our Lord Jesus Christ as He is revealed in the Word is absolutely vital if we hope to live a normal Christian life, filled with the blessings which God so lavishly pours out on those who put their trust in Him. Why should we lean upon our own poor, puny, perverted understanding, when in God's gracious providence we have the mind of Christ? (Jer. 17:5-8; I Cor. 2:9-16; Prov. 3:5-6; Isa. 26:3).

VITAL-TRUTH ILLUSTRATION

Whitefield went to Scotland in 1741 on the invitation of Ralph Erskine, one of the leaders of the Seceders; no mean tribute to a clergyman of the Established Church of England, when it came from those who were fighting the Established Church of Scotland; and a beautiful indication of the spiritual temper of the Erskines, who could recognize in the Episcopalian preacher a man who was consumed with love for the evangel which was so dear to them. The Associate Presbytery, however, demanded that Whitefield confine his labors to their congregations, and indeed they wanted him to join the Presbytery. He asked why he should do so, and was told that they alone (the Seceders) were the Lord's people. He assured them that if they were the Lord's people, then all the others must be the devil's, and therefore had more need to be preached to; and that if the Pope himself were to lend him his pulpit, he would gladly proclaim the righteousness of Christ from it.

In spite of all this, the Erskines gave him the use of their pulpits, but others of the brethren proclaimed a day of humiliation and prayer that God would deliver them from him. In Glasgow he preached to great crowds and with evidence of great conviction. At one time he addressed an audience of 20,000 children.

—King's Business

REVIEW: THE FOUR FACTS OF THE GOSPEL

Read John 10:1-16

Golden Text:

"Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. 9:6).

I. THE LESSON SCRIPTURE OUTLINED

FOUR FACTS OF THE GOSPEL

I. THE FACT OF SALVATION

"Then said Jesus unto them again, verily, verily, I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the Door: by me if any man enter in, he shall be saved" (John 10:7-9a). (See also John 6:37-40.)

II. THE FACT OF ENJOYMENT

"And shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I come that they might have life, and that they might have life, and that they might have it more abundantly" (John 10:9b-10). (See also II Cor. 9:8.)

III. THE FACT OF PROTECTION

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep" (John 10:11-13). (See also John 10:28-29.)

IV. THE FACT OF FELLOWSHIP

"I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd" (John 10:14-16). (See also I John 1:3-4.)

Lesson I—"Childhood of Jesus"

(Lesson Text: Matt. 1:1-2:23)

(Golden Text: Matt. 1:21)

1. What particular significance do you see in the fact that the genealogy of Matthew traces Christ's lineage back to David and to Abraham?



2. What was the significance of the angelic messages concerning the birth of the Lord Jesus?
3. Were the wise men right in worshipping the Babe Jesus?
4. What lessons may we learn from God's protection of Christ from the enmity of Herod?

Lesson 2—"Baptism and Temptation of Jesus"
(Lesson Text: Matt. 3:1-4:11)
(Golden Text: Matt. 3:17)

1. What was the dispensational significance of John the Baptist's testimony?
2. What lessons do we learn from the baptism of our Lord?
3. What secret of victory may we learn from the testing of the Lord Jesus?

Lesson 3—"Jesus Begins His Ministry"
(Lesson Text: Matt. 4:12-25)
(Golden Text: Matt. 4:17)

1. What relationship did the Word of God sustain to the ministry of Christ?
2. What was the purpose of Christ's public ministry?
3. What does His public ministry teach us about service for God?
4. What are the personal blessings to be derived from a study of Christ's ministry?

Lesson 4—"Standards of the Kingdom"
(Lesson Text: Matt. 5:1-48)
(Golden Text: Matt. 5:8)

1. What does the Sermon on the Mount teach us about the Great Tribulation?
2. What does it teach us about God's law?
3. What does it teach us about Israel's future?
4. What does it teach us about ourselves?

Lesson 5—"Putting God's Kingdom First"
(Lesson Text: Matt. 6:1-34)
(Golden Text: Matt. 6:33)

1. What may we learn from Matthew 6:1-18 about the believer's rewards?
2. What may we learn from Matthew 6:19-24 about the believer's occupation?
3. What may we learn from Matthew 6:25-34 about the daily problems of food and clothing and other material necessities?

Lesson 6—"Warnings and Promises" (Temperance Lesson)
(Lesson Text: Matt. 7:1-29)
(Golden Text: Matt. 7:19)

1. Whose judgment is spoken of in the words "Judge not that ye be not judged"?
2. Why is the gateway to eternal life said to be narrow?
3. What personal application may we make of the truth concerning the corrupt tree and the good tree and their fruits?
4. Does Matt. 7:23 refer to believers or unbelievers?
5. Who is the wise man who built his house on the rock? the foolish man who built on the sand?

Lesson 7—"Jesus Healing and Helping"
(Lesson Text: Matt. 8:1-9:34)
(Golden Text: Matt. 8:17)

1. What connection have Jesus' miracles with the message, "The Kingdom of Heaven is at hand"?
2. What is their prophetic teaching?
3. What is their personal teaching for the believer of this age?

Lesson 8—"The Twelve Sent Forth"
(Lesson Text: Matt. 9:35-11:1)
(Golden Text: Matt. 9:37-78)

2. Can a Christian really serve God without bearing a definite testimony?
3. What testings may we expect if we are true to Him?
4. What is our source of strength and comfort in these testings?
5. What will be the result hereafter if we are faithful in serving Him here?

Lesson 9—"Jesus Teaching about Himself"
(Lesson Text: Matt. 11:2-12:50)
(Golden Text: Matt. 11:28)

1. Why did John the Baptist ask "Art thou He that should come?"
2. Wherein do men find rest in coming to Christ?
3. Who is stronger than the strong man of Matthew 12:29?
4. What does the resurrection of Jesus Christ mean to you?

Lesson 10—"The Parable of the Sower"
(Lesson Text: Matt. 13:1-23)
(Golden Text: Matt. 13:9)

1. What is the dispensational outlook of the parable of the Sower?
2. Why did our Lord speak in parables?
3. Why is there no excuse for any believer to be an unwilling sower?

Lesson 11—"Parables of the Kingdom"
(Lesson Text: Matt. 13:24-52)
(Golden Text: Rom. 14:17)

1. What are the outstanding dispensational teachings of the parables in Matthew 13.
2. What personal applications have they to the life of the believer living in this age?

Lesson 12—"Jesus Teaching and Healing"
(Lesson Text: Matt. 13:53 to 16:12)
(Golden Text: Matt. 7:7)

1. What future event is pictured by the martyrdom of John the Baptist? by the feeding of the multitude? by Christ walking on the water?
2. What practical personal lessons may we learn from the Saviour's discussion of eating with unwashed hands? from the healing of the Canaanite's daughter? from the feeding of the 4,000? from the discussion on heaven?

VITAL-TRUTH ILLUSTRATION

During the Civil War conditions became such that Abraham Lincoln issued an order that none of the soldiers would be granted a furlough. A while after that order, one soldier got word that his wife was dying. His superiors couldn't grant him the furlough, but they did let him go and try to see the President. But when he reached the President's office a guard outside stopped him and told him it was impossible to see the commander-in-chief. The soldier went away discouraged, his eyes filled with tears.

Outside, a little boy saw him. The boy was Tad Lincoln. He said, "What's the matter, Mr. Soldier?" The youngster had to ask several times before the soldier heard and answered him. And when the man told the child why he mourned, the little fellow said, "Come with me; I'll take you to see him—he's my papa." The boy got the soldier past the guard at the door and Lincoln signed the order allowing him to go to the bedside of his dying wife.

That story is perfect. Here is sin, the guard at the door, and you can't get by. Twenty-nine years ago, in a Chicago mission, Jesus Christ came to me. "I can't get in," I said. But He took me in, and the peace of God has been with me ever since. Try it, you people.

This seems to me to exemplify the spirit and method of Christ in His ministering, and His teaching, to beware of the self-righteous leaven.

—King's Business

THE WORD IN CREATION

(Continued from page 6)

Upholding all things by the Word of His power
(Heb. 1:3).

If we could but catch a glimpse of the immensity of the task, certainly we would acknowledge that none other but God Himself could fill this position as the Sustainer of the universe. Science tells us of stars which are millions of light years from this old globe on which we live. So great are the figures that our minds reel and stagger in trying to comprehend their extent. In the November issue of the "Literary Digest," 1929, appears a review of Sir James Jean's book entitled, "The Universe Around Us." The reviewer quotes some of the paragraphs of the book.

The earth, traveling 1,200 times faster than an express train, makes a journey of 600 million miles around the sun every year. Let us represent this journey by a pinhead one-sixteenth of an inch in diameter. On this scale the nearest star in the sky must be placed about 225 yards away, and to contain even the hundred stars nearest to our sun in space, the model must be a mile high, a mile long, and a mile wide.

Let us go on building the model. We may think of stars indiscriminately as specks of dust, because their sizes vary about as much as the sizes of specks of dust. In the vicinity of the sun we must place specks of dust at average distances of about a quarter of a mile apart. In other regions of space they are generally even farther apart. . . . We go on building the model for hundreds of miles in every direction. We build out for about 7,000 miles before we come to the farthest globular cluster, and still we are inside the galactic system. With our earth's long yearly journey round the sun as a pinhead, the whole galactic system is about the size of the American continent.

After we have finished the galactic system, we must travel about 30,000 miles before we begin to set up the next bit of our model, at any rate if we are keeping it to scale. At this point we place the next family of stars. So we go on building our model—a family of thousands of millions of stars every 30,000 miles or so—until we have two million such families. The model now stretches for about four million miles in every direction. This represents as far as we can see into space with a telescope; we can imagine the model going on, although we know not how nor where—all we know is that the part so far built represents only a fraction of the universe.

This gives us some idea of the vastness of our universe.

But now, by way of comparison, let us observe for a moment a few of the minute details in God's creation. Hear what George McCready Price has to say concerning the "cell" in his book entitled "Q. E. D."

With his usual vigor and expressiveness Henry Drummond has given us a picture of the remarkable fact that the cells of all plants and animals are strikingly alike, especially the single cells from which all originate. It is easy for any one to distinguish between an oak, a palm tree, and a lichen, while a botanist will have elaborate scientific distinctions which he can discern between them. "But if the first young germs of these three plants are placed before him," says Drummond, "and the botanist is called upon to define the difference, he finds it impossible. He cannot even say which is which. Examined under the highest powers of the microscope, they yield no clue. Analyzed by the chemist with all the appliances of his laboratory, they keep their secret.

The same experiment can be tried with the embryos of animals. Take the ovule of the worm, the eagle, the elephant, and of man himself. Let the most skilled observer apply the most searching tests to distinguish the one from the other, and he will fail.

But there is something more surprising still. Compare next the two sets of germs, the vegetable and the animal, and there is no shade of difference. Oak and palm, worm and man, all start in life together. No matter into what strangely different forms they may afterwards develop, no matter whether they are to live on sea or land, creep or fly, swim or walk, think or vegetate—in the embryo, as it first meets the eye of science, they are indistinguishable. The apple which fell in Newton's garden, Newton's dog Diamond, and Newton himself, began life at the same point."

In these remarks, of course, Drummond is dealing with the unicellular primal form. "As it first meets the eye of science"; and while certain slight peculiarities (such as the constant number of chromosomes) have been detected as characteristics of the cells of certain forms, yet for all practical purposes these words of Drummond are just as true today as when first written. Possibly it is because of a failure in our technique or a lack of power in our microscopes that these wonderful protoplasmic units from which all living things originate seem identical. But it is equally possible that they are really identical in structure and in chemical composition, and that only the ever present watchcare of the great Author of nature directs the one to develop in a certain manner, "after its kind," and another in still another manner, "after its kind." At any rate, the protoplasm of which they are all alike composed is identical wherever found, so far as any scientific tests have yet been able to determine (pages 57-59).

Our Lord keeps the planets traveling in their respective orbits, while at the same time He keeps the cell producing after its kind. Everywhere in creation, whether in the vast reaches of the cosmic universe, or in the microscopic structure of the atom, the same Hand is seen, holding all things together.

Certainly after seeing a few of these facts we can better appreciate the depths of meaning in the words of the apostle Paul in his sermon on Mars hill, found in the seventeenth chapter of Acts:

God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though He needeth anything, seeing He giveth to all life, and breath, and all things.

For in Him we live, and move, and have our being (Acts 17:24-25, 28).

Christian friend, as you read these lines are you aware of the fact that this is a wonderful picture of the way God deals with you in your spiritual life? Regardless of the problems, testings, or blessings, He is the One Who can and will make your spiritual lives what they should be. We read in Hebrews 7:24-26:

But this Man, because He continueth ever, hath an unchangeable priesthood.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

For such an High Priest became us, Who is



holy, harmless, undefiled, separate from sinners, made higher than the heavens.

Regardless of the seriousness of your problems, or the intensity of your struggle with sin, look up this very moment and thank God that our Lord Jesus Christ is at the right hand of the Father interceding for you. He will give strength to your fainting heart and you will be able to say with the apostle Paul

We know that all things work together for good to them that love God, to them who are the called according to His purpose (Rom. 8:28).

The Lord Jesus Christ, the Creator of the universe, is interested in every detail of your life. He died that we might have life; He intercedes that we may have victory; and one of these days He is coming back for us that we may be glorified with Him forever. If your troubled soul cries out for peace—lo! He can still its turmoil (Isa. 26:23). If you need guidance, He will direct you (Prov. 3:6-7). If you have need for spiritual strength He will uphold you by His mighty power (II Cor. 12:9-10). If you have temporal needs, lay hold of Philippians 4:19. Philippians 4:6-7 also is applicable to your every need.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

III. ALL THINGS WERE CREATED FOR HIM

By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him (Col. 1:16).

Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created (Rev. 4:11).

MAN overlooks this all-important fact from day to day in a thousand different ways. As they see the different phases of God's creation, the sun, the moon, the stars, the mountains the valleys, the mineral kingdom, the vegetable kingdom, the animal kingdom, and as they view their own lives, how much men fail to recognize that all things were created for the glory of God. Has God no claim upon His own creation?

Every phase of God's inanimate creation glorifies Him, fulfilling the purpose for which it was created. Insensate creatures follow His plan with undeviating obedience. In Psalm 19:1-2 we read:

The heavens declare the glory of God; and the firmament sheweth His handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

Again in Isaiah 45:18 we read:

For thus saith the Lord that created the heavens, God Himself that formed the earth, and made it; He hath established it, He created it not in vain, He formed it to be inhabited: for I am the Lord; and there is none else.

So, too, SOME of His sentient creatures fit into His plan, for in Psalm 103:20-21 we read:

Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word.

Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.

When we consider His great power and goodness we cannot wonder at the obedience to His will which is testified in these Scriptures. On the other hand in the light of these considerations we cannot fail to wonder that many of His intelligent creatures, whether the devil, the fallen angels, the demons, or sinful men, should rebel against His will and refuse to do His bidding.

In all the Scriptures which we have noted we find the thought of service to be outstanding. All things were created with the definite purpose that they might glorify the Lord Jesus Christ. In Psalm 148:1-13 we find the Psalmist appealing to all creation to honor the Lord.

Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, sun and moon: praise Him, all ye stars of light.

Praise Him, ye heaven of heavens, and ye waters that be above the heavens.

Let them praise the Name of the Lord: for He commanded, and they were created.

He hath also established them for ever and ever: He hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapour; stormy wind fulfilling His Word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl;

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men and maidens; old men, and children:

Let them praise the Name of the Lord: for His Name alone is excellent; His glory is above the earth and heaven.

The Scripture is very clear also in making its appeal to us as men and women concerning our service.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God (Rom. 12:1-2).

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God (Rom. 6:13).

I am reminded of an illustration told by Dr. J. C. O'Hair, Pastor of the North Shore Church, Chicago.

This is a story of a small boy who spent many hours making a toy boat. After it was finished, he used to play with it and float it down the stream, but one day it got away from him, and was carried down the river and far out of his sight. He grieved much over the loss of his precious boat. One day, however, in the window of a pawnshop in London, the boy saw the boat he had made long before. He went in and told the storekeeper that it was his boat he had there in the window. The man replied that it was now in his possession, and that if the boy wanted the boat, he would have to pay a sum equivalent to two dollars and seventy-five cents to redeem it. So the boy worked hard for several days, and at last had the money to buy back his boat. He again went to the pawnshop

keeper, and gave him the money, and this time came away with the beloved boat again in his possession. As he carried it away with him, he held it close to him and said, "Little boat, you are twice mine. In the first place, I made you; and in the second place, I redeemed you."

THE WORD MADE FLESH

(Continued from page 8)

able on penalty of death except by sacrifice and through a priest. God meeting His people on terms of justice and mercy, and thus dwelling "among them" it was a fellowship, which betokened both God's heart toward man and man's inability to respond and know God in intimate communion except by expiation of sin. That temporary tabernacle in the wilderness became the more permanent dwelling place of God among His people in the temple of the kingdom period. But the tabernacle of God moved yet closer to man in a body of flesh and blood in the incarnation. "The Word became flesh and dwelt (tabernacled) among us" (John 1:14a). "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . declare we unto you" (I John 1:1,3a). And today the very body of the believer is the tabernacle of God the Holy Spirit. "Know ye not that your body is the temple (tabernacle) of the Holy Ghost which is in you?" (I Cor. 6:9a). "Christ in you, the hope of glory" (Col. 1:27b) is the present measure of God's communion with believing men. Furthermore, one glorious day you and I who own His Name shall realize the fulfillment of that climactic prophecy, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." "And they shall see His face." (Rev. 21:3; 22:4a)

The present truth for believers, then, is "God in Christ" "Christ in you." Christ is Mediator between God and man; supreme in God's revelation and central in man's knowledge of God.

THE CRITICAL OBJECTIONS TO THE INCARNATION

IN THIS glimpse of the difficulties which critics find in the incarnation we shall study further the nature of the incarnation. At least five objections must be confronted:

1. "How could Jesus, of Whom Paul states 'in Him was no sin,' receive a sinless body from a human mother who was a descendant of Adam?"
2. "If God was the Father of Jesus in a unique sense as it is claimed, why then is Joseph spoken of as His father? Jesus, the son of Joseph" (Luke 3:23).
3. "May not the synoptic accounts of Jesus as virgin-born be a reflection of the influence of other cultures upon Jewish thought?"
4. "If Jesus was truly 'Son of Man' He cannot be God, for God could not be so limited nor confined! Jesus frequently appears in the Bible in an inferior position to God, e.g. 'There is one Mediator between God and man.' Here Jesus is assigned a position intermediate between God and man. How then can He be both 'Son of Man' and unique 'Son of God'?"
5. "Even if a partial incarnation be granted, what part was humanity, and how much of Him was Deity? Is a true incarnation necessary or possible?"

We are happily indebted to the critics who, by their very objections to the doctrine of the incarnation of Christ, have brought the real issues out into the clear light of truth. Let us study further the nature of the incarnation by a brief answer to these objections.

1. "How could Jesus, of Whom Paul states, 'in Him was no sin,' receive a sinless body from a human mother who was a descendant of Adam?" This criticism seems quite valid on surface examination. Even granting the

Christian friend, our Lord Jesus Christ, God's Living Word, made you, and He redeemed you. He has a claim upon your life. Will you give it to Him that He may glorify Himself in and through you? What is your answer?

virgin birth, it appears reasonable that Jesus would have received from His mother a body with the stain of human sinfulness in it. Surely we cannot maintain that the mother of Jesus was herself without sin, for this would but remove our problem into the previous generation. How then, can Jesus the Sinless One be born of one, Mary, a virgin, and yet receive from her a human body free from sin-stain? The answer is threefold:

First—the incarnation must be studied in the light of the statement that Jesus' body was "conceived of the Holy Ghost." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Since God prepared the body in which His Son was to live for a time among men and formed it by a different process than natural generation, it would be expected that there would be some difference between His body and that of ordinary men. THIS DIFFERENCE IS HIS SINLESSNESS (II Cor. 5:21).

Second—we answer that there is no such thing as original sin to human nature! God gave Adam a sinless human nature, an undying body, and a perfect environment. God formed man out of the dust of the ground and breathed into this body the breath of lives. Sin was foreign to human experience until man surrendered to the tempter. Now it should not be difficult to believe that God could as easily prepare a sinless body for His Son, the second Adam, as for the first Adam. Jesus, as the second Adam, could then be tested "in all points like as we are" as federal Head of the race of believers just as the first Adam was tested as federal head of the entire human race. The mighty difference between the second Adam and the first in respect to sin is, of course, that Jesus did no sin, while the first Adam plunged the entire race into the abyss of rebellion against God. In fact, testing for the federal head of a race must be supremely more intense than we know by virtue of the fact of the consequences involved in his response to testing. Verily, the second Adam "took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. 2:16) that He might redeem them that believe on Him.

Third—we affirm that God declares the body of Jesus to be a PREPARED BODY. "A body hast Thou prepared Me" (Heb. 10:5). It is no greater miracle to have a virgin birth than to breathe life into dust formed out of the ground. It is no greater task in the realm of the supernatural for this virgin-born body to be a sinless body than for the first Adam to be fit for daily communion with God by virtue of sinlessness of nature—human nature before the fall. The very fact of the virgin birth of our Lord brings Him without our sin into our human experience, and we see in Him the eternal Word of God tabernacled in flesh and blood and dwelling among us, and we behold His glory, the "glory as of the Only Begotten of the Father, full of grace and truth" (John 1:14).

2. "If God was the Father of Jesus in a unique sense, as it is claimed, why then is Joseph spoken of as His father? 'Jesus, the Son of Joseph' (Luke 3:23)." This second objection may be easily met by a realization that in the legal census registry of the child Jesus He entered into Joseph's standing. He would necessarily be registered under the name of the head of the house, i.e. Mary's husband. The Roman record, then, might make it appear, superficially examined, that Jesus was the Son of Joseph, but He was only the Son of Joseph "as was supposed" (see Luke 3:23). Between the civil and the

religious ceremony of marriage for Mary and Joseph, and before their home had been set up, Mary was "found with child of the Holy Ghost." It is written of Joseph, he "knew her not till she had brought forth her first-born Son" (Matt. 1:25). Jesus must be the incarnate Son of God Most High, or the alternative conclusion, too blasphemous to mention must be accepted. This is the true dilemma of the critics.

3. "May not the synoptic accounts of Jesus as virgin born be a reflection of the influence of other cultures upon Jewish thought?" To this critical objection to the incarnation, we reply: "The accepted dictum of literary criticism that tradition cannot perpetuate successfully that which never had any existence in fact, unmistakably points back to the earliest and first hope of a human race that God would come in human form among men. We find this first glimmering of hope in Genesis 3:15 which says that the Seed of the woman shall bruise the serpent's head. The perpetuation of this hope has found expression in many hideous forms, e.g. the demi-gods of Grecian mythology. The pure stream of revelation in the Scriptures points toward the virgin birth of God's Son. A God-given promise filtering out among idolatrous peoples was corrupted into grotesque travesties in their ideas of God's approach to man. The hope of such incarnation was fully realized when Christ came in "the fulness of the time," . . . made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4). The claims for virgin birth for others before Christ's time are not comparable with His credentials and but satisfy us the better in Him.

4. "If Jesus was truly 'Son of Man' He cannot be God, for God could not be so limited nor confined!" This Unitarian objection to the incarnation has appealed to many people. "Is not a son subordinate to his father?" say they. "If Christ is Mediator between God and man, then is He above man and yet below God?" We reply that the Bible use of the word "son" suggests majority or the attainment of all the rights of inheritance of majority. Those who have experienced the new birth are really declared to have received "the majority" inheritance and are thereby declared "heirs of God and joint-heirs with Jesus Christ" (Rom. 8). Christ, as Son of God, is subject to the Father's will, yet not subordinate in nature or inheritance in the realm of Deity. The objection that Christ as Mediator is intermediary between God and man, is a position which begs the whole question of the incarnation. The incarnation was for the very purpose of providing a link between sinful man and God and was but God reaching down in the incarnate Son to a sinful world that He might by glorious redemption bring them that believe into blessed fellowship with Himself. Let us not forget that "God was in Christ reconciling the world unto Himself" (II Cor. 5:19). And the further objection that the phrase "only begotten Son" suggests that there was a time when the Son did not exist, merely avoids, we reply, the plain fact that begetting refers to the incarnation itself. It was in the incarnation that the eternal Word became the "only begotten Son of God." He may be spoken of as such in Scripture even before His first advent into the world, but it is by anticipation in the plans of God that He is so designated. "When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: They shall perish; but Thou remainest" (Heb. 1:6, 10, 11). The eternal Word Who was with God in creation and Who shall reign after all created things have passed away was He Who in the incarnation became God's "Only Begotten" (John 1:18).

PRACTICAL APPLICATION OF THE MESSAGE OF THE INCARNATION

LET us now turn to a few practical applications of the message of the incarnation to those who rejoice to believe this blessed truth. There is now no more mystery about God, nor life, nor death. They are all

solved in the glorious Person of our Lord Jesus Christ. If to us they yet seem mysterious, let us sit at the feet of Jesus and learn of Him "in Whom are hid all the treasures of wisdom and knowledge" and "in Whom dwelleth all the fulness of the Godhead bodily." We are responsible for our reception of this final and full revelation of God in His Son. What wonder, then, that Jesus said, "If ye believe not that I AM He, ye shall die in your sins" (John 8:24). Furthermore, happy are we if we realize that only as by faith we receive the nature of the second Adam can we see God. Glorious message of the new birth enwrapped in the revelation of God in the incarnation! This eternal Word, or Logos of John one, is the Executive of the Godhead Who in the beginning formed the world of created things by the WORD of divine power. "Our hands have handled . . . the WORD of life" (I John 1:1). Christ is God's message and God's redemption living among men. "We believe and are sure that Thou art that Christ, the Son of the living God" (John 6:69). With the disciples of old our hearts respond in antiphonal chorus, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68).

A PANORAMA OF THE INCARNATION

IN PSALM 45:6, 7 we read, "Thy throne, O God, is forever and ever; the sceptre of Thy Kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." These verses are almost exactly reproduced in Hebrews 1:8, 9, and are evidently quoted by the writer of the Hebrew epistle from Israel's hymnology. But there is another verse in Psalm 45 which is not quoted in Hebrews 1. It is the eighth verse: "All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad." Now, although this is not quoted in the first chapter of Hebrews, it underlies the whole movement of that passage. Look at it: "God . . . hath spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who being the brightness of His glory, and the express image of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high . . . Thy throne, O God, is for ever and ever" (Heb. 1:1, 2, 8). Out of the "ivory palaces" came the eternal Word, the Son, with all the fragrance of heaven's dew upon Him. When He had by Himself purged our sins, He sat down on the right hand of the eternal Majesty, sharing the throne of Him Who is from everlasting to everlasting, God Almighty. "Thy throne, O God, is forever and ever." This is addressed by the Father to the Son. Back into the "ivory palaces" went the Son of God, and what welcome must have been accorded Him. "Let all the angels of God worship Him" (Heb. 1:6).

Out of the ivory palaces into a world of woe;
Only His great eternal love made my Saviour go.

May we speak to our hearts as to the disciples of old "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (John 16:28).

THE RUSSIAN SITUATION

(Continued from page 4)

describes the steps which Communism is taking in the determined effort to stamp out all religion in Russia. Of the systematic endeavor to corrupt the faith of little children, he says:

Today every school is required to instruct its pupils that there is no God, and that religion is "per se" superstition. All the testimony that one gathers indicates that a stridently affirmed athe-

ism now characterizes not only the three or four millions of young Russians that belong to such definite Communist organizations as the Young Pioneers and the Consomol, but at least ninety per cent of all school children, whatever their social and political background.

And of the open opposition to the work of evangelical churches he says:

Communism's drive against the Evangelicals was ushered in last May with the issuing of a decree, published in the Press of the world, which restricted rigidly the work of Evangelical churches and ministers. By the terms of this decree, no minister could preach in more than one church. This brought to a stop the work of the traveling evangelists who had been so successful in arousing religious interest. Neither could a minister or church conduct organized classes for the teaching of religion, even when those classes met within the church building. Neither could they engage in any form of social work. And the young people's societies, which had been growing at an astonishing rate, were summarily suppressed.

These regulations would have proved enough in themselves to make further expansion of the Evangelical movement exceedingly difficult, if not impossible. But the Soviet authority had no intention of stopping with merely negative acts. They went ahead to close churches. In Moscow, for instance, the number of Evangelical churches or orthodox churches in which the reform movement has established an evangelical type of worship, has been reduced until there were, I believe, only three left functioning by the middle of August. The chances are that these three are closed by this time. Five hundred churches were closed last year, before the present storm burst. The figures for this year will, when totaled, run well into the thousands.

But the ferocity of this Anti-Christian movement can best be judged by the persecution which believers are forced to suffer for their faith. We read:

The authorities are going ahead to rid the country of men and women who, by their preaching and personal devotion, might keep the flame of a vital religion alight. Ministers and laity alike are being arrested, often on the flimsiest of charges, and exile is being pronounced on hundreds . . .

The worst part of the situation is its secrecy. There has been a return to secret police control within Russia in the months since the outbreak of the Stalin-Trotsky struggle. The G. P. U. is omnipresent, and apparently clothed with complete power. The former Soviet claim that all trials are public is now abandoned. Men and women are secretly accused, secretly seized, secretly examined, and secretly condemned. The authorities will deny that there is any such persecution under way. With no open trials, a large part of the population seems entirely ignorant of what is going on . . . I learned enough at first hand to know that this new terror is no myth; that the reports as to the imprisonment of Evangelicals have been under rather than overstated; that the fate of hundreds and perhaps thousands of these Christians is already shrouded in the mists of prisons and far places of exile.

This should be a call to prayer on behalf of our fellow-believers who are suffering unspeakably for

the faith of our Lord Jesus Christ; and it should serve as an impressive reminder of the Spirit's words with special reference to the end of this age: "This know also, that in the last days perilous times shall come . . . Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:1, 12). In the face of this rising tide of persecution let us bestir ourselves to preach the gospel of our Lord Jesus Christ more aggressively than ever before, knowing that our days of opportunity are limited, and that even tomorrow, if our Lord tarry, we may find ourselves called upon to suffer bonds and imprisonment; yea and death itself for the Name of our blessed Lord Jesus Christ; but let us not forget His words of assurance and consolation: "Lo, I am with you alway, even unto the end of the age!"

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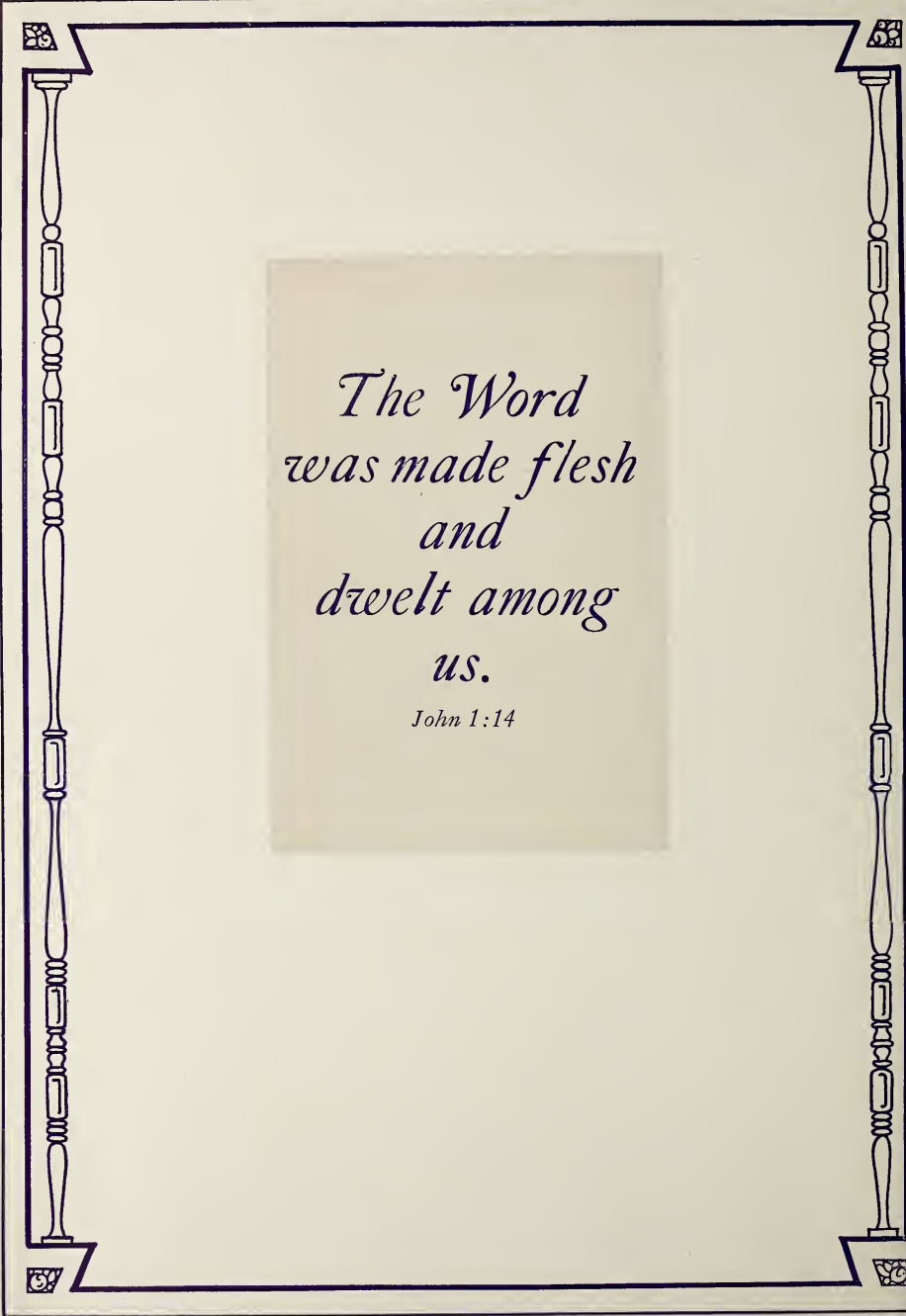
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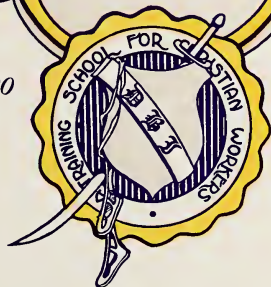


*The Word
was made flesh
and
dwelt among
us.*

John 1:14

GRACE *and* TRUTH

February, 1930



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Clifton L. Fowler
Editor

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THE TRINITY

The true God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authorship of both Old and New Testaments.
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sin. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Evolution

HERE is another Evolution Number. If our Lord should tarry it will not be the last one.

In scriptural and non-technical language we have sought to present to the family of "Grace and Truth" readers the "horror of great darkness" which lies more or less concealed in the evolutionary theory.

We trust that the practical result in individual lives brought about by the perusal of this number shall be a turning away from the delusion of evolution and a new, joyous, spontaneous, faith-filled committal unto Him Who loved us and gave Himself for us—our Lord and Saviour Jesus Christ.

If They Could See

GOD has been doing marvelous things at D. B. I. The wonderful fashion in which He has caused the funds which are placed at our disposal to stretch to two or three times what would ordinarily be expected is a mighty evidence of His blessing and His direction.

An earnest friend of the school, a missionary from Africa at home on furlough, visited us a few days ago. He had been prayerfully following the unprecedented growth and development of the school through the

pages of "Grace and Truth." As we showed him from room to room, and from department to department, and from building to building, he exclaimed, "Ah, if those whose love-gifts have made this possible could only see it, how they would rejoice in the gracious provision of God for the training and equipping of young men and women to go forth with the glorious message of Jesus and His love."

Yes, dear reader of "Grace and Truth"—if you could only see—how your heart would leap with joy. God's provision for this humble Bible Institute of the West has indeed been wonderful, and we give Him thanks. Our needs are still enormous, and we bespeak your continued prayer.

It is evident that it is not God's purpose that the old fashioned testimony shall die out; but, instead, He is fostering and establishing fundamental training schools to faithfully bear the pure message of the inspired Word of God through the climax hours of this age right up to the rapture of the Church.

Our Representative

REV. W. S. HOTTEL of Detroit, Mich., has become a member of the Extension Department of the Denver Bible Institute. Fuller announcement will appear in the next issue of "Grace and Truth." We are rejoiced to welcome our brother into the fellowship of the working force of the School.

"WHAT IS THE LATEST WORD ON THE BUILDING FUND?"

THIS is the question which will be uppermost in the minds of many loyal friends as they open the pages of this issue of "Grace and Truth."

In the D. B. I. Building News, facing page forty-eight, this question is answered, and there appears an announcement of such vital importance to the Lord's work at the Denver Bible Institute that we trust it will receive the prayerful consideration of all "The Family."

He Supports His Own

WE WANT to ask the special prayers of the "Grace and Truth" family for the current expense need. This request is for the daily bread, and coal, and light, and RENT, (yes, rent, for we have not yet succeeded in stopping the rent drain) which it takes to operate the Denver Bible Institute. The amount needed is necessarily large.

Pray for the officers and faculty of the School that no touch of anxiety shall mar their waiting on God, nor their service for Him.

The School has no financial agents. For fifteen years God has mightily vindicated His promises by touching the hearts of His faithful stewards to give of their means. Our own pressing forward under His guidance in an aggressive building campaign, and the financial depression throughout the West, has cut down our current expense offerings. We lay our need before the "Grace and Truth" family for their prayer-fellowship and for the exercise of their stewardship as God may lead.

Our dependence is upon Him and our confidence is in Him.

Get It And Read It

DR. I. M. HALDEMAN, of New York City, has given us another book. This time he strikes a body-blow at "Modernism." It is a book for the times. This book should be placed in the hand of every pastor in America. It would strengthen their backbones. It is the kind of book which should be read by all Sunday-school teachers before they stand before their class next Sunday. It would put pith, punch, and power into their messages. It is such a book as should be read by the college students of America. "Modernism" would be quickly stripped of many of its now ignorant dupes. The title of the book is, "A King's Penknife." A sample from its pages will give a hint of the helpfulness of its message:

It ("Modernism") dare not fix anything. It cannot assure any of its followers concerning its location for tomorrow. Those who carry what it gives them today may have to throw it away as old straw tomorrow. Give it a place to build on, assemble all the material to its hand, it will not, it cannot, in the strictness of its principle, put up a permanent construction, nor will it permit so much as a blue-print, it will be satisfied only to build or, rather, pitch a tent, a temporary structure that may be taken down tomorrow without noise of demolition. Modernism is out for "adventure," and will have nothing less; and for the joy and freshness of adventure there must be no program, no schedule, the one inspiring thought is that tomorrow some fresh evidence of the unreliability of the Scriptures may be found, and the necessity of blazing out some new and uncertain, but diversified, path.

The efficiency of the Church, its responsibility not only to the Christ Whose Name it bears, but to

the souls of men in whose charge the Lord has placed them, demand that the issue shall be forced. (pp. 163, 164)

This book on sale at Institute Book Nook, Denver, Colo. Price \$1.00.

Purchase a hundred of them and give them to young men and women in the high school and college ages. The blessing of God stands waiting for such a ministry.

"Inconsistent Fundamentalists"

UNDER this caption, in a recent number of his "Baptist Temple News," Dr. Oliver W. Van Osdel voices a conviction which has long been our own. Says he:

It was ten years ago that Fundamentalists first began to be heard in their protests against Modernism. If at that time they had been brave enough to have refused all compromise, and in obedience to the Word of God, separated, Modernism would have been left like a lone sparrow on the housetop, or a pelican in the wilderness; but from the hour that Fundamentalists discovered Modernism growing in the colleges and in the denominations, they have supported it with their money. If the orthodox people in the evangelical denominations had withdrawn and separated from Modernists ten years ago, orthodoxy would be large and strong, and Modernism insignificant; but Modernists have had the denominational money to work with, and today it is largely in control of the Methodists and the Baptists, and at least half and half among Presbyterians. It is a shame that Fundamentalists have just been shilly-shallying. They have been weak beyond description. They have called it charity and leniency, but it has been downright disloyalty to Christ. Modernism is what it is today because Fundamentalists have supported it, encouraged it, and made it strong. There can be no doubt that the majority of the membership of Baptist churches is loyal to the Word of God and to Christ, but they are steadily pouring their money into the treasuries controlled by Modernists. How will this sort of thing appear at the judgment seat of Christ? Certainly there is no possible justification for it.

To be sure Fundamentalists urge that withdrawal from the denominations would cause suffering and hardship to those who are under the Boards. Possibly no great movement was ever undertaken and no struggle in the interests of liberty without hardship and suffering. Baptists have been in the habit of singing, "Sure I must fight if I would reign. Increase my courage, Lord." No great undertaking is easy. No great achievement is ever gained without cost. If the heroes of the past had hesitated in their great undertakings because there would be pain and suffering and cost, the pages of history would be destitute of heroism and heroes. We are unable to understand why it is that men otherwise courageous and self-sacrificing hesitate to take a decided stand in these perilous times for Christ and His cause.

To which our souls cry, "Amen!" It is high time for Christians to realize that we are engaged in a grim battle in which there should be no compromise with the enemy. We fear that many have forgotten the pointed admonition of Scripture,

Therefore endure hardness, as a good soldier of Jesus Christ (II Tim. 2:3).

EVOLUTION OR VIRGIN BIRTH—WHICH?

by THE EDITOR

EVOLUTION denies every fundamental of the Christian Faith. It is the offspring of infidelity and the progenitor of atheism. It is one of the most subtle modern forms of that antichristian philosophy against which the Holy Spirit warns in the words, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The Editor turns upon this creature of darkness the searching light of God's Holy Word.

—H. A. W.

THE theatre was packed from parquet to topmost gallery. The speaker was a middle-aged man whose every movement was evidently designed to make the proper impression on his public. He was tall of stature, sinuous of body, flashing of eye, orotund of voice, serious of countenance, and glib of tongue. His manner was a strange combination of manifest repression mixed with flashing outbursts which were indescribably pyrotechnic. At one moment he was calm, deliberate, reasoning, calculating, yea almost languid, but the next moment he was spectacular, flamboyant, humorous, spread-eagle, dynamic. The audience seemed to hang as though by some magic charm, not only upon his every word, but upon his smile and his nod, and his very breath. The attention was positively awesome. But, alas, his subject matter was nothing but the most commonplace skepticism and cheap clap-trap denials of God's truth which many pseudo-scientists and meal-ticket preachers are broadcasting promiscuously in this hour of apostasy. He was saying with stirring oratorical fervor:

Evolution has been demonstrated! Evolution has been proved! Evolution is now established! But the virgin birth cannot be demonstrated. The virgin birth contradicts evolution and evolution contradicts the virgin birth. They exclude one another. They cannot both be true. As for me, my mind is settled, and I take my stand on the side of the demonstrated scientific fact and turn forever away from that voluptuous tale of ill-concealed adultery—the story of the virgin birth.

Enthusiastic applause rocked the great building at this burst of atheism, so that he was compelled to pause until the frenzy of the crowd had spent itself.

That his impassioned words were naught but sickening blasphemy is easily recognized, but in the midst of his blasphemy there stands an utterance of impeccable

truth—"The virgin birth contradicts evolution, and evolution contradicts the virgin birth. They cannot both be true." To this proposition we give our heartiest approval. If evolution be true, then the virgin birth must of necessity be abandoned. Evolution proposes a program which excludes the virgin birth, and the Scripture teaching on the virgin birth sets forth a procedure which inevitably negatives the tottering theory of evolution.

That most men, whether crass atheists, mildly modernistic atheists, or outspoken believers in the Bible, agree on this point, is easily demonstrable. Joseph Lewis, an evolutionary freethinker, says, "The story of Christ and his so-called virgin birth is a pure fabrication and myth," and he further adorns the pages of his discussion by such words as "bastard" and "illegitimacy." In astonishing harmony with this tragic and presumptuous abuse of our Lord is the position held by the evolutionary Unitarian Bishop Charles Francis Potter that the virgin birth story is an insult to the marriage relationship. The logical fruitage of Mr. Lewis and Bishop Potter's evolutionary bias is seen in their barefaced rejection of the truth concerning the virgin birth.

The great Commoner, Wm. Jennings Bryan, was a man of faith and clear thinking. In his posthumous speech, prepared for the famous Scopes trial, he covers the ground in one radiant statement—"Carried to its logical conclusion, it (evolution) robs Christ of the glory of a virgin birth." The Unitarian Catechism is a striking example of this fact. In the early pages of the catechism the little folk are actually taught that man developed from the lower forms of life such as fishes, reptiles, and birds. A few pages later Joseph and Mary are named as the parents of Jesus. The mighty fact that our Lord Jesus did not have a human father is ruthlessly

cast aside, and the clear statements of God's Word concerning the Saviour's immaculate conception are rejected, simply to make the story of the coming of Christ square up to the evolutionary theory and its feeble imaginings. Rather a big price to pay in order to loyally maintain an unproved mental concept.

That the muddled minions of modernism are quite ready to pay this terrible price is shown by the august company of man's great ones who have sacrificed their faith in the biological miracle of Bethlehem on the altar of an animal ancestry. Like the demons in the story of Christ's wondrous miracle, their name is legion. Let us note a few of them. Here is Shailer Mathews, he accepted evolution and rejected the virgin birth. He became a propagandist of his heresy and many have been defiled thereby. Here is Harry Emerson Fosdick, smooth and unctuous. He has slid, panglessly, out of the virgin birth into evolution. James Y. Simpson, advertizes his faith in evolution and his rejection of the virgin birth. G. Stanley Hall embraces evolution with ardor, and abandon, turning against the virgin birth unhesitatingly. Sir. Oliver Lodge recognizes the "accomplishments of evolution" and calls for a "surrendering" of the dogma of the virgin birth. Well spake the astute Conant when he said, "The consistent evolutionist is *compelled* to reject the Bible by denying the virgin birth of Christ."

With hearts eagerly bent upon knowing the truth, let us observe four Biblical reasons for embracing the teaching of the virgin birth. In the very nature of things, if these four reasons be received, they become four proofs of the fallacy and consequent falsity of the evolutionary theory.

1. THE VIRGIN BIRTH IS DISCERNED BY THE WRITERS OF THE OLD TESTAMENT

DEPENDENCE upon either the ignorance or the credulousness of their readers has caused certain present-day authors to brazenly aver that the Old Testament writers knew nothing of the virgin birth. This accusation is false. Moses recorded the divine utterance in the garden which was a prediction of the virgin birth. Isaiah peered down the centuries and by revelation

descried the coming of the virgin-born Prince. Jeremiah, being moved along by the Holy Spirit, discerned the "new thing" which the Creator would bring to pass in the coming of the Mighty One, compassed by woman. The Old Testament writers clearly saw and plainly taught the virgin birth.

Moses' well known Genesis passage is both incisive and decisive. The fall of man has just been accomplished by Satan. The Lord God is speaking to the Enemy, and His words are in the nature of a prophetic warning.

Moses records them:

And I will put enmity between thee and THE WOMAN, and between thy seed and HER SEED; It shall bruise thy head, and thou shalt bruise His heel (Genesis 3:15).

God tells Satan of the Coming One, the Redeemer, Whom He refers to as the "woman's Seed." The word "seed" is nowhere else used in the Bible in connection with woman. Throughout Scripture, the members of the race are designated as the "seed" of men, and rightly so, for the seed is always resident in the male. For a mere man to speak of "the woman's seed" would be to speak forth folly and could only awaken derision. But when God speaks of "the woman's Seed" we have a prophecy of that which skeptics refuse to receive—a prophecy of a biologic miracle. When God predicts that the coming Redeemer, Who shall bruise the serpent's head, shall be the "woman's Seed," He is predicting the virgin birth.

Isaiah's "virgin" passage has been one of the focal points of modernistic onslaught during the past half dozen decades. The words of the passage are:

Therefore the Lord Himself shall give you a sign; Behold, A VIRGIN SHALL CONCEIVE, and bear a son, and shall call His Name Immanuel (Isaiah 7:14).

The statement is just a little too plain to be passed up unnoticed, so the liberalistic enemies of God's Word make a desperate effort to break the force of the passage by discrediting the translation of the Hebrew word *almah* which is rendered by the translators "virgin."

—Continued on p. 47

A TIME is coming when men will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will close their ears to the truth and will turn away to fables.

—II Tim. 4:3-4 (Weymouth Trans.)

EVOLUTION—A BLIGHT OR A BLESSING?

by A. H. YETTER

THE perpetrator of one of the most brutal and atrocious crimes which has ever stained the pages of history, William Edward Hickman, made a significant confession. Said he, "During high school I took interest in evolution and atheism and denied Christian faith. Therefore I became susceptible to worse errors and finally took up crime and murder." Evolution is a devastating blight. Yetter exposes its pernicious effects.

EVOLUTION is one of the most baneful blights which has ever come upon the children of men.

The reason for this lies in the fact that organic evolution is an unmitigated, out-and-out falsehood, which Satan has cleverly foisted upon mankind under the guise of science, and falsehood is never a blessing. While it is true that many so-called scientists accept the teachings of evolution as science, real scientists repudiate it on every hand. Their sentiments on this subject are indicated by Professor Virchow of Berlin, Germany's greatest physiologist, and the "foremost physician on the globe," who said in reference to evolution, "It is all nonsense. It cannot be proved by science that man descended from the ape or any other animal. Since the announcement of the theory, all real, scientific knowledge has proceeded in the opposite direction" (from a lecture on "The Freedom of Science").

In addition to the repudiation of evolution by many prominent scientists, we have the clear testimony of God's inerrant Word that "In the beginning God created the heaven and the earth," and that on the sixth day, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is diametrically opposed to the teaching of evolution, and indeed the Word of God teaches creation throughout, thus becoming a protest against the evolutionary hypothesis from cover to cover. If the Bible be true—and it is true—evolution is a lie.

Since organic evolution is a false theory it cannot in any wise be a blessing. On the other hand it is certain to be a deadly blight upon the life of the man or woman who believes and obeys its lying precepts. As

our space is limited we shall consider only a few of the many realms in which evolution has proved itself a blighting influence.

EVOLUTION is a blight to faith because it undermines the only foundation of faith, the truth of the Word of God. While speaking at Atlanta, the late William Jennings Bryan was approached by a sophomore in college who confidently declared, "Mr. Bryan, I can reconcile Darwinism and Christianity." Somewhat surprised, Mr. Bryan replied, "You must have a better mind than Darwin then, for he could not." Nothing daunted, the college man said, "All I have to do is to discard Genesis." That is exactly what you must do if you are consistent. When you believe in organic evolution, you must call God a liar and discard His Word. That is what Darwin has done; that is what many of our college professors have done; and that is what thousands of our young men and women have done. What an exchange to make—faith in the infallible Word of God Who cannot lie, sacrificed for acceptance of the false guesses of man's fleshly mind! Formerly men knew where they came from, and where they were going, but now in terrible uncertainty, they guess that they came from some lower order of creation and know not where they are going. Their lives which once were lighted by God's sure Word are now shrouded in the darkness of agnosticism.

Evolution is a blight on fellowship with God, for it brings the soul into violent disagreement with Him. In His holy Word He has declared that He made the world and all things therein through Christ Jesus our Lord. Furthermore He says that He made the things which are seen out of nothing—He created them. This fact evolution flatly denies, declaring that all things

came to be through a series of natural causes, and that matter always existed. Now how can any one who disagrees with God on such an all-important truth as creation have fellowship with the Creator? But this is only the beginning of evolution's disagreement with God, for it denies the fall of man and his consequent need of a Saviour; it repudiates the virgin birth of the Lord Jesus Christ, declares Christ's blood atonement to be an immorality, and rejects as false the fact of Christ's bodily resurrection. Let us here note that fellowship with God must have as its basis agreement with Him concerning the glorious Person and the perfect work of His beloved Son, Jesus Christ. Now let us face the question, "On what point or points do evolution and God agree concerning the Person and work of our Lord Jesus Christ?" Honesty compels us to answer, "On no point whatsoever!" In consequence, evolution is fatal to that most precious and blood-bought privilege, fellowship with the infinite God, for when a soul accepts the supposedly scientific theories of evolution, he tramples under foot the precious and vital truths concerning the Lord Jesus Christ which are infinitely near and dear to the heart of the Father.

Since evolution is fatal to fellowship with God, it normally follows that it is also a blight on the growth of the soul, for it is through fellowship with Him that the soul grows. Evolution shuts out the soul-warming sunshine of God's gracious presence, and the life which gave promise of such rich development becomes a blighted, blasted thing. Alfred W. McCann, well-known physical culturist, has recognized the sad effect of evolution, and has declared that evolution is a "hoax that has driven scores of students through vistas of morbidity and darkness, unilluminated save by false lights which serve only to create darker shadows, into a tragedy of error that can hardly fail henceforth to misdirect the whole course of their lives."

Crooked thinking is bound to result in crooked living, and evolution's teaching of the survival of the fittest is especially crooked thinking. J. J. Sims, prominent lecturer on the Bible and science, has called attention to the fact that it was Nietzsche's advocacy of evolution that was instrumental in corrupting a large number of the German people, and that their acceptance of his declaration that Germany was "The Survival of the Fittest," was chiefly responsible for her plunging headlong into the horrors of the World War. One of the

blasphemous sayings of Nietzsche which spread through Germany with amazing rapidity was, "It was said of old time, 'Blessed are the peacemakers, for they shall be called the sons of God,' but I, Nietzsche, say unto you: 'Blessed are the war-makers, for they shall be called the sons of Odin, who is mightier than Jehovah.'" Believing that war was a blessing, as this apostle of evolution taught, Germany plunged the world into the chaos and indescribable suffering of the great war. Some of the terrible results were: 30,000,000 precious lives lost, \$300,000,000,000.00 worth of property destroyed, and the world debt increased six times. This is just one example of the blighting influence of evolution upon right living. We could give many, but we must confine ourselves to one more. A large number of our college and university professors are believers in the theory of evolution, and consequently, teachers of its doctrines. What is the result upon the lives of the students? A recent survey of representative schools revealed the startling fact that sixty per cent of the students gambled, fifty per cent of them drank, while only ten per cent of them attended church. Statistics show that a very high percentage of those who are now in prison are college men or youths of high school age.

WE REPEAT that evolution is a baneful and deadly blight upon the lives of men, for by denying that Christ is the Creator, the Saviour, and the resurrected Lord, it takes away from man his one and only hope of a life of blessing now, and of eternal life hereafter. The eternal God has plainly declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved" (Acts 4:12). Evolution with its corrupting influence is in our midst. How shall we meet this wily maneuver of the adversary? Shall we fold our hands and sit idly by while the Christ Whom we love is dishonored and the lives of our fellow-men, our friends, and our loved ones are wrecked by the wild guesses of evolution? A thousand times, No! Let us label this wicked opposition to God's Truth as the colossal and satanic lie which it truly is, and let us aggressively proclaim Jesus Christ as the Creator, Saviour, High Priest, and Coming King to the glory of our God, to the blessing of men, and to the eternal defeat of Satan and all of his allies.

The doctrine of evolution is directly antagonistic to that of creation. Evolution if consistently accepted, makes it impossible to believe the Bible.

—Prof. Huxley

THE MISSING LINK

by P. H. KADEY
Cartoonist-Evangelist

SOME good people object to sarcasm in the Lord's work. We are not, however, without the sanction of Holy writ for its use. The inspired epistles of the apostle Paul abound in rapier-like thrusts of sarcasm, aimed at carnal believers; and one of the most incisive passages in the literature of sarcasm is found in the story of Elijah's dealing with the prophets of Baal. Kadey uses this weapon with telling power.

OUR ancestors came, so the scientists say,
(Some self-styled scientists, by the way)
From a progenitor back in the distance dim
And remote from our present family limb;
And that once this cosmic universe
Was gas, or fire-dust, or something worse;
No sun, or moon, or stars in sight,
Just a deep dark void of terrible night.
Yes, the world was in a most horrible plight.
But as everything must have a rational source,
They decided on matter and resident force;
The matter all ground up like pulverized mist,
And force working like yeast plants that will not
desist.
But by luck, gamble, guesswork—fortuitous chance,
Solar systems evolved as a mere happenstance.
Thus we have a great system of cosmic precision—
A universe grand, without strife or division.
At least pseudo-science has reached this decision.



But the next bold maneuver in scholastic strife
Was to find how dead matter evolved into life.
So in deep contemplation, with zeal of a bee,
They located life's start in the depths of the sea.
Some of slime's protoplasm, clammy cold if you wish,
Grew by grades and degrees to a real jelly-fish;
Then by some freak of nature developed some scales.
Soon the fish family frolicked in fan-fins and tails;
Then from fish into lizard, with pace hard to beat,
When the warts on his belly had changed into feet,
And specks on his forehead just kept on a-growing

'Till eyes were evolved so he could see where he's
going.
From lizard to mammal was the next change in shape,
And then to a monkey—or was it an ape?
And then, now just list to your humble addresser,
Unless pseudo-science is a mighty poor guesser,
This anthropoid turned to a college professor.



Now of monkeys and apes we have not a few,
And college professors are plentiful too,
But the kind of creature who came in between
Is the question that's stirred up the venom and spleen.
With no living example, seek, search where you will,
And fossilized evidence practically nil,
With no chance to beg, purchase, filch, steal or take one,
From their own family tree unable to shake one,

These versatile scientists determined to make one.

'Twas Prof. Chas. Dawson who found in some gravel,

The thread of a tale which he tried to unravel:

Some pieces of bone, of a brute, man, or woman,

But which the professor felt sure were half ape and half human.

So the poor sleeping ape-man he started to harass,

By mixing up water and plaster of paris.

For a cupful of bones is scarcely enough,

Unless you mix with it a mighty stiff bluff.

But missing links are made of remarkable stuff.



So he made him a head of the right size and shape

To be half-way between, neither human nor ape;

With a low scowling brow, and narrow-set eyes,

And a look half of anger, and half of surprise,

Matted hair, brutish shoulders, and protruding fang—

All the pride in one's ancestry falls with a bang!

And then Mr. Dawson proceeded to dope us

By dubbing the creature Mr. Eoanthropus.

Is he trying to teach us, or simply soft-soap us?

What a far-different tale this story would be,

Could its author have had but the power to foresee

That the curator Keith, and Osbourne, and Schwalbe,

Also W. K. Gregory, and Miller, would daub

A lot of objection on his "reconstruction,"

'Till his whole proposition was floundered in ruination;

And that others, like Clark, would send forth the call

That has put evolution's poor back to the wall,

Denying the ape-man a look-in at all.

The Piltdown man still sits in state and seclusion.

O bold blatant hoax! Monumental delusion!

Next time you're in New York's natural history museum

Just keep your eyes open. You'll certainly see him.

What scads of conceit, and of bold self-reliance,

To put out that fake in the name of true science!

Of such educators, we hope they'll soon rid us,

For plain common sense would most certainly bid us

Get teachers who teach without trying to "kid us."

DOES EVOLUTION UNDERMINE THE CROSS?

by R. E. OBITTS

EVOLUTION is one of Satan's most subtle attempts to undermine faith in the Cross of Christ. Because it comes in the name of "Science," and because on the surface it lies outside the sphere of religion, it has taken many unawares. Obitts sounds a much needed note of warning.

"CAN a Christian be an evolutionist?" Bishop Warren A. Candler, D. D., LL. D., replied, "Yes, providing he is not much of a Christian and not much of an evolutionist."

"Previous to the time of Charles Darwin, a person believing in evolution was called an atheist or an infidel. Now, after fifty years, one finds on every hand preach-

ers, missionaries, and college professors belonging to a Protestant church and believing in evolution . . . the graduates from American educational institutions of every sort, with but few exceptions, are evolutionists. . . . As evolution comes in, faith in Christ seems to be crowded out. Examples of this are without number" (*The Modern Triangle*, by S. J. Bole, p. 189).

Evolution does not directly and openly attack the cross. If it did, believers in Christ would not accept it. But evolution's method of denial is indirect, underhand, and subtle. It comes in the name of science, and so Christians place confidence in it. As a Christian boy's taught evolutionary ideas, his faith in Calvary is undermined unconsciously. And as for unbelievers, it is far easier for them to accept Christ before they are affected by evolution than afterward. Evolution produces in a soul a deep-seated prejudice against the grace that the Lord Jesus brought to us on His cross. This prejudice may be unconscious, but it is none the less virulent.

To see more clearly the action of this poison is to become better able to help others, and so it will be worth your time to notice a simple analysis of HOW evolutionary philosophy causes the mental bias against the salvation offered to all at Calvary.

THE Bible presents the Creator as the One Who died on the cross. Then if there be no Creator there is no cross. To deny the Creator is to subvert the cross insidiously.

That the Creator of the earth became the Man Who died on the tree is seen in Colossians 1:13-20. "... All things were created by Him ... And, having made peace through the blood of His cross ..." Here we see that the One by Whom all things were created, is the same One Who shed His blood—Jesus Christ. Another passage along this line is John 1:1, 3, 14. "In the beginning was the Word, and the Word was with God ... All things were made by Him ... And the Word was made flesh and dwelt among us ... the only begotten of the Father." We see from these scriptures that the Creator is Jesus Christ.

Does evolution deny the Creator? Dr. Charles Schuchert of Yale, in his book *Historical Geology*, p. 49, says, "There is now no question about the truth of organic evolution as opposed to the theory of special creation." Another evolutionist says, "There is no rival hypothesis except the outworn and completely refuted one of special creation now retained by the ignorant" (Prof. H. H. Newman, *Outlines of General Geology*, p. 407). If you have read the *Outline of History* by H. G. Wells, you know that he is an evolutionist. He states frankly in another book his position regarding creation. "... God ... is neither the maker of heaven nor earth" (*God the Invisible King*, p. 5). Yes, evolution denies the Creator. In so doing it rejects the cross without saying a word about it, for

the Creator is Jesus Christ the Redeemer. If He did not create us, then He did not redeem us.

The evolutionist does not sing praise to the Lord Who made him. But, fellow Christian, we can bring joy to our own hearts and to the heart of our Saviour by singing the hymn:

Well might the sun in darkness hide
And shut its glories in
When Christ the mighty Maker died
For man the creature's sin.

DO YOU know how evolutionary philosophy makes the cross needless and useless? Evolution precludes the fall of Adam in Eden. And if the race did not fall, what need have we of a Redeemer?

It is plain even to a thinking evolutionist that his doctrine does not agree with the Bible view-point as to the fall of man.

As an evolution supporter recently wrote this Editor, "The minister of the gospel who supports evolution is either wholly ignorant as to the actual definition of the term, or he is a brazen hypocrite, for evolution can never be made to agree with the Christian view-point as to the fall of man in Eden or as to the so-called redemption of man by the shedding of blood on Calvary" (Bob Shuler's Magazine, July 1925, p. 101).

The facts concerning the fall—that one great sin of all men in the head of the race—is told by Moses, writing as he was moved along by the Holy Spirit. Man, having been created perfect, fell by his own choice.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen. 2:15-17).

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

EVOOLUTION,
theistic and atheistic, carried to its logical conclusion, robs Christ of the glory of a virgin birth, of the majesty of His deity, and of the triumph of His resurrection. That kind of a Christ cannot save the world.

—Wm. Jennings Bryan





And the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (Gen. 3:4-11).

Evolution contradicts this Scripture. Notice a statement from the popular *Outline of History* by H. G. Wells (Third Edition, 1921, p. 102): "It must be clear from what has gone before, that primitive men [including Adam, I suppose]—much less his ancestral apes . . . could have had no idea of God." If Adam had no idea of God, he cannot be charged with disobedience. Thus evolution forces us to conclude that the fall of Adam is absurd.

In the chapter entitled "The Ancestry of Man," Wells, with his imagination wide open, writes a typical evolutionary tale of the development of the theoretical ape-men as they slowly became more human. When he comes to the time of the first real man, he doesn't call him Adam, of course, but he says, "Our ancestor was a beast" (p. 51). If he was merely a beast, he did not fall, because he was already too low to fall. How impossible that such a creature should become a sinner by choice, and that by his disobedience sin entered the world! A beast could be expected only to have the morals of a beast. Since our primitive ancestor was not to blame for his being a sinner, who was? His Maker was to blame for making him so! Either God must have been mean enough intentionally to give man an imperfect, bestial nature in the beginning, or else He meant well and just bungled the job. In any case it was God's fault, because Adam didn't fall. O, the unspeakable blasphemy of evolutionary teaching when it is carried to its logical conclusion!

TO DENY the fall of Adam is to deny the redemptive work of Christ, for the Bible links together the first Adam and the last Adam, Who is Christ Jesus, our precious Lord and our gracious Saviour.

- | ADAM | CHRIST |
|--|---|
| 1. "The first man Adam" | 1. "The last Adam" (I Cor. 15:45) |
| 2. "The first man is of the earth, earthy" | 2. "The second man is the Lord from heaven" (I Cor. 15:47) |
| 3. "By man came death" | 3. "By Man came also the resurrection" (I Cor. 15:21) |
| 4. "In Adam all die" | 4. "In Christ shall all be made alive" (I Cor. 15:22) |
| 5. "By one man sin entered into the world and death by sin; and so death passed upon all men . . . Through the offence of one man be dead" | 5. "Grace by one Man, Jesus Christ, abounded unto many" (Rom. 5:12, 15) |
| 6. "By the offence of one . . . condemnation" | 6. "By the righteousness of One . . . justification" (Rom. 5:18) |
| 7. "By one man's disobedience many were made sinners" | 7. "By the obedience of One shall many be made righteous" (Rom. 5:19) |

- | | |
|--|--|
| 8. "By one man's offence death reigned by one" | 8. "They shall reign in life by One, Jesus Christ" (Rom. 5:17) |
|--|--|

You have seen how evolution denies the first Adam. If there be no "first man Adam," how can there be a "last Adam"? According to evolution, the clause "in Adam all die," is preposterous. If this be true, the rest of the same verse, "in Christ shall all be made alive," is preposterous also. Indeed evolution undermines the cross.

Eve was fooled into thinking that she would not fall. The evolutionist is fooled into thinking he did not fall. If Satan was behind the idea, "Ye shall not die"; who is behind the idea, "Ye did not die"?

IN PITIABLE blindness to God's grace, the evolutionist clamors about "the struggle for existence" and "the survival of the fittest."

The moral principle inherent in evolution is that nothing can be gained in this world without an effort; the ethical principle inherent in evolution is that the best only has the right to survive (Henry Fairfield Osborn, "Evolution and Religion" in the New York Times, Mar. 5, 1922).

If nothing can be gained without effort, then salvation is by works. But this is the opposite to God's statement "by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

If nothing can be gained without effort, then you gained the new birth by your efforts. Were you born the first time by your own efforts? God's Word says that men are born again, "not . . . of the flesh, nor of the will of man, but of God."

If nothing can be gained without effort, then righteousness is gained by putting forth effort. But this contradicts the Scripture—"to him that worketh not (puts forth no effort), but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

Evolution says that some have the right to survive. The only ones who have the right to survive are those who have never sinned. When a man sins once, whether his sin be great or small, he forfeits his right to live. God would be just in taking his life immediately. It is only the grace and patience of a loving God that allows a sinner to live on, because "the wages of sin is death"; "the soul that sinneth, it shall die." Since all have sinned, all deserve death, and no one has the right to survive.

Evolution says, "Only the best has the right to survive." This betrays ignorance concerning the extent of the redemption wrought on Calvary. There Jesus Christ tasted death for every man (Heb. 2:9). By virtue of His death, through faith in Him, all can claim the right to life, not only now but hereafter—everyone—not only the best, but the worst—whosoever will.

Evolutionists want the weak to perish. Friedrich Nietzsche, who does not shrink from this logical conclusion of the doctrine of the survival of the fittest, writes:

Among men . . . there is a surplus of defective, . . . degenerating, . . . suffering individuals. . . . What, then, is the attitude of (Christians) to the SURPLUS of failures in life? They endeavor to preserve and keep alive whatever can be preserved. . . . They have kept the type of 'man' upon a lower level—they have preserved too much THAT WHICH SHOULD HAVE PERISHED. ("Beyond Good and Evil," p. 69)

Nietzsche goes on, advocating that the weak should be allowed to perish. He condemns the desire to save all men. Evolution is cruel toward man, and hostile toward the kindness of the gospel.

The reason why evolutionists like Nietzsche are so savage in attacking the gospel of loving-kindness is that it is sharply in contrast with their philosophy of cruelty. The gospel tells of God's love for every human being. God loves the weak, the defective, the degenerating, and the suffering. In fact God loves the whole world so much that He gave His own Son to save the perishing. The Lord has such love toward every individual that He is unwilling for any to perish. He has proved this on

the cross of Christ, where grace brought salvation to all men. Individuals who perish do so by their own choice, in spite of all that a merciful God can do to save them.

The evolutionary doctrine of the survival of the fittest is diametrically opposed to the Bible doctrine of the grace of God.

MODERN evolutionary philosophy undermines the cross. It is the opposite of the Bible slant toward life. It is the philosophy of the natural man, and is hostile toward our God. "Modern philosophy . . . is secretly or openly *antichristian*," as Nietzsche himself says. By these words he condemns evolution, which is only speculative philosophy, not true science.

Make your decision now that you will place faith not in evolution, but in the Word of God. The message of the cross is indeed mere folly to those who are in the path to ruin, but to us who are in the path of salvation it is the very power of God, for the Scripture says,

I WILL BRING THE PHILOSOPHY OF THE PHILOSOPHERS TO NOUGHT (1 Cor. 1:18-19, "Twentieth Century N. T.").

EVOLUTION'S DENIAL OF INSPIRATION

by W. B. MALE

IN DISCUSSING the conflict between evolution and inspiration we need to distinguish carefully between evolution and variation. Variation is a demonstrated scientific fact, which is in full harmony with God's Word. But variation is not evolution. Evolution is a mere unproven and unprovable hypothesis, which, from the lips of the evolutionists themselves, Male shows to be irreconcilably antagonistic to the Word of God.

"THE Christian Evolutionist is an impossible paradox," said Dr. J. C. O'Hair in a sermon entitled *The Christian Evolutionist—the Link that Misses*. What was the thought behind that statement? Why did he say that a belief in Christ excluded a belief in the theory of evolution? Are there not today many who profess to be Christians and also profess an acceptance of the theory of evolution? Is it truly impossible for one to subscribe to the Christian faith and still believe that man ascended from lower animals?

Throughout the ages Satan has denied the inspiration of the Word of God. In the very dawn of man's

history we find him flatly contradicting the Word which the Lord had spoken: "In the day that thou eatest thereof thou shalt surely die," and today that same spirit is manifest among those who hold the evolutionary hypothesis. If the devil can succeed in blinding the hearts of lost men to the truth and finality of the Bible, he has taken from them the light of the gospel—he has damned their souls. If he can destroy the Christian's confidence in the Word of God, he has dumped him without a guide in a vast maze of vague uncertainties, with nothing to steady, to strengthen, or to comfort his soul; though such a soul is still the child of God, Satan has made him disheartened, dissatisfied, and spiritually

THE most candid evolutionists who take a wide outlook admit that so far they have failed to find any conclusive evidence for their theory or to discover any causes adequate to bring it about.

—Prof. W. Bell Dawson

useless. Since the Scriptures have such a vital part as they have to play in affecting God's purposes with men, and since Satan is always striving to frustrate God's purposes, it is only reasonable that his attacks will be concentrated upon the authority of the Bible.

If evolution does deny the inspiration of the Bible, Satan has succeeded in putting across one of his slickest subterfuges, for the theory has spread like wildfire. In our high schools, colleges, universities, seminaries, and even in our grammar schools, evolution is being taught as a fact by deceived professors and swallowed as a fact by gullible students. These same professors and students are propagating it as a fact to a fascinated public, bewildered by so great a show of erudition and learning. Periodicals are abounding in evolutionary teaching. "Of the making of books" on the subject "there is no end." The minds of people generally are becoming saturated with the idea. Therefore, if we can demonstrate that evolution is contradictory to the Bible and tends to destroy faith in its veracity, we have demonstrated that evolution is one of Satan's most potent—because so popular—tools.

The charge against evolution will be presented as follows: Evolution denies the inspiration of the Bible

- (1) by direct declarations,
- (2) by counter propositions, and
- (3) by subtle deceptions.

1. EVOLUTION DENIES INSPIRATION BY DIRECT DECLARATIONS

THINKING men, among those who do and those who do not accept the theory of evolution, have honestly and squarely faced the situation and have frankly admitted that if evolution is true, the Bible is untrue; and *vice versa*.

Wilbur Thomas, an aggressive agnostic and infidel, says:

There is no possible compromise between the findings of modern science and the dogma of "revealed" religion ("Evolution or Dogma—Which?" p. 28).

Vernon Kellogg, a leading evolutionist, is quoted as saying:

What the evolutionist believes, on the basis of a mass of what seems to him irrefutable evidence, is that the plants and animals and man and woman were not created by some sudden, supernatural treatment of clay and ribs, but that they have slowly evolved through the orderly processes of nature extending over much time ("Kansas City Star," June 16, 1925).

A professor in Chicago University takes issue with the teaching of divine revelation thus:

The divine creation of life is a pure humbug. Life originally happened . . . the compounds came together in some manner and the result was life.

From the above quotations we can see that every one of these, who are all evolutionists, are simply saying that two things are diametrically opposed to each other.

"The findings of science"	} vs. {	"The dogma of revealed religion"
"The orderly process of nature extending over much time"	} vs. {	Creation "by some sudden, supernatural treatment of clay and ribs"
"Life originally happened"	} vs. {	"Divine creation of life"

Or in other words:

"Evolution"	} vs. {	"Inspiration"
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From this we must conclude that according to the reasoning of "cold-blooded" scientists, evolution and the Word of God cannot possibly be reconciled. They say that evolution is completely contrary to the account of creation given in God's inspired Word. Moreover, these men are not "religious dogmatists," as they so kindly call us who believe implicitly in the fundamentals of the faith; they are evolutionists. If these men recognize that the theories of evolution and the truths of God's Word can only be given a semblance of harmony by the most wild mental distortions, how can we who know the Lord continue in our indifference, saying that the acceptance of this hypothesis does not interfere with faith in the Bible? Evolutionists declare that their theory is in direct contradiction to revelation; let all be on their guard against this faith-destroyer.

I MARVEL at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in terms of evolution, while evolution itself remains an unproved hypothesis in the laboratories of science.

—Lord Kelvin

Yes, the theories of science deny inspiration, but the facts of science do not. Dr. James H. Brookes asked Virchow, who was considered the foremost chemist on the globe, and who at one time openly favored Darwin's and Haeckel's views, "Herr Hoffrath, is there anything, in the way of facts I mean, in all the realms of science to forbid my belief in this Book which I hold in my hand?" taking from his breast pocket the Bible which he always carried there. "Not one thing, Dr. Brookes," was the solemn reply. Shall we not stick with the old Book and "the faith of our fathers?"

II. EVOLUTION ALSO DENIES INSPIRATION BY COUNTER PROPOSITIONS

A METHOD often used in debate in presenting the negative side is to produce what is called a counter proposition. Instead of denying the affirmative argument, the negative builds up and attempts to establish a new proposition, which logically contradicts the proposition of the affirmative. For the purpose of illustration let us suppose that a man has been accused of committing a certain crime at a certain place at a certain time. The defending lawyer needs simply to produce witnesses proving that the man was doing something else in another place at the same time in which the crime was committed of which the defendant is accused, and his client is proven not guilty. The alibi is an example of a counter proposition.

This method is used by some evolutionists to deny the inspiration of the Bible. Though such do not plainly say, "The Bible is not inspired," we dare not believe, as many do, that they do not deny its inspiration. Can you not see that it would be possible for a writer to avoid mentioning the Bible and still deny its veracity by producing counter propositions which logically deny and discredit its truthfulness? Any evolutionary writer denies inspiration, because the whole of evolution is contrary to revelation, whether he admits it or not. This is true because:

1. *Evolution teaches the transmutation of species as a counter proposition to the Bible teaching of the stability of species.* The Bible and the barnyard endorse variation, but neither endorses transmutation. However,

the evolutionists, seeing that stability of species demands a divine creation, have invented the theory of transmutation.

E. O. James states the evolutionary position thus:

Today the general principle of evolution, or descent by modification has been substantiated beyond any possibility of doubt ("The Beginnings of Man," p. 10).

And Wilbur Thomas tells us:

From its beginning in a simple protoplasmic cell till now, life has risen in ever-ascending scale up to man ("Evolution or Dogma—Which?" p. 27).

These two quotations are typical and show the counter proposition of transmutation which these enemies of the Scriptures have thrown in our face with the demand that it be accepted without question as an irrefutable fact. If the above quotations are true to fact, then there have been millions of transmutations taking place. But why should we reject the Scripture statement that everything brings forth "after its kind" when scientists with equally as great renown as that of the evolutionist speak of the theory of transmutation as a "crude idea of the theory of naturalists" (Prof. F. M. Balfour, Cambridge biologist), "not scientifically demonstrated" (Prof. M. Gaston Bonnier, French scientist), "a total failure" (Prof. Virchow, German scientist)? Let us stand true to the Holy Scripture, unshaken and unmoved by this "straw man" which evolutionists have fabricated.

2. *Evolution presents the ascent of man as their counter proposition to the Biblical teaching that man fell.* Evolution tells us that if man ever fell he fell upward. They make light of the doctrine of the fall as "the doctrine of despair" (Wilbur Thomas, "Evolution of Dogma—Which?" p. 37).

"The fall of man is spoken of as a fall. It is really a rise (Theo A. Palm, "The Faith of an Evolutionist," p. 86).

But God's Word declares that man did fall, that sin—awful, blighting, damning sin—entered his heart and he turned away from God (Gen. 3; Rom. 3:10-19).

But do we need to read the Bible to reveal to us that man fell? On every hand sin is rampant; every-



where we see sin, sin, sin! And ever on the increase! Homes wrecked! Lives ruined! Hearts broken! Why? Sin! Man FELL and is still a fallen creature. Evolution's counter proposition to the fall of man is most evidently false because it is contrary both to the Bible and to common sense.

3. EVOLUTION TEACHES THAT EXPERIENCE AND SCIENTIFIC DATA ARE THE ONLY SAFE GUIDES, THUS PRESENTING A COUNTER PROPOSITION TO THE FACT THAT THE BIBLE IS THE ONLY INFALLIBLE GUIDE

The ground of duty rests on no ancient code, but solely on the experience of what, after long ages of sore testing, man has come to feel to be the best for man (Edward Clodd).

All the great problems . . . do not depend upon any gospel or Bible or book or testimony of any witness who is now dead: they depend upon the great facts and laws all around us . . . they depend upon these things that are open to the observation and experiment of the world (M. J. Savage, "Morals of Evolution," p. 160).

But we who are still credulous enough to believe man needs something more than a test-tube and an evolutionary text-book to guide him do not like to give up our grand, God-given Guidebook, that has been our proven chart for years, until we are convinced the other method is at least reliable. If experience and research are so dependable, why do the scientists continue changing their ideas every few days or years? A scientific text-book two years old is no good; why? Scientists are daily broadcasting some new "fact," which they denounce the next day as an exploded hypothesis; why? Away with such a "guide"! "The old-time religion" which changes not, "is good enough for me." The Christian should cling to the revelation of God rather than to the imaginations of men!

We could continue indefinitely showing up evolution's counter propositions against the miracles of the Lord Jesus, the plan of salvation, the second coming of Christ, etc. Evolution logically denies every great truth in the Scriptures.

Evolution . . . contradicts the Bible. It is not merely that it contradicts the first chapters of Genesis; but it is felt to destroy that whole system of doctrine built on the fall of Adam and Eve, a system which the fundamentalist holds is taught throughout the Bible. No fall, no real problem of sin; no sin, no need of salvation; no salvation, no divine Redeemer, and so no Christianity (E. C. Vanderlaan, quoted in the "Kansas City Star," June 15, 1925).

Evolution is guilty of denying inspiration by parading false propositions counter to its teaching. Evolution, a mere theory of science, denies the infallibility of the Bible; no facts of science have ever done so.

III. EVOLUTION DENIES INSPIRATION BY CRAFTY DECEPTIONS

THIS is the most dangerous of the methods of denial which we have studied. Magazine articles and books galore are being published by supposed Bible teachers, who speak of the wonders of the Book of books; but, with their seeming praise, they slip in sly innuendoes and insidious jibes at God's Holy Word. They are professedly honoring and exalting the Scriptures, but in reality they are attempting to undermine and destroy one's faith in their inspiration.

How do they do it? They teach a sort of evangelical-evolutional hodge-podge. By their middle-of-the-road position they mislead many who have faith in the Book into an acceptance of the theory of evolution. Once they get them to accept evolution it is only another step to get them to reject the Bible entirely. They accomplish this result by stating Biblical truths and using Biblical terminology but connecting them up deceptively to the theory of evolution.

Let us study an outstanding example from modern popular "Bible Expositors" of the type mentioned above. Bruce Barton in "The Book Nobody Knows" speaks of the first chapter of Genesis thus:

Viewed only as a piece of good writing that paragraph is superb. What a way to begin a story! How dignified, how impressive! . . . How nobly superior to the Greek mythologies, and free from their crassness and puerility (p. 21).

Note how he praises the Bible and its account of creation. We can all say, "Amen" to that, can we not? Ah! but wait! look what he says later:

Whether you get your story of creation from Genesis or from Mr. Wells (referring to the book "Outline of History," which abounds in infidel evolutionary teaching) the broad outlines are the same—a formless mass of matter in motion evolving gradually into land and water, producing vegetation, and the lowest forms of life. Then higher forms and still higher until finally there came one amazing individual who . . . walked unsteadily in an erect posture, and had a brain over-arched by a skull of noble curvature . . . It was this brain within this marvelous arch that pulled him up and gave him a sphere of vision unique in creation (pp. 181-2).

Any person who can see that line in the first chapter of Genesis must have eaten pickles and ice-cream or some other indigestible combination, before retiring! Read it yourself and try to get the ape-man idea from it. But, dear reader, do you not perceive that the person tutored in the great truths of the Bible would become enamored with the first statement, and, because Barton did not openly contradict the Scripture, would swallow the rest of his teaching, "hook, line, bait, and sinker"? The untrained mind would see no harm in evolution, because Barton has said there is no contradiction between evolution and inspiration.

Be not deceived by these hypocrites! Though they wear a cloak of religiosity and sacred phraseology, at heart they are infidels. In these subtle deceptions we see Satan himself transformed into an angel of light. Beware of any who claim to be Christian Evolutionists, because "The Christian Evolutionist is an impossible paradox."

Evolution may deny the inspiration of the Bible directly by open, frank statements; or it may deny it by presenting counter propositions which are contrary to the truth of God; or it may deny it insidiously by subtle deceptions, but regardless of their method of procedure, deny the truth of inspiration, the evolutionists undeniably do.

We have seen that evolution is accomplishing Satan's purpose. It discredits the Word of God, and the soul that accepts its theories is bewildered by "vague probabilities." One cannot believe inspiration and evolution. He will soon hate the one and love the other. There can be no compromise between the evolutionary hypothesis and the inspired Word of God.

There is only one true foundation. It is the written Word, revealing by inspiration the living Word. Oh, cling to that foundation. There Satan cannot harm. There thou art safe, though tempests sweep and billows roll. Be assured that the Rock of Ages shall not be rocked throughout the ages by man's blasphemous assaults.

A time will come when people will not tolerate sound teaching. They will follow their own wishes and procure themselves a crowd of teachers, in their itching for novelty. They will turn a deaf ear to the truth, and give their attention to legends instead (II Tim. 4:3,4, Twentieth Century N. T.).

Thy Word is true from the beginning; and every one of Thy righteous judgments endureth forever (Ps. 119:160).



EVOLUTION OR VIRGIN BIRTH—WHICH?

(Continued from p. 36)

Their claim is that this word does not necessarily mean "virgin" but that it sometimes means a married woman. The advocates of this false position have been led astray by the unbelief of the Hebrew scholar Gesenius, for it is in his lexicon that the effort is made to overthrow the Scriptures on this point. Gesenius was a German rationalist. When he wrote his discussion of ALMAH, his rationalism overcame his scholarship, and he sought to make the word mean A YOUTHFUL SPOUSE RECENTLY MARRIED. Tregelles, one of the greatest Greek and Hebrew scholars of all times, in the following pointed and convincing rebuke, takes Gesenius to task for his faulty scholarship:

The object in view in seeking to undermine the opinion which would assign the signification of VIRGIN to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX, who could have no such motive, render it VIRGIN in the very passage where it must to their minds have occasioned a difficulty. ALMAH in the Punic language signified VIRGIN, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Testament is, however, quite sufficient to settle the question to a Christian. (Note on page 634 of the Tregelles Edition of Gesenius—Hebrew and English Lexicon.)

Furthermore, the Holy Spirit's use of the word ALMAH in the Old Testament settles the question once for all to be thoughtful student. The word occurs only six other times in addition to the Isaiah passage, and those six occurrences constitute an impregnable argument and an inescapable demonstration that ALMAH in the Old Testament means VIRGIN, and nothing but VIRGIN.

That great student of the ancient languages, Robert Dick Wilson, has made a special study of the history and meaning of the word ALMAH. He gives the result of his investigation in The Princeton Theological Review (April 1926), in which he throws the entire weight of his mature scholarship on the side of the VIRGIN meaning.

When Isaiah declared, "a virgin shall conceive," it was nothing less than a reliable, bona-fide, inspired revelation that the coming King of Israel and Redeemer of the race would actually be—the "Modernists" notwithstanding—virgin-born.

Jeremiah's much discussed passage is another Old Testament finger of light pointing to the virgin birth of our Lord Jesus. Jeremiah says:

How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man (Jer. 31:22).

Like the passage in Isaiah, many attacks have been made upon this Jeremiah prophecy. The very fact that "Modernists" and all other types of skeptics have been determined that this passage should be disposed of is indication of their having recognized that it bore out the truth of God instead of their poor, wretched materialism.

Jeremiah utters an amazing sentence, "A woman shall compass a Man," evidently meaning that a man shall be brought into being by a woman without the cooperation of a husband. And God refers to this virgin-birth prophecy as the startlingly illuminating comment, "The Lord hath created a new thing in the earth."

A painstaking study of this remarkable passage brings

to light some striking facts in confirmation of this view. (1) The expression "created" points to the fact that the body of Christ was not manifested in the womb of the virgin by human begetting but by a divine miracle. (2) The words "a new thing," used to describe a woman compassing a man, plainly indicate that the woman becoming a mother and still remaining a virgin is the astonishing novelty referred to by the prophet. (3) The entire context is a declaration of blessings which only come from our Lord Jesus Christ. In the midst of this striking setting the Holy Spirit presents the Man Who is born of woman, and has no human father, but instead is "created a new thing." (4) When the prophet says "a woman shall compass a Man," the Hebrew word for "man" means a mighty one, a strong one. This is just the sort of language used throughout God's Word to point to the Lord Jesus Himself. (5) In verse fifteen of this same chapter in Jeremiah is a statement quoted by Matthew in direct connection with events centering about the birth of our Lord (Matt. 2:18), showing that it is not by any manner of means an absurdity to say that the birth of the Saviour was in the mind of the Spirit when Jeremiah 31 was written.

In view of all these considerations, the truth becomes crystal clear. Jeremiah taught with unmistakable plainness that great essential of the gospel—the virgin birth of our Lord and Saviour Jesus Christ.

It is pitiful the extremes to which liberalistic translators will go, when they come to such a passage as this. They do not shrink from un scholarly tactics in their determination to strip the inspired text of its true message. Sometimes their efforts to obscure the truth of the virgin birth put them to humorous shifts. An example is the rendering of this very passage (Jer. 31:22) found in one of the widely used translations:

For the Lord hath created a new thing in the earth: a woman shall COURT a man.

The word translated "court" means "revolve," "border," "compass," or "surround." It has never meant "court." One would almost think the translators had become jocular. From the days of Joseph and Potiphar's wife to the present hour there has been nothing new about a woman courting a man. It seems incredible that such an inadequate, not to say silly translation, should be seriously offered. Only a frenzied determination to becloud God's testimony on the virgin birth of the Messiah could persuade men of intelligence to employ such unethical methods.

Yes, the Old Testament writers saw the truth of the virgin birth of the Messiah and taught it sanely and plainly. Moses recorded the divine words in Eden, so that none need wonder as to their meaning and message. Isaiah fearlessly plunged into the very gist of the truth and prophesied that a virgin should conceive. And he used the right word. Jeremiah followed closely in the train of Moses and Isaiah, declaring the thrilling "new thing," which for all eternity shall bring joy and gladness to those who have reaped the benefits of grace divine. Those who proclaim that the Old Testament does not teach the virgin birth need to be more perfectly instructed in the things of God.

And what is the attitude of evolution toward these things? The evolutionary theory logically turns its back on Genesis 3:15; crosses swords with Isaiah 7:14; and laughs Jeremiah 31:22 out of court. This alone is enough to condemn the theory, independent of the fact that its most ardent devotees are compelled to reluctantly confess that it remains to the present hour an "unproved hypothesis."

Believer in Christ Jesus, where do you stand on this vital issue? Even though the situation be distasteful to you, the exigencies of this awful hour of drifting from the truth of God have placed you where you are compelled to decide! Evolution or virgin birth—which?



II. THE VIRGIN BIRTH IS DECLARED BY THE WRITERS OF THE NEW TESTAMENT

THE New Testament narrative of the virgin birth leaves nothing to be required or desired. The statements are full, and clear, and satisfying. If language means anything, the New Testament narrative conclusively and finally settles all disputes on this theme so vital to the gospel message.

The "opening gun" of the Holy Spirit's discussion of the story of the virgin birth is Matt. 1:18:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, she was found with child OF THE HOLY GHOST.

To reject the virgin birth is to reject the record. So far as the statements themselves are concerned, the enemies of the truth are cornered. Those who desire to say that Joseph was the actual father of Jesus are confronted by the startling words "BEFORE THEY CAME TOGETHER," and those whose unclean imaginations seek to accuse the virgin Mary of adultery with some unknown libertine are confronted by the telling phrase "with child OF THE HOLY GHOST." So far as the truth being protected by revelation is concerned, the protection is complete. It is the sin of rejecting God's Word which has beclouded the issue. Unbelief lies at the root of all the jangling, and arguing, and denying, which have characterized the investigation of this important subject. Let simple faith be in the heart, and doubt and perplexity are dispelled. When faith hears the Word of God saying, "with child OF THE HOLY GHOST," discussion is ended forever. The case is settled.

But God, Who knows the Christ-rejecting spirit of the heart of man, in order to make assurance doubly sure carries the plot of the story rapidly forward to an amazing angelic testimony:

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST (Matt 1:19-20).

Here is divine repetition with a vengeance! Why should God find it necessary to thus reiterate truth? And after truth has been so faithfully declared and redeclared, what a revelation of the fact that the heart of man is only evil continually when man persists in turning a deaf ear to God's Word!

Following the testimony of the angel, Matthew, the author of the text we are studying, throws in a singularly valuable observation, quoting the passage from Isaiah 7:14 which speaks of the virgin and her Son.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, BEHOLD, A VIRGIN SHALL BE WITH CHILD, and shall bring forth a Son, and they shall call His Name Emmanuel, which, being interpreted, is, God with us (Matt. 1:22-23).

And once more God has taught the truth of the virgin birth. To those who might still entertain question as to the meaning of the Old Testament word translated "virgin," this passage considered as a whole gives the New Testament definition of the word, for, as we have seen, the context presents a woman who was "found with child" and who had not "come together" with her husband, and of whom it is specifically said, "that which is conceived in her is of the Holy Ghost." There stands the inspired description of the woman and the astonishing circumstances. And then the writer says, "This was done that it might be fulfilled. . . . Behold, a virgin shall be with child." Two things stand forth—the virgin in the Matthew passage is an undefiled woman who miraculously bears a child, and the virgin in the Isaiah passage is identically the same woman because Matthew categorically declares

THERE were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

—II Pet. 2:1-2

that the New Testament incident is the fulfilment of the Old Testament prediction. Hence, we have it shown to us from the very pages of the inspired Book that God's meaning for the word which Isaiah employed in Isaiah 7:14 is VIRGIN.

The story of the begetting and birth of the Lord Jesus as told by Luke shows that Mary was at first greatly perplexed at this "new thing" which God was bringing to pass as some of the skeptics still profess to be.

And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, . . . Then said Mary unto the angel, How shall this be, seeing I know not a man? (Luke 1:30, 31, 34).

Mary's astonishment at the angelic announcement, and her simple statement of her chastity and virginity, constitute a further evidence and demonstration of the virgin birth. Despite these clear declarations of the virgin birth in Matthew and Luke, there has arisen sort of a custom among "Modernists" to cast back to the gospel of John and say, "If the virgin birth be so important, why is John silent on it?" The widespread use of this so-called "silence argument" is quite astonishing when we learn the fact in the case.

The question which confronts us is, Is John really silent on the virgin birth? Is the "silence argument" of the "Modernist" and others (who are invariably evolutionists) founded on fact? Is it an evidence of scholastic training to say that John is silent on the virgin birth? Is there any evidence that these cock-sure enemies of the Word of God might actually be mistaken? The answer to these inquiries furnished by mature Biblical research is a vindication of the truth that our Lord Jesus Christ is the virgin-born Son of Mary.

The early Church Fathers, Irenaeus and Tertullian throw valuable light on this subject. In discussing John 1:12, 13 they show that the version of the sacred text used by them reads slightly differently from our present version. And yet the slight difference in the text made a great difference in the message. Tertullian (A. D. 145-220), says

What then is the meaning of this passage, "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God?" . . . I have confuted those (the gnostics of his day) who have tampered with it. They maintain that it was written thus (in the plural) "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," as if designating those who were before mentioned as "believing in His name" . . . But

CONTINUE thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

—II Tim. 3:14-15



how can this be . . . ? The expression is in the singular number, as referring to the Lord, "He was born of God" . . . He is not of blood, nor of the will of the flesh, nor of man, because it was by the will of God that the Word was made flesh.

And Irenaeus (A. D. 120-202) says:

He to whom the Father Which is in heaven has revealed Him, knows Him, so that he understands that He Who "was not born either by the will of the flesh, or by the will of man" is the Son of Man, this is Christ, the Son of the living God.

Thus John 1:12, 13 as it stood in the version used by Irenaeus and Tertullian shows that the words were not a reference to the new birth of the Christian, but a reference to the virgin birth of the Christ.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on HIS NAME WHO WAS BORN, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD (John 1:12, 13).

That Tertullian had given special study to the grammar of the passage is shown by his illuminating observation "The expression is in the singular"—WHO WAS BORN. Let this rendering of John 1:12, 13 be once accepted, and instantly we see that John has given an unusually clear testimony on the virgin birth. John's passage under this translation now is seen to declare that the Lord Jesus was not born of bloods (see Rotherham, *Emphatic Diaglot*, Am. Rev. Marg., Eng. Greek New Test.) because He was of only one blood, the blood of His mother; and Jesus was not born of the will of the flesh, because He was not the product of human lust; and Jesus was not born by the will of man, because He did not have a human father. Such an understanding of the passage furnishes a fuller and more satisfactory meaning for the various expressions employed than any other known exposition and furthermore falls into glorious and convincing harmony with the balance of Scripture. And thus it is evident that there is strong reason for believing, in spite of our present faulty translation, that John spoke most clearly endorsing the virgin birth.

And the apostle Paul is not one whit behind the other writers of the New Testament in proclaiming the virgin birth of the Saviour. It is in his Epistle to the Galatians that he clearly takes his stand:

But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law (Gal. 4:5).

"God sent forth His Son, made of a woman." These words

declare that our blessed Lord shared in our humanity by the fact that He was born of a woman. They also reveal the astonishing means which were employed by God to protect that humanity from the stain of sin, to wit, the amazing fact that here was a birth which took place without the cooperation of a man. The striking expression, "made of a woman," is in close, fitting agreement with the balance of Scripture—"the Seed of the woman" (Gen. 3:15); "a virgin shall conceive" (Isa 7:14); "a woman shall compass a man" (Jer. 31:22); "before they came together" (Matt. 1:18); "that which is conceived in her is of the Holy Ghost" (Matt. 1:20); "I know not a man" (Luke 1:34). The fact that Paul, in teaching the humanity of Christ, mentions His mother and completely omits the father, when a mention of the father would under ordinary circumstances be strong proof of humanity, is an incontestable case of the eloquence of a meaning-filled silence. Paul was indeed showing forth the truth that the Christ was man; but His humanity is presented as having come by way of the woman. He had no human father from whom to derive humanity.

Furthermore, Paul unhesitatingly links the truth of the virgin birth to the redemptive work of the Saviour. This is a bold stroke and becomes the inspired and sufficient answer to those who cavilingly inquire, "Why stress the virgin birth?" It is a good thing to let these words of Paul burn into our very souls, for they are key-words to a vital truth,

MADE OF A WOMAN . . . TO REDEEM.

There it stands. He was virgin-born to redeem a race. He was virgin-born because none other than a virgin-born One could redeem. Thus we see that all the far-reaching blessings of Calvary hang on the virgin birth. The salvation of the souls of men would be swept away if there were no virgin birth. Destroy this truth, and the substitutionary tragedy of Calvary degenerates into a one night stand of the Passion Play of Ober-Ammergau—a sort of a gesture of Deity, to create a nice impression. Let God's people face it with open hearts—the virgin birth is placed by the Holy Spirit in a position which is foundational, vital, essential, fundamental, and inescapable.

But perhaps the most unique virgin-birth passage in the New Testament is back in Matthew. It is found in Matthew's setting forth of the genealogy of our Lord. Matthew does a thing with the genealogy which was often done in the days gone by. He thrusts the list of names into uniform arbitrary groups of fourteen each. This was regarded as the correct way to present a royal line. The ancestral lists of the ancient Pharaohs of Egypt were given a similar handling on the tablets which archaeologists have dug up. And is not this genealogy in Matthew the genealogy of a King? The point which is of special interest to us in this investigation involves the last of the groups of fourteen. Matthew says it is fourteen generations "from the carrying away into Babylon unto Christ," and then he gives the list of the generations. He presents them as follows:

FOURTEEN GENERATIONS

"From the carrying away into Babylon unto Christ" (Matt. 1:17).

1. Jechonias	vs. 12
2. Salathiel	vs. 12
3. Zorobabel	vs. 13
4. Abiud	vs. 13
5. Eliakim	vs. 13
6. Azor	vs. 14
7. Sadoc	vs. 14
8. Achim	vs. 14
9. Eliud	vs. 15
10. Eleazar	vs. 15
11. Matthan	vs. 15
12. Jacob	vs. 16
13. Joseph	vs. 16
14. The Holy Spirit	vss. 18-21

The thing that stands out is that the list demands the introduction of the Holy Spirit into the genealogy, because if Joseph were the father of Jesus, then there are only thirteen generations, but the Holy Spirit of God begot the Child, and hence, steps into the place of the fourteenth

generation. It is another Biblical indication of that basic truth of Scripture—the virgin birth.

And what response does evolution give to these convincing declarations from the inspired Word of God? An up-to-date sample of the evolutionists' response to Bible truth appears in the newsprint of this date (Jan. 25, 1930). An imposing group of dyed-in-the-wool evolutionists representing five of the leading colleges and universities of the eastern part of the United States, issue a more or less formal letter addressed to the educational and religious leaders of America, criticising Christianity, and appealing for the modernization of religion. They brazenly allude to the creed of orthodox Christians as "myth" and "superstition." They frankly declare that they are working along distinctly evolutionary lines and then produce in clear language the inevitable result of evolutionary teaching. We quote directly from the United Press dispatch published in the Denver Post.

Dr. Holmes (the leader of this demand for modernized religion) classed among the medieval superstitions the doctrine of the virgin birth.

Believer in Christ Jesus, we are living in an hour of chaos and dissolution. The confusion of religions, and "science falsely so called" are hurling the souls of men into indescribable, immeasurable, ungovernable anarchy. Rebellion against God and His Word stalks abroad at noonday while the One Who is altogether lovely is spurned, hated, rejected, trampled under foot. And living at the very heart of this awful restlessness and turbulence in the souls of men is the unproved, beast-centered theory of evolution. Neutrality is cowardice. Evolution or virgin birth—which?

III. THE VIRGIN BIRTH IS DEMANDED BY THE SIN-CURSED CONDITION OF THE SONS OF ADAM

EVERY man born on this old footstool is a son of Adam. Every son of Adam is born under a curse brought upon the race by the sin of Adam. The statements of the inspired Word are clear.

By one man's offense DEATH reigned (Rom. 5:17).

By the offense of one, judgment came upon all men to CONDEMNATION (Rom. 5:18).

By one man's disobedience many were made SINNERS (Rom. 5:19).

These Scriptures show plainly that some one stood in the position of federal headship to the entire race, so that the race fully participates in the awful results of the sin of that great head. Every Bible student knows that the federal head here referred to is Adam. Adam sins while a potential race is yet within his loins, and three appalling results rest upon the race. Adam disobeys God, and sin has laid hold of mankind. Adam sins against God, and the race carries the condemnation. Adam transgresses the will of God, and death reigns. Sin, condemnation, and death become the lot of the fallen sons of Adam as a fearful outgrowth of Adam's defection from God in the garden.

But the Spirit of God knows how the human heart rebels against the truth of man's lost and undone condition, hence we find still further declaration of the universality of the Adamic curse.

In Adam all die (I Cor. 15:22).

Here is the very climax of directness and definiteness. By the sin of one the race is swept into death. In the first chapter of Genesis, when God had finished creating Adam, the record explicitly states, "And God saw everything that He had made and behold it was VERY GOOD," and that included Adam. As Adam sprang from the creative hand of God, he was perfect, he was good, yea, "very good." It did not take long, however, for the wretched subtlety of Satan to bring about the collapse of Adam's perfection. We soon find him hiding from the face of God, and now inspired revelation adds the tragic comment, "In Adam all die." (We cannot forego the observation that this does not bear very striking resemblance to evolution.)

It should be noted that although both the man and the woman participated in the original sin, and it takes both a man and a woman to produce offspring, yet God throws the responsibility on the man when He says, "By one man's offense death reigned"; "By one man's disobedience many were made sinners"; "In Adam all die." It is the man who transmits the seed of life. It is clearly recorded in the Scripture that Eve participated in the sin in the Garden of Eden, but God throws the entire weight of the moral obligation for the effect of that sin on the man instead of the woman. Thus we do not find the Scriptures saying "In Eve all die," but instead, "In Adam all die." God is simply revealing that the seed is in the male. This is strikingly illustrated in the genealogies. The mothers are almost entirely ignored—"Abraham begat," "Isaac begat," "Jacob begat," "Judah begat," "Phares begat," and thus to the end of the story. And when God records the children, He only occasionally mentions the daughters, but the records carefully enumerate "the sons of Noah," "the sons of Japheth," "the sons of Gomer," "the sons of Javan," "the sons of Ham," "the sons of Cush," and so on. All of this throws light on a truth sometimes overlooked, that God has so designed His creation that the male carries and transmits the life-germ of the race.

But this is not all. Within life is character. When Adam transmits life, he transmits character as well. From this there is no escape. The testimony of the Word on this point is plain.

The first man Adam was made a living soul

The first man is of the earth earthy

As is the earthy, such are they also that are earthy (I Cor. 15:45, 47, 48).

The character which Adam transmitted to his offspring "is only evil continually." The record needs no explanation: "as is the earthy, such are they also that are earthy." "The natural man receiveth not the things of the Spirit." Adam had death to convey to his descendants, and convey it he did, for "In Adam all die." "By one man's disobedience many were made sinners." To have as a father a descendant of Adam is to possess what Adam had to give—and that is death, for by one man's offense death REIGNED! The curse works. The best the Adamic race of men can convey to their progeny is a physical life which is conscious, and a spiritual character which is death—separated from God and rebellious against even the divine grace. No wonder the apostle Paul is moved to quote from the Old Testament, the heart-crushing words, "There is none righteous, no, not one."

And all this has vital bearing on the question of the virgin birth.

If our blessed Lord Jesus was not virgin-born, He had a human father.

If He had a human father, He was born under the Adamic curse.

***B**EWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily.*

—Col. 2:8-9

If He had a human father, He was of the earth earthy.

If He had a human father, death reigned in Him as effectively as in the rest of the race.

If He had a human father, judgment had already come upon Him unto condemnation.

If He had a human father, Adam's disobedience made Him a sinner.

If He had a human father, He partook of the death which is the heritage of all mankind, for "in Adam all die."

Horrible and hideous contemplation! If our Lord Jesus had a human father, He was damned and doomed to the eternal burnings of hell. Lost—eternally lost!

If He had a human father, the race is still without a Redeemer.

And more terrible still, if our Lord had a human father, He Himself needed a Saviour as badly as do we, the sin-cursed offspring of the Edenic rebel.

And if He had a human father, every member of the race is still without God and without hope.

If He had a human father, His earthly life was such an atrocious mass of misrepresentation that none could regard Him with love, confidence, or respect.

If He had a human father, His death on the cross was no more effective for the redemption of man than the death of a still-born babe.

If He had a human father, He is not at the right hand of God interceding.

If He had a human father, the glowing prophecies of His coming back to this old earth to rule and reign are but the vapid imaginings of impressionable Hebrews who had a national inclination and flair for religious spectacularity.

If He had a human father, the whole fabric of revelation as set forth in the sixty-six books of the Bible falls to the ground, an utter and irreparable ruin.

If He had a human father, the story of salvation for the soul through the shedding of Jesus' blood is of no more moment or value to the race than the incoherent mumblings of the drunken sot who grovels and vomits in yonder gutter.

Yes, it can be said with certainty—in the light of God's Holy Word, the virgin birth is demanded by the sin-cursed condition of the sons of Adam. Only a virgin-born Saviour could save.

If the Lord Jesus had a human father, He was no more holy than any other son of Adam and could not lift the race any higher than any other man. "A bitter fountain cannot send forth sweet water" (Jas. 3:11) and a corrupt tree cannot yield good fruit (Matt. 5:18). The sin dominated condition of the race calls for a perfect Saviour. Nothing less will do.

EARNESTLY contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

—Jude 3-4

The frank avowals of the evolutionist concerning the Saviour show that they have viewed this whole subject logically and that they know that to accept evolution is to degrade the Lord Jesus. They are astonishingly willing for any insult and calumny to be heaped upon Him, but they are not willing to turn away from the fable of evolution.

A sample of this condition is revealed in G. Stanley Hall's discussion of Nietzsche. Hall regarded evolution as the "bed-rock" of his thinking; Nietzsche was also a confirmed evolutionist. When Hall discusses Nietzsche's position on the superman, he openly states that the terrible conclusions of the superman teaching are the direct outgrowth of evolution. Hall's unblushing words are:

Nietzsche has best formulated this ideal (the superman), which has inspirations for many in our day all its own. The conception of the superman claims to be a corollary of Darwin's struggle to survive and win the largest "place in the sun." In the long struggle of evolution the fittest have always won out and the unfit or less fit have always died out. Progress all the way from the amoeba to man has been marked by the death of laggards or backsliders who failed in the competition. Hence for the superman pity means degeneration of the world and degradation for him. Jesus was the arch plotter against the advancement of the race by teaching tenderness to weaklings. He thus indefinitely retarded the progress of humanity, and in fact was Himself a pitiful degenerate, whom we must nevertheless not pity, but whom we may implicate and curse (Morale, pp. 10-11).

There it stands in all its unclean nakedness and appalling blasphemy—evolution's own confession of the depths of Christ-rejection to which this ape-magnifying hypothesis drags its hypnotized devotees.

Believer in Christ Jesus, it should not be much of a task for us to quietly and quickly close in with the ever-working Spirit of God and settle once for all the stirring question.

Evolution or virgin birth—which?

IV. THE VIRGIN BIRTH IS DECIDED BY THE SIMPLE STATEMENTS OF THE SAVIOUR'S DEITY

THE Lord Jesus Christ is God. If this be not true the Christian is undone. Every hope which has been implanted in the hearts of believers is utterly dependent on this truth. Strip Christ of His deity, and you strip Christians of a Divine Saviour, a Heavenly Intercessor, and an Eternal Sovereign, for no mere man has power to function in these three glorious offices. None but Deity can answer for our sins and satisfy the demands of both infinite justice and infinite love. None but Deity can satisfactorily represent in heaven's court the poor, weak, and faulty family of earthly believers. And none but Deity can lay hold of the reins of earth's government and bring about peace and righteousness. Yea, none but Deity can be God's chosen Prophet, Priest, and King. And the Lord Jesus Christ is appointed of the Father for these three positions of preeminence, because the Son of Mary is the Son of God.

The deity of the Child Which was born is proclaimed by Isaiah.

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called . . . The Mighty God (Isa. 9:6).

The deity of the Saviour is unhesitatingly avowed by the writers of the New Testament.

In the beginning was the Word (the Christ), and the Word was with God, and the WORD (the Christ) WAS GOD (John 1:1).

God . . . hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of GOD OUR SAVIOUR (Titus 1:3).

But unto the Son He saith, Thy throne, O GOD, is forever and ever (Heb. 1:8).

And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life (1 John 5:20).

The deity of Christ is declared whenever He claims to be the Son of God. This, the Jews understood full well.

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God (John 5:17-18).

The deity of Christ is set forth in the fact of His equality with God.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will (John 5:21).

I and My Father are one (John 10:30).

Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me (John 12:44).

Who, being in the form of God, thought it not robbery to be equal with God (Phil. 2:6).

The deity of Christ is demonstrated by His wondrous Lordship.

For the Son of Man is Lord even of the sabbath day (Matt. 12:8).

Ye call Me Master and Lord: and ye say well; for so I am (John 13:13).

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all) (Acts 10:36).

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory (1 Cor. 2:8).

And thus we see, most clearly, that the Bible demonstrates the deity of the Saviour. To demonstrate His deity is to demonstrate His virgin birth, for Deity cannot be produced by fallen Adam's race. The best a human father can do is to transmit a life that is temporary and a character that is vile. But the Lord Jesus has a life that is endless and a character that is without spot. Such a character as His could not have proceeded from a human forebear. Such a life and such a character can only have come forth from a Divine Progenitor. It takes Deity to beget Deity.

But the Scriptures do not only declare "The Word was God," they also declare, "The Word was made flesh." Deity shall be begotten in humanity. This is the stupendous and astounding plan of the Father.

But a holy God could only employ a clean vessel in the perpetration of so holy a purpose, and so God speaks to Mary, a woman from the tribe of Judah, a virgin, and calls her to His side and in spite of the jeering of ten thousand scoffers and skeptics, the Holy Thing that is begotten in her is of the Holy Spirit.

Of all human fathers it must be said, "By one man's disobedience many were made sinners."

Of all other mothers it must be said, "In sin did my mother conceive me." But when Christ was born, the Father was God and the mother was a virgin—the Father was infinite in holiness and the mother was undefiled—"and the Word was made flesh and tabernacled among us." The Glorious Product of heaven's "biologic miracle" walked and talked among men.

Defilement in the woman would have defeated the purpose of God. Deity could only be born of a woman untouched by the lust of man. The deity of Jesus Christ becomes the demonstration of the virginity of His mother, and the virgin birth is settled and sealed by the fact that Jesus is God.

And how do evolutionists view these mighty and essential truths of God's holy revelation? How do they look upon the miracle of the virgin birth? Haeckle with amazing frankness declares, "Every supernatural creation is completely excluded." Strauss and Hegel join with him in reducing our blessed Lord to the dead level of the natural and the human. Griffith-Jones and his ilk actually present the blasphemous thought that the religious ideas of today have ascended through Christ, thus putting His concept of truth beneath the concept of the modern mind. Lane, with a naivette that is shudder-provoking, says, "It is not to the discredit of evolution that it cannot account for Him." While Huxley, one of the world's greatest names in evolutionary circles, utters the ultimatum—"Evolution, if consistently accepted, makes it impossible to believe the Bible."

Evolution is condemned out of its own mouth. Evolution stands as the enemy of God's revelation and God's truth. The hour is already here for the people of God to wake out of sleep and make known in language unmistakable, where they stand on that question of questions,

Evolution or Virgin Birth—Which?

CONCLUSION

Evolution robs the child of God of the virgin-born Christ.

If Jesus Christ was not virgin-born, He was not Deity.

If Jesus Christ was not Deity, He lied when He said, "I and the Father are one."

If Jesus Christ was not Deity, He was only a sinful man, and as much in need of a Saviour as the balance of the race.

If Jesus Christ was only a sinful man, Calvary was a farce.

If Calvary was a farce, every truth in the Word of God falls to the ground.

This is the fruitage of evolution.

Evolution denies the fundamentals of the faith once for all delivered; topples the blood, the cross, and the old-fashioned faith into the limbo of despised and forgotten things; sneers at miraculous conversions, empties hell, depopulates heaven, scrambles the Scriptures; ridicules the gospel ministry; makes God a man and man a god. Evolution and Babylon are synonymous.

Logically viewed, evolution is a hodge-podge. Its effect upon the soul is to negative every foundational truth, thus producing uncertainty, perplexity, and confusion. And to make a bad matter worse, when evolution seeks to affirm, it argues against itself, contradicts itself, and refutes itself. In some men evolution produces morbidity, melancholy, and suicide. Its reactions in other men find expression in indifference to things eternal and consequent abandonment to animalism and lust.

Evolution has neither guiding star nor mooring mast. It is a derelict in the universe of the human imagination. It gropes and stumbles from chimpanzee to gorilla, from orang-outang to missing link, seeking rest and finding none. Evolution is the pariah of the cosmos of thought, rightly despised by the men of Christian faith, and repudiated by those men of science who require demonstration before embracing fine-spun theories.

Furthermore, evolution destroys the landmarks of godliness; uproots the sweetest and best in life; brazenly magnifies the carnal and the beastly; turns the modest blush of adolescence into the hot flush of sensuality; derides the beauty of innocence; exalts blasé sophistication. Evolution undermines the life of prayer; repudiates the thought of fellowship with God; throttles faith, kills love, and obscures hope. Evolution is hell's masterpiece and Satan's devoted concubine.

The choice must be made,

Evolution or Virgin Birth—Which?

You cannot have both.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

The picture on this page was sent to us by Stanley Skivington, D. B. I. '25, from the Island of Margarita, Venezuela, S. A. The figure represents the "Virgin of the Valley of the Holy Spirit," and Mr. Skivington says concerning her, "She is the object of superstition and worship for all the island, and for thousands of the people living on the mainland." Not all the people, however, are worshipping this image, for Christ has come into the hearts of some, and He is now the One Whom they acknowledge as Saviour and worship as Lord. An especially interesting example of this is Daniela, whose faith and steadfastness in the face of persecution Mr. Skivington relates as follows:

"Daniela lives in Pedregales, just outside of Juan Griego, with her husband, two lovely daughters of probably 3 and 15, and a smaller boy. She is a small, meek woman, and I judged her to be quite pious from first acquaintance; but she has certainly proved herself to be quite the opposite.

"She had been hearing the gospel occasionally for some years when I came to the island to preach, and a few weeks later, at a special meeting, she gave public testimony of faith in the Lord Jesus. This was not a sudden emotional decision but, as I afterward learned, quite premeditated. She had even arranged by a clever piece of maneuvering to have her husband present at this meeting, so that he could never say that she was doing anything on the sneak.

"Up to this time her husband had never manifested any great animosity to the gospel nor to her interest in it, or did he do so for several weeks after. Then a fanatical sister of his began guying him, wanting to know if he was no more boss of his house than to let his wife turn Protestant. Then his attitude began to change.

"They had always had in their inner room a beautifully framed picture of the "Virgin of the Valley" of Island name. One of our workers saw it one day and told her that now that she was a Christian she should dispose of



The Virgin of the Valley

the husband is not there and reading and praying through the fence with the Christian neighbor lady next door.

"These incidents happened about a year and a half ago, and so far there seems to be no change in his attitude; but we are confident that God is going to answer prayer in their behalf. Pray with us, and watch to see how God answers."

Mr. and Mrs. E. K. Friedemann are located at St. Joachimsthal, Czechoslovakia for the present. In a recent letter they report that God has answered prayer and supplied them with the typewriter. They are still in need of an auto, as Mr. Friedemann has to walk 15 miles each Tuesday to a station in Germany where he preaches the Word. He has been forced to decline a number of invitations to speak because of the lack of transportation. They would greatly appreciate our fellowshiping with them in prayer for the supply of this pressing need.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE SCOPE OF REDEMPTION

I PET. 1:18

- I. CHRIST REDEEMED OUR SOUL
Ps. 49:15; 34:22
Eph. 1:7—forgiveness
Rom. 3:24—justification
- II. CHRIST REDEEMED OUR LIFE
Ps. 103:4
Titus 2:14
- III. CHRIST WILL REDEEM OUR BODY
Rom. 8:23
Eph. 1:13-14
Eph. 4:30

—H. A. W.

WHAT IS JESUS CHRIST TO THE BELIEVER?

- I. HE IS OUR GOD—Worship
I Tim. 3:16
- II. HE IS OUR PEACE—Fellowship
Eph. 2:14
- III. HE IS OUR HEAD—Service
Eph. 1:22-23
- IV. HE IS OUR STRENGTH—Victory
Phil. 4:13
- V. HE IS OUR HOPE—Comfort
Phil. 3:20
- VI. HE SHOULD BE OUR OCCUPATION
Heb. 12:1-3

—H. A. W.

IF A MAN DIE, SHALL HE LIVE AGAIN?

JOB 14:14

INTRO.

DISTINGUISH TWO RESURRECTIONS

John 5:28-29
Rev. 20: 4-6, 12-15
Dan. 12:2

This refers to the Resurrection of Believers.

- I. THE PROMISE OF GOD'S WORD
I Cor. 15:22
- II. THE SIGNIFICANCE OF CHRIST'S RESURRECTION
I Cor. 15:20
- III. THE EARNEST OF THE SPIRIT
Eph. 1:13-14
Rom. 8:11
- IV. THE INDICATION OF OUR STANDING
Eph. 2:5-6
- V. THE NECESSITY OF OUR SALVATION
Rom. 8:24-25
- VI. THE PURPOSE OF CHRIST'S RETURN
John 14:3
Phil. 3:20-21
I John

—H. A. W.

CONTENTMENT

- I. A HUMANLY IMPOSSIBLE GOAL
I Tim. 6:8
Heb. 13:5
- II. A GRACIOUS SUFFICIENCY
II Cor. 12:9
II Cor. 9:8
- III. A DIVINE ENABLING
Phil. 4:11-13
- IV. A TRIUMPHANT FRUITION
II Cor. 9:8; I Tim. 6:6

—H. A. W.

WHY SHOULD A BELIEVER YIELD THE LIFE?

- I. BECAUSE BOUGHT WITH A PRICE
I Cor. 6:20
- II. BECAUSE GOD HAS BEEN MERCIFUL
Rom. 12:1-2
- III. BECAUSE OUR BODY IS THE TEMPLE OF THE SPIRIT
I Cor. 6:20
- IV. BECAUSE WE SHALL BE GLORIFIED WITH CHRIST
Col. 3:4
- V. BECAUSE WE ARE ALIVE FROM THE DEAD
Rom. 6:13

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1

Sunday, April 6, 1930

THE LAW OF THE CROSS

Lesson Text: Matt. 16:13—17:27

(Assigned for printing: Matt. 16:13-26)

Read also Isaiah 53:7-12

Golden Text:

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24).

Today's lesson falls logically into two divisions; the first presenting the message of the cross of Christ, and the second the message of His second coming. Its teaching thus dovetails into the sufferings of the prophets who testified beforehand "the sufferings of Christ, and the glory that should follow" (1 Pet. 1:11). Both by word and by deed the Saviour was directing the minds of the disciples toward future events. To recognize this helps us to appreciate how truly prophetic was His prophetic ministry; and the harmony between His teaching and the teaching of the Old Testament prophets reveals new depths of meaning in the Scripture which says, "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1-2).

I. THE MESSAGE OF THE CROSS

The message of the cross is in view throughout the first part of our lesson, extending from Matthew 16:13 to 16:17. At first it may not appear to the student that this is the thought which is uppermost in the Saviour's mind in the first several verses of this section, but a little study quickly reveals that such was the case.

A. Deity an essential qualification for the cross

Why should Christ have asked the question "Whom do men say that I am?" And "Whom say ye that I am?" His purpose was evidently to emphasize the fact that by virtue of His deity He was fitted for the work of the cross. He was unique and distinct from all others who ever came before. Outwardly there were many things in common between Christ and the others for whom the Jews mistook Him. Like John the Baptist, He was a Herald of the Kingdom of Heaven. Like Elias, He was a Worker of miracles. Like Jeremiah, He was a Man of sorrows Who wept over the sins of Israel and bewailed the woes that would come upon them. And like all of them, He was a faithful Witness to the Word of God. But He was more than any of His predecessors, and it was this difference between them which was emphasized by His question. Our Lord was the Christ, the Anointed One, the Messiah

of Israel, the Son of the living God. If, like the Jews, and like the Unitarians and "Modernists" of our day, we regard Him as a mere man (though the best of men), and if we consider, as do all Unitarians, that all men are sons of God, this passage of Scripture loses all meaning. Jesus was more than man. He was God, and because He was God He was fit for the work of the cross. (Acts 20:28)

B. The work of the cross the ground of salvation

In the next verses we learn that the work of the cross was the ground of salvation and the forgiveness of sins. Christ made a play upon words when He said to Peter, "Thou art Peter (in the Greek "petros," that is, a piece of rock), and upon this rock (in the Greek "petra," that is, bedrock) I will build My church." Though some have corrupted this and declare that it teaches that the church was built upon Peter as the first Pope, every real Bible student knows that the Rock upon which the church was built is our Lord Jesus Christ Himself. To follow the symbology of the rock through the Scripture is to recognize that in His use of this principle our Lord comprehended the work of the cross. In using it He was referring to the rock which was smitten by the hand of Moses that water might flow out to refresh the children of Israel; and this rock was a type of His finished work. (Exod. 17:6; 1 Cor. 10:4—with this Scripture associate also 1 Cor. 3:11-15. Note particularly also the believer's security involved in the expression "the gates of hell shall not prevail against it" in Matt. 16:18; John 6:37-40; Rom. 8:38-39.)

Such also was the significance of the expression "And I will give unto thee the keys of the Kingdom of Heaven." There has been much needless confusion as to what is meant by these keys. The explanation is clearly afforded in Luke 11:52, where He says of the doctors of the law, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." The key here is specifically declared to be a key of "knowledge," and it is shown to be the thing which enables men to enter in. It is not stated here what it is that is to be entered. This information is supplied in a parallel passage, namely Matthew 23:13, where we read, "Woe unto you, scribes, Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." The key which gives entrance to the Kingdom



of Heaven is the key of knowledge—that is, the knowledge of the Lord Jesus Christ and His finished work. The scribes and Pharisees had taken away this key and shut up the Kingdom of Heaven by the false teaching with which they had obscured the truth concerning Him. The keys which Christ gave to Peter were therefore self-evidently the testimony which would impart this knowledge. (John 3:3-5; Gal. 3:26; Rom. 10:17) That this is the correct interpretation of the keys of the Kingdom of Heaven is confirmed by the fact that this discussion was provoked by Peter's confession. The truth which he confessed as his personal faith, with all that is involved, was the truth, the knowledge of which would open the Kingdom of Heaven to men.

But that this all has to do with the believer's salvation appears in other words in the 19th verse, which also have been miserably perverted. It is on this verse and others like it that the Roman Catholic church bases its teaching that the priest has power to forgive sins and that the judgments of God are influenced by the absolution which the priest pronounces. Such an interpretation is utterly inharmonious with the teaching of the rest of God's Word, and it is unwarranted by the verse under consideration, for an examination of the Greek shows that this verse teaches exactly the reverse. Literally it reads, "Whosoever ye bind upon earth **shall have been bound** in heaven, and whatsoever thou shalt loose on earth **shall have been loosed** in heaven." In other words, the minister should be guided in his testimony by the decrees of heaven. He is to say to a man, "Your sins are forgiven you," only on the ground that those sins have already been forgiven in heaven, which he can judge only by a soul's testimony to faith in Christ, for "by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39; 10:43). On the other hand, a minister can rightfully say to a soul, "You are yet in your sins," only on the ground that the soul will not accept the Lord Jesus Christ as his Saviour. "He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18).

C. The cross a divine necessity

That what has preceded is closely linked in thought with the Scripture which we now consider appears in the words "from that time forth," which appear in verse 21. "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

The most striking expression in this verse is the word "must." Our Lord Jesus Christ was impelled by a divine necessity. From the foundation of the world it had been His purpose to take upon Himself the full responsibility for our sins and in our stead to bear God's punishment for them. The "must" of this verse is the "must" of an unalterable purpose. (I Pet. 1:20; Rev. 13:8) Love for our guilty, hell-deserving souls made Him eager to save us from their penalty and to provide for us forgiveness and the gift of eternal life. The "must" of this verse was, therefore, also, the "must" of an infinite love. (John 3:16). Added to these considerations was the fact that from the fall of man to this time the Scriptures had unitedly foretold His sufferings, and it was necessary for Him to die and to rise again that the Word of God might be fulfilled. This "must" was therefore the "must" of a divine foreknowledge. Think of all that was involved in Peter's plea for the Lord Jesus Christ to pity Himself (such is the marginal reading of the words "be it far from Thee, Lord"). Had our Saviour spared Himself, the purposes of God would have been unfulfilled, the souls of all mankind would have been left to perish without hope, and the Word of God would have been broken. No wonder the Saviour rebuked the disciple and told him that he was thinking the things of men rather than the things of God. In their love for Him, His disciples would have spared the Saviour the sufferings of the cross; but His love for us made it necessary that He should not spare Himself. (Heb. 10:1-14; 12:2; Isa. 53:11)

D. The cross the standard of the believer's rewards

In the remaining verses of this section we learn that the cross is the standard of the believer's rewards. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). Only as we let our Lord Jesus Christ work in our hearts the same spirit which actuated Him can we hope to receive a full reward. In suffering for us He left us an example that we should follow His steps. We cannot die for the sins of others as our Saviour did, but through Him we can reckon ourselves "to be dead indeed unto sin, but alive unto God" (Rom. 6:11), and we can be willing, if need be, to lay down our lives in service for others. Only such a life can be pleasing to God. (I Pet. 2:21-24)

Let it be emphasized that the Saviour is here speaking of rewards and not of salvation. To lose our lives for His sake in service is to find them in rewards. To gain the whole world and lose our own souls is to let the things of this world crowd out of our hearts and lives the things of God so that when we come before the judgment-seat of Christ we shall find that our whole life has been wasted and we have no reward. That rewards are before us here, and not salvation, is plainly apparent from the next verse which says, "the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16:27; I Cor. 3:11-15; 9:24-27; Rev. 22:12; Eph. 2:8-9; Titus 3:5).

II. THE MESSAGE OF THE COMING

The second division of our lesson deals with the prospect of Christ's coming. We should carefully observe the distinction here, however, between His coming for His Church in the Rapture and His coming to establish His Kingdom in the Revelation. The truth concerning the Rapture, which is the hope of the Church, is taught exclusively in the writings of the apostle Paul to whom alone was committed the ministry of making known the truth which pertains to the Church. The coming which is in view in today's lesson is the Revelation, when our Lord Jesus Christ will appear in glory to establish His Kingdom. This is the outlook of the promise, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom" (Matt. 16:28).

A. Christ's second coming foreshadowed in the transfiguration

The promise which ends chapter sixteen finds its fulfilment in the first part of chapter seventeen, for the Transfiguration on the Mount was a foregleam of Christ's kingdom glory. Such is the interpretation which Peter gives to this vision when he says, "We were eyewitnesses of His majesty," which fact he uses as the ground for argument that the hope of Christ's coming is not a cunningly devised fable, but a sober reality of divine revelation. (II Pet. 1:16-18)

Consider a few of the facts which make this transfiguration a clear foreshadowing of Christ's kingdom glory. First is the visible manifestation of Christ's glory; in the Kingdom the whole earth shall be filled with His glory (Matt. 17:2; Isa. 6:3; Ezek. 43:2; Hab. 2:14). Second is the presence of Moses and Elijah; these two shall bear testimony in the earth in the days immediately preceding Christ's second coming (Matt. 17:3; Rev. 11:1-6; Mal. 4:5). Third is the presence of believers who are still in the body; in the Kingdom the resurrection saints of all ages shall be present (represented here by Moses and Elijah) and with them shall be many who have passed through the Great Tribulation and into the Kingdom without dying (represented by Peter, and James, and John), (John 11:25-26; Ezek. 37:12,21). Another significant thing is the exclusion of all others from worship save only the Lord Jesus Christ, for in the Kingdom idols shall be destroyed and all men shall bow the knee before the Lord (Matt. 17:4-5; Ezek. 37:23; Micah 4:1-2,5).



B. Christ's second coming prefigured in the healing of the lunatic

The healing of the lunatic was a picture of the deliverance of the nation Israel from the demon influence of Antichrist in the Great Tribulation. It is significant in this connection that as the boy fell off into the fire and into water, the Antichrist will use "fire" and "water" in persecution of Israel (Rev. 12:15; Joel 2:3). The casting of the demon at Christ's rebuke and the deliverance of the boy are, of course, typical of the defeat of Antichrist and the deliverance of Israel when our Lord will come again, fighting against the Antichrist and his troops with the sword which proceeds out of His mouth, which sword is the Word of God (Rev. 19:15,21; Joel 1; Eph. 6:17). In like manner, the parable of the untaken removed and cast into the sea (see Mark 11:23), typical of the judgment of Babylon the great, the city of Antichrist, which in the book of Revelation is symbolized by a mountain cast into the sea, her judgment coming in answer to the cries of God's people (Rev. 8:8; 18:20-21).

C. Christ's second coming suggested by the incident of the tribute money

In the incident of the tribute money we may also see suggestion of the authority which will be Christ's at His second coming. It will not be necessary to discuss this subject at any length, for it is sufficient simply to call attention to the implications of the Saviour's conversation with Peter. The kings of the earth take tribute of strangers—not of their own children. Royalty here is the conception of immunity from responsibility to pay tribute. The implication is that the Lord Jesus Christ, because of His rightful claim to royalty, should be relieved from the necessity of paying tribute. How ridiculous it was for men to expect Him to pay tribute appears when we meditate on the fact that He is by right the King of kings and Lord of lords which position He will hold when He comes in power. How gracious, then, was His condescension in instructing Peter to pay the tribute money for them both. (v. 19:11-19)

In addition to their dispensational content, there are these Scriptures many wonderful devotional messages in which we will not be able to discuss at length because of limitations of space. From the Transfiguration, and especially from the heavenly Father's words to Peter,

and Quarter, Lesson 2

we may learn that our Lord Jesus Christ should have the preeminence in our hearts and minds. To see no man save Jesus only—that is, to lose sight of all others in occupation in Him—is the norm for the child of God (Heb. 12:3; Col. 1:18). We may learn here, too, a lesson of separation, for it was when they went "apart" that the disciples caught this vision of the Lord. We need to put out of our lives everything which blinds us to the beauties of our Saviour, and we need often to draw apart from the cares and the rush of earthly things in order that our spiritual vision may be renewed (II Cor. 6:14-18; 3:18). From the healing of the lunatic we may learn a lesson concerning the power of our Lord to deliver our souls from the enemies which oppress them, and the importance of trusting Him (Eph. 3:20; I Cor. 10:13; II Cor. 10:4-5; Prov. 3:5-6). From the incident of the tribute money we may learn of His gracious condescension and thought for the needs of those who put their trust in Him. Not only did our Saviour condescend to pay tribute Himself, but He also provided tribute money for His disciple (Phil. 2:6-10; 4:6-7). And finally, we may see in this same incident an example to instruct us as to our responsibility to be obedient to earthly rulers, though by grace we are citizens of heaven (Phil. 3:20-21; Rom. 13:1-7).

VITAL-TRUTH ILLUSTRATION

Rev. J. Wilbur Chapman asked General Booth, "Tell me, what has been the secret of your success?" Hesitatingly, with tears in his eyes, he said, "Chapman, I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do for them, I made up my mind that God could have all there was of William Booth."

"Then," said Chapman, "I learned another secret, for immediately the great man knelt and prayed, and I listened to him pleading for outcasts of London, and of New York, the lost of China, and for the great world itself, lying in the wicked one, pleading with sobs and tears, I understood that his success was measured by his surrender."

—Christian Life Missionary

Sunday, April 13, 1930

THE CHILD AND THE KINGDOM

Lesson Text: Matt. 18:1-14; 19:13-15

(Assigned for printing: Matt. 18:1-6, 12-14; 19:13-15)

Read also Psalm 24:1-6

Golden Text:

offer little children, and forbid them not, to come unto for of such is the Kingdom of Heaven" (Matt. 19:14). The treasures of truth in today's lesson Scripture are exhausted when one says that it exhibits the Saviour's love for the little children. That it does reveal His love for them and His tenderness in dealing with them is readily admitted; and without hesitancy we admit also this very revelation has drawn us nearer to Him and led to make it easy to believe that in Him we have a sympathetic and understanding Friend. But to stop here and be only to see the surface meaning of the Scriptures is, for there are depths of truth here which no one has yet fathomed. As we seek to peer a little further into its depths, four facts are seen to be of special importance.

THE EXEMPLARY CHARACTERISTICS OF THE LITTLE CHILDREN (Matt. 18:1-4, 6)

One of the questions which first occurs to the thoughtful student is, "Just what were the characteristics of that

little child which our Lord had in mind in using him for an object lesson?" As is to be expected, these exemplary characteristics are pointed out in His discussion.

A. The first thing which made the little children an example to us was their FAITH in our Lord Jesus Christ. "But not all children have that faith" say you? Even so, and yet we must reply that the children to whom our Lord pointed His disciples did have this faith, for in verse six He speaks of "these little ones which believe in Me." Here then is the first characteristic which makes these children an example for our instruction. They believed in our Lord Jesus Christ. Once this is clearly recognized, we are able to appreciate more fully the force of the words "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. 18:3). This statement, it is to be observed, deals with ENTRANCE into the Kingdom of Heaven, and this lends weight to the Lord's use of the little child for an object lesson. To enter into the Kingdom of Heaven man must be born again. They must become children of God through faith in the Lord Jesus Christ (John 3:3,5,7; Gal. 3:26). This interpretation is further confirmed when we con-



sider that the chief need for conversion among the men of that generation was their unbelief. To be converted means to be turned; in this case meaning to be turned from unbelief to faith—from rejecting Christ to accepting Him. But if it be objected that our Lord was talking to His disciples and that they were believers, we must reply that to be a disciple did not necessarily mean to be a believer, for if there were no other among them, at least there was Judas, an unbeliever according to the plain statement of Scripture (John 6:64, 66). In the light of the considerations which we have advanced we cannot escape the conclusion—the first characteristic which made those children examples for our instruction was their faith in Christ. (Heb. 11:6)

B. The second exemplary characteristic of that little child was his OBEDIENCE. Having indicated the essential condition of entrance into the Kingdom, the Saviour next answered the disciples' question as to the essential condition of GREATNESS in the Kingdom. Men must humble themselves AS THIS LITTLE CHILD in order to attain greatness in the Kingdom. Admitting the winsomeness of the Saviour's personality, yet it must be recognized that for that little child to come so readily when he was called required a definite choice on his part to obey the voice of the Lord. Far too many little children are too distrustful or too perverse to come when they are called, even by those who are closest to them. But here was a child who voluntarily and trustfully subjected his will to the will of our Lord. In other words, he humbled himself in choosing to obey the Master's voice. Such a spirit of obedience is the thing which is most acceptable to God, and such obedience in this life is the essential condition on which He will bestow His rewards in the Kingdom. (I Sam. 15:22-23; Ps. 51:17; Isa. 1:19-20; Phil. 2:6-13)

II. OUR RESPONSIBILITY TO THE LITTLE CHILDREN (Matt. 18:5-9)

In the second part of our lesson we are brought face to face with our responsibility to the little children. This responsibility is twofold.

A. First we have a responsibility to receive them. To receive them is to receive them as a God-given charge. It may mean to receive them in the sense that we receive the responsibility of ministering to their material needs of food, clothing, physical care in sickness, etc. But in the light of what follows in this Scripture, to receive them must mean preeminently to receive them as a charge from God, to minister to them in spiritual things, and to build them up in the faith of our Lord Jesus Christ. What an encouragement it should be to the Sunday-school teacher to recognize that in faithfully ministering to the little children who believe in Him we are performing a ministry of love to our Lord Jesus Christ! (Deut. 6:6-7; Heb. 6:10; Matt. 10:42; Eph. 4:11-16).

B. We are also most solemnly enjoined not to cause the little children to stumble. "To cause to stumble" is the literal translation of the word here rendered "to offend." Because it is mentioned in connection with the fact that these little children believe in Christ, to "offend" them must be to cause them to stumble in the realm of faith. The false teacher has a fearful responsibility and particularly the one who gives false teaching to the little children. Such solemn words as those of our Saviour may well cause those to ponder who trifle with the faith of little children by filling their minds with the mythical fancies of evolution, or with fairy stories, or with the popular lies concerning "Santa Claus." (I Tim. 6:3-5; II Pet. 2:1-3; II John 10-11; Rom. 16:17)

Two other things grow out of the Spirit's warning in connection with the sin of causing little children to stumble. The sin of the one who stumbles them suggests the sin of Judas in betraying the Master, through which sin the disciples were "offended in Him" (Matt. 26:31, 24); and Judas is a type of the Antichrist whose blasphemy shall cause many of Israel to stumble; so in the words

"Woe unto that man by whom the offence cometh," the Saviour pronounced judgment both upon Judas and upon his antitype, the Antichrist, whose sin, the climacteric of the ages, is suggested in the expression "the offence" (Rev. 13:8, 13-17; 14:9-10). The seriousness of stumbling the faith of a little child suggests also the fate of those who stumble at receiving the Lord Jesus Christ as their Saviour, and leads to the warning concerning hell fire. The words, "If thy hand or thy foot offend thee, cut them off," could be paraphrased, "If thy hand or thy foot offend thee from believing, cut them off." That this is the nature of the "offence" is evident from the fate of those who "offend." Only unbelievers will ever be cast into hell and the only reason they will be consigned to its torments is that they have stumbled at accepting the Lord Jesus Christ as their Saviour. (I Pet. 2:7-8; Rom. 9:31-33)

III. ANGELIC MINISTRATION TO LITTLE CHILDREN (Matt. 18:10-14)

Verse 10 reveals in a special way God's tender care for the little children. "In heaven the angels do always behold the face of My Father which is in heaven." This verse has been greatly misunderstood, however, so before we speak of the positive truth which it teaches it is necessary us to call attention to a negation.

A. The angels spoken of are NOT the souls of little children. There is not a word in Scripture which indicates that humans will ever become angels. Rather, clear indications of Scripture are that the angels are a separate race of beings, created long before man. In saying we are not denying that the souls of little children who have died, either before reaching the age of accountability or after having trusted Christ as their Saviour, are now beholding the face of the Father in heaven. That such is their happy state other Scriptures plainly teach. We are simply saying that such is not the statement of this verse, for it speaks of angels, not of souls of little children. (Phil. 1:21, 23; II Cor. 5:8; I Th. 5:9-11)

B. On the other hand, this passage does teach that there are angels who are given special charge of little children, particularly those who have put their trust in the Lord Jesus Christ as their Saviour. This is consistent with the teaching of other Scriptures which declare that the angels "are all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (I Pet. 1:14). We know, of course, that the Scriptures pertaining to angelic ministration appear almost exclusively in the Jewish books and in connection with the children of Israel, but the Scripture contains implications that angelic ministry, though lacking the visible supernatural manifestations of Jewish ages, continues throughout the ages in which we live (e. g. I Cor. 11:10).

IV. THE SAVIOUR'S INVITATION TO LITTLE CHILDREN (Matt. 19:13-14)

In the concluding portion of our lesson Scripture has the Saviour's invitation to little children. "Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven." From this invitation we learn two things.

A. Little children NEED to come to CHRIST. The meaning of the words "of such is the Kingdom of Heaven" is limited by the words "suffer little children to come unto Me." The Kingdom of Heaven is of such as come to Him. No other interpretation of this verse is consistent with the rest of Scripture. We hear much of the infancy of childhood; but while the Scriptures plainly declare that before the age of accountability little children are sheltered by the grace of God and such as die during this period go to be with Him, yet it is a false assumption that little children are saved by their innocence. Those who die in infancy are saved only by virtue of the blood of Christ, and the Scriptures plainly teach that no soul who has reached the age of accountability



possibly be saved apart from trusting the Lord Jesus Christ as his Saviour. There has been much discussion as to when the age of accountability is reached, and doubtless much could be said which we cannot say here, but if this we are assured—when a little child hears and understands the gospel message, he is accountable before God for accepting or rejecting the Lord Jesus Christ. Little children need to come to Him because there is salvation in none other, and the children need to be saved. His invitation is based upon the fact declared in Matthew 3:11: "The Son of Man is come to save that which was lost"; and the further fact stated in Matthew 18:14: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (I Sam. 12:23; Acts 4:12; John 3:16-18)

B. The second fact which we learn from this Scripture is that the little children CAN come to Christ. It is a sad mistake for parents to restrain the children from a decision to trust the Lord Jesus Christ, with the plea that they are too young to know what they are doing. Some of the clearest decisions to trust the Saviour on record are of men and women who trusted Him when of very tender years; and some there are who have even given themselves to God in childhood for life service. If the father and mother are faithful in praying for them, and in giving godly lives before them, and in teaching them the gospel message, it is to be expected that children will trust the Saviour at an early age. Happy are those parents who give heed to the injunction of Scripture to bring up their children in the nurture and admonition of the Lord. Of course little children can come to the Saviour, and we should give earnest heed to His admonition to the disciples, "Suffer little children, and forbid them not, to come unto Me: for of such is the Kingdom of Heaven." (I Sam. 1:19; II Tim. 3:15; 1:5)

VITAL-TRUTH ILLUSTRATION

The little child, standing beneath the heaven's cope and looking up at its celestial splendors, eyes dilated with large wonder, cries:

Twinkle, twinkle, little star,
How I wonder what you are,
Up above this world so high,
Like a diamond in the sky.

By and by the child has grown to be a young collegian, full of undigested knowledge and fuller still of insufferable conceit. He knows all about the stars But by and by when he is older grown, and has become a philosopher worthy of the name, he comes back to the starting point of wonder and awe and reverence and conscious ignorance, and again, as he stands beneath the open heavens, I hear him whispering as in childhood's unsophisticated hours:

Twinkle, twinkle, little star,
How I wonder what you are.

So we begin life with simple-hearted faith in prayer. Later, when we have attained to a smattering of philosophy, and have obtained some glimpses of the laws of nature, we come to think that even God is held in leash and that prayer is a thing of no avail. But when we have really launched out into the depths, and have come to know how little we know, and to realize something of the infinite majesty of that awful Presence which is in nature, and under nature, and over it—even the Presence of Him Who is God over all, blessed forevermore—then we return to childhood's simple and beautiful faith, and feel that the thing to do is to go to Him in humble prayer.

—P. S. Henson

second Quarter, Lesson 3

Sunday, April 20, 1930

JESUS TEACHING FORGIVENESS

Lesson Text: Matt. 18:15-35
(Assigned for printing: verses 21-35)
Read also Psalm 32:1-7

Golden Text:

"And forgive us our debts, as we forgive our debtors" (Matt. 6:12).

How frequently we meet with unforgiving souls! They have suffered from injustice, or else they fancy they have, and bitterness has begun to fester in their souls. Did they realize it, those who cherish such a spirit do themselves injury. But how needless and how futile such a spirit!

Today's lesson defines the normal course of procedure in dealing with brethren who sin against one, it closes the true standard of forgiveness, and it warns of the consequences of cherishing an unforgiving spirit.

THE SCRIPTURAL METHOD OF DEALING WITH BRETHREN WHO TRESPASS AGAINST US (Matt. 18:15-20)

The scriptural method of dealing with our fellow sinners who trespass against us is clearly defined in verses 15 to 20. It is summed up in one word—a word which names a doctrine far too little recognized and too little practiced today. This word is "exhortation." Three steps in exhortation are outlined here. First, the person who is sinned against should personally exhort his brother to the effort to awaken him to the sinfulness of his actions, lead him to repentance, and to restore the fellowship which has been broken. If such efforts prove unavailing, measures should be taken who will join their voices with him in exhortation; and failing by this means to gain his other, the matter should be brought before the church at the church might unitedly exhort the sinning brother. It is to be hoped that such dealing will result in happy restoration, but if not, our scriptural responsibility is plain,

"Let him be unto thee as an heathen man and a publican" (Matt. 18:17). "A man that is an heretic (a schismatic, a division bringer) after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10-11). (Heb. 3:13; Gal. 6:1; I Thess. 5:14; II Thess. 3:6, 14-15)

These verses also furnish some suggestions as to what should be our attitude toward the brother, from whom, because of his persistence in sinning, we must withdraw fellowship.

Some one has pointed out that the "heathen and publican" are souls to be won by the preaching of the Word, though scripturally we should have no fellowship with them. So, though we have withdrawn fellowship from a sinning believer, we should admonish him as we have opportunity, trusting that God's Word may yet find a response in his heart. (II Tim. 2:25-26)

In the words "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" there is the suggestion that our dealing with such souls should be based on what we know of God's dealing with them. As in Matthew 16:19, so here the literal translation would be "whatsoever ye shall bind on earth shall have been bound in heaven, and whatsoever ye shall loose on earth shall have been loosed in heaven." In other words, in dealing with the backslider the church is to be directed by what the Word teaches as to God's dealing with such an one. Our "binding" in disciplining a brother corresponds to the principle on which God works in confirming in hardness of heart those who harden their hearts against Him. (Matt. 13:14-15; II Cor. 3:13-16) Our "loosing," either in deliver-

ing the brother from his sin through our exhortation or in extending forgiveness and restoration when he has repented, corresponds to the deliverance which God works in the life of the repenting believer and the forgiveness which He grants to all who confess their sins. (I John 1:9) It is to be remembered here, however, that the forgiveness extended after repentance and confession is the forgiveness of fellowship, for even as God has already forgiven us our sins for Christ's sake, so in our hearts we should forgive one another the sin which has been committed against us, even though we have not yet seen the repentance and confession which alone can restore fellowship. We have many object lessons for our instruction as to God's dealing with the backslider in the history of the children of Israel as well as in the plain statements of the New Testament. Among the lessons which we may learn from them is that we should be ready at all times to restore fellowship if the sinning brother becomes willing to confess his sin and to turn from it. (Ps. 103:9-14; II Cor. 2:6-8, 10-11)

And in the words "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father in heaven" we have a suggestion as to our prayer responsibility to sinning brethren. Many expositors hold that the words "if two of you agree on earth" mean that if two upon earth agree with God in heaven they may expect Him to do whatever they ask. That such is the meaning of this verse cannot be doubted, for the agreement must self-evidently be a Spirit-produced and Spirit-directed agreement, otherwise men could agree on asking wrong things which certainly God could not be expected to do. Be that as it may, these words, coming as they do in this connection, must certainly be a suggestion of the power of united prayer in behalf of a sinning believer. What our exhortations fail to do, God can do in other ways; so when we have been compelled to withdraw fellowship from a sinning believer, let us follow him with our prayers, asking God for the restoration of his soul. (II Cor. 13:7; Jas. 5:16)

II. A SCRIPTURAL STANDARD FOR THE BELIEVER'S FORGIVENESS (Matt. 18:21-22)

The next verses in our lesson (Matt. 18:21-22) bring before us the scriptural standard for the believer's forgiveness. The measure of God's forgiveness is to be the measure of the believer's forgiveness.

In order that it may appear why we say this, we must examine into the meaning of the expression "until seventy times seven." Seventy times seven is four hundred and ninety. Several times in Scripture God's forbearance with Israel is set forth in periods of four hundred and ninety years. We will not attempt to discuss them all but call attention to one which is outstanding; we refer to the ninth chapter of Daniel. We quote verse 24: "Seventy weeks are determined upon Thy people, and upon Thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Seventy weeks is literally "seventy sevens," which from the rest of the prophecy are easily identified as seventy sevens of years, or four hundred and ninety years, in the midst of which this present age breaks in as a great, mysterious parenthesis. Notice that during this seventy sevens the transgression is to be finished, an end is to be made of sins, reconciliation is to be made for iniquity, and everlasting righteousness is to be brought in. In other words, this period takes us up to the establishment of the Kingdom of Christ, when Israel's sin shall be at an end and her restoration and righteousness an eternally accomplished fact. In the meantime, though He is chastening her, God is bearing patiently with Israel. This period of seventy times seven years is, therefore, the period of God's forbearance, and it brings us right up to the climactic manifestation of His forgiveness. Beyond all doubt this was in the mind of the Saviour as He enjoined His disciples to forgive their brethren until "seventy times

seven." From this it appears plainly that the believer's forgiveness should be in the measure of God's forgiveness.

This interpretation is consistent with other Scriptures. One which is especially pointed is Ephesians 4:32, where we read, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Another confirmation of this interpretation is found in the rest of our lesson Scripture. The very point of the whole parable of the king and his unforgiving servant is that because the king (who stands in the parable for the heavenly Father, see verse 35) forgave him, he should have forgiven his fellow servant. A comparison of the amount which the servant owed his Lord with that which his fellow servant owed to him should give us food for thought. According to figures given in the margin of Nelson's Bible, and calculated at current rates of exchange the servant owed the king \$9,130,900.00. In this connection note that the forgiveness of his debt was a matter entirely of grace. In contrast, his fellow servant owed him only about \$15.00. Though God's forgiveness should be the measure by which we measure our own forgiveness, at best all that we may forgive others is a mere trifling compare with what He has forgiven us. (Ps. 103:10-11; Eph. 1:7; Exod. 34:6-9—cf. Matt. 18:33 and Col. 3:13.)

III. A SCRIPTURAL EXAMPLE OF THE CHASTENING OF THE UNFORGIVING (Matt. 18:23-35)

In addition to emphasizing the fact that God's forgiveness sets an example for us to emulate, the parable of the king and the unforgiving servant reveals the chastening which God brings upon any of His children who will not forgive. If we refuse to forgive others, we must expect God to chasten us.

For the conclusion that this is the teaching of this parable, several reasons may be adduced.

First of all, this is the only interpretation which agrees with the other teachings of Scripture. The experience of the unforgiving servant cannot be the loss of his salvation because God most plainly teaches that once a soul has trusted Christ as his Saviour he cannot lose his salvation "Him that cometh to Me I will in no wise cast out." So far as salvation is concerned he shall never come into judgment. (John 6:37-40; 10:28-29; 5:24)

Neither can this parable be speaking of the loss of rewards, for that in no wise involves "torment." Furthermore, when the believer appears before the judgment seat of Christ it is too late to change that judgment; whereas the implication in the parable is that the servant had an opportunity to do so. (Rev. 22:12)

This consideration also serves to emphasize the thought that the "torment" spoken of cannot be the final judgment of the wicked in hell, for from hell there is no escape. None who enters there will ever have a second chance. (Heb. 9:27)

On the other hand the word "tormentors" is entirely consistent with the thought of chastening. In this real a sinning believer may and does suffer torment. Our Scripture which indicates this is I John 4:18, "Fear hath torment. He that feareth is not made perfect in love. What better word than "torment" could be used to describe the unhappy experience of a child of God who cherishes in his heart a bitter, unforgiving spirit? Such a spirit is a constant source of spiritual misery and unhappiness. Certainly such a spirit is diametrically opposed to fellowship with God, and inasmuch as only His presence is there fullness of joy, the man who cherishes an unforgiving spirit, on that point at least, deprives himself of the joy of the Lord. (Rom. 15:13; Ps. 16:11; I Jol 1:4; 2:1; 4:20-21)

And finally, this interpretation is consistent with the context. In the first part of our lesson we are given instructions for dealing with a brother who persists in sinning in spite of the admonitions and exhortations of the church. Such an one is to be rejected, and to



us as an heathen man and a publican. In other Scriptures which speak of such discipline, God's people are told to "deliver such an one to Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ." This, of course, is to be done with the hope that such measures may bring repentance, and restoration, and fellowship. Have we not here a suggestion as to what is meant by the Lord delivering His servant to the tormentors? (I Cor. 5:4-5; I Tim. 1:20).

VITAL-TRUTH ILLUSTRATION

Dr. Chapman tells of a man who had been a professor of mathematics in a German university, but who became wreck through strong drink. He came to one of Dr. Chapman's meetings, forlorn and dejected, and took a seat in the rear of the room. He was converted and became a member of the church. It was Dr. Chapman's custom to meet the men of his church every Sunday morning before going into the pulpit, for a short conference on things pertaining to the Christian life. He states that one morning he told them that our sins were taken from us as far as the east is from the west; and then, seeing this old professor before him, he said, "Professor, that is a mathematical proposition for you. How far is the distance from east to west?" He reached for his pencil and note-book, then suddenly he stopped and burst into tears, and facing the crowd of men, he said, "Oh, men, you cannot measure it!"

—King's Business

Only those who believe God know anything about the creation of life, about the great finalities. The Literary Digest reproduces a "commendable poem" from a Coe College paper, entitled "The Second Coming," by Paul Engle.

Some day the last lone man will lie and stare
At death, and know that in him ends the scheme
Of life on earth, that thought itself supreme;
And he will die with no one left to care.
All forms of life that once swarmed anywhere
Will vanish as the memories of a dream,
And the great winds of silence then will stream
Through the vast hollows of the darkened air.
And after this quick life we once called ours
Has passed, will the world travail in some storm
Of restless elements and fill its crust
With breathing earth again: wild beasts and flowers?
And will some curious life in some strange form
Dig down and read this story of our dust?

This "poem" is a versification of some of the wisdom of man that is foolishness with God. It is said that about one verse in three in the Bible deals with the Second Coming of Christ. The certainty of it, the manner of it, the wonder and glory of it are dealt with in the Book and yet man shuts his eyes in face of flooding light, and writes guess-work verses which a poet literary critic calls "commendable." We trust that Poet Engle will be converted in time to share in the manifestation of the sons of God, the great soon-coming spectacle that will thrill the universe.

—Christ Life Magazine

Second Quarter, Lesson 4

Sunday, April 27, 1930

GIVING UP ALL FOR THE KINGDOM

Lesson Text: Matt. 19:1-26

(Assigned for printing: verses 16-26)

Read also Proverbs 8:1-11

Golden Text:

"Lay up for yourselves treasures in heaven" (Matt. 6:20).

The teacher should keep constantly in mind that in the Sunday-school class he has a unique opportunity to win souls to Christ. Many who sit under his testimony must hear the gospel from his lips if they are to hear it at all; and his personal contact with the members of his class gives him an opportunity which (in the case of any at least) very probably is enjoyed by no other teacher to lead them to a decision to trust the Saviour. Each decision must be based on a knowledge of the gospel, consequently the teacher who seeks to win his pupils to Christ, though stressing the value of personal work in actually pressing the decision, will do well to keep the gospel message constantly before his class in the exposition of the lesson.

Today's lesson affords a splendid opportunity not only to make the gospel itself clear and plain but also to disuse the minds of the class members of many erroneous ideas which are current as to what a man must do to be saved.

Three things will bring its message clearly before us.

I. THE QUESTION

"Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16)

The question which this young man asked is a question which has been asked by many unsaved men. It is a very different question from that of the Philippian jailor who asked, "What must I do to be saved?" In the one there is a proud and self-sufficient quest for the particular good works by which one can save one's self. In the other the heart cry of a soul awakened to his own helplessness

and need of a Saviour. All false religions agree that a man must do good works to be saved, but they most violently disagree as to what good works are necessary. This young man's question, therefore, was the question of one who was seeking to be saved by his own good works. "What good thing shall I do, that I may have eternal life?"

This question is also a revelation of the root of all teaching of salvation by works. Such teaching is rooted in the pride of men. This young man was very proud and self-satisfied. He wanted some plan of salvation which would give him some glory. The teaching of salvation by works implies that there is some good in man; whereas the teaching of salvation by grace implies that man is so hopelessly vile and corrupt that he can do nothing to save himself. If men were saved by works, they would have somewhat in which to boast. But God's Word says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8-9). (II Tim. 1:9; Rom. 7:18; I Cor. 1:30-31).

II. THE ANSWER

"Keep the Commandments"
(Matt. 19:17-24)

In His answer the Lord Jesus rebuked both the young man's pride and his unbelief. This He did in the question, "Why callest thou Me good? There is none good but One, that is, God." How strikingly the young man's self-righteousness contrasts with the words, "There is none good but One, that is, God." His unbelief is disclosed in the words, "Why callest thou Me good?" Our Lord Jesus WAS good, but these words were spoken to reveal the unbelief of His questioner. They should be read with the emphasis on the word "thou" or, to use modern English, "Why do YOU call Me good?" The point of this question lies in the words which follow: "There is none good but One, that is, God." It is quite evident from this that this

young man did not believe in the deity of the Lord Jesus Christ. Had he believed that He was God his salvation would have been most appropriate, but in his unbelief he thought the Saviour a man like himself, and his words "good master" were mere flattery by which he hoped to draw forth a similar compliment for himself. (John 1:1; Heb. 7:26)

In His next words our Lord met the young man on his own ground. He gave him the only answer which God has for any man who wants to be saved by his own good works: "Keep the commandments." In the law God has revealed His standard of righteousness. Several times it is stated in His Word that only in keeping the law could any man be saved by works. For instance, of the commandments it is written, "The man that doeth them shall live by them" (Gal. 3:12); but to avail, a man's keeping of the law must be absolutely perfect. One transgression is enough forever to condemn him on this ground. "Cursed is every one that CONTINUETH not in ALL things which are written in the book of the law to DO them" (Gal. 3:10). (Rom. 2:6-7; Jas. 2:10)

Righteous as he thought he was, this young man learned that his righteousnesses were but filthy rags in God's sight. When the Saviour said, "Keep the commandments," he asked, "Which?" In answer our Lord Jesus specified several; to which the young man made answer, "All these things have I kept from my youth up, what lack I yet?" How puffed up with pride he was and how blinded were his eyes! To convince him of his sin Christ needed only to apply one of the commandments which He had quoted: "If thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven; and come and follow Me." Ah, that was the acid test! Did he love his neighbor as himself? His very wealth cried out against him! He would much rather enjoy his great possessions himself than to give them to feed his neighbor. The mask was torn off! His selfishness was disclosed! His mouth was stopped! He went away sorrowful! The law did the work for which it was ordained: "We know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. "Therefore, by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom. 3:19-20; Isa. 64:6).

It is said that the young man would not permit the law to do the rest of its work, for it was given not only to convict the world of sin but also to lead men to the Saviour. "The law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24).

III. THE CONCLUSION

**"With men this is impossible, but with God all things are possible."
(Matt. 19:26)**

Two conclusions grow out of this incident.

The first is that it is impossible for any man to be saved by keeping the law. The weakness is not in the law—the law is perfect. It is holy, and just, and good; but it cannot give life for no man can keep it. Though theoretically men may be saved by keeping the law, practically when its searching tests are applied, not only to the deeds of the life but also to the thoughts of the heart, the whole world is brought in guilty before God. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). This is the conclusion which our Lord voiced. The disciples caught the full force of His argument and exclaimed in astonishment, "Who then can be saved?" To which the Saviour replied, "With men this is impossible" (Matt. 19:26). With this conclusion the whole Word of God is in agreement. Its uniform testimony is that no man can be saved by his own good works. All who are saved must be saved by the grace of God. (Titus 3:5)

But our Lord did not stop here. He went on to say, "But with God all things are possible." This is the second conclusion to which this incident brings us. It is the final end for which the law of God was designed. What men cannot do by their own good works, God can do by grace.

To be saved men need only to turn from their own work and trust in the finished work of Christ. Though the law cannot give life, the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). Though by the deed of the law no flesh shall be justified in His sight, "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). Let us thank God for the clarity with which He reveal our need of a Saviour, and let us thank Him for the salvation which He gave us when we trusted the Lord Jesus Christ. "Knowing that a man is not justified by the work of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16 Rom. 3:28).

VITAL-TRUTH ILLUSTRATION

A secretary of a British missionary society called on a Calcutta merchant to ask his help in the work. He drew a check for the equivalent of \$250 and handed it to the visitor. At the moment a cablegram was brought in. He read it and looked troubled. "This cablegram," he said "tells me that one of my ships has been wrecked and the cargo lost. It makes a very large difference in my affairs. I will have to write you another check." The secretary understood perfectly, and handed back the check for \$25. The check book was still open, and the merchant wrote him another check and handed it over. He read it with amazement. It was a check for \$1000. He said, "Haven you made a mistake?" "No," said the merchant, "I have made a mistake." And then with tears in his eyes he said "That cablegram was a message from my Father in heaven. It read, "Lay not up for yourself treasures upon earth."

—Dr. Schieffelin

"Grace and Truth" *Free Pastor's Service*

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and un denominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address The Business Manager.

Fundamental Minister. Would serve as Pastor or Stated Supply, settling on the field. Or would make weekly trips as Supply if within reasonable distance from San Francisco and Oakland.

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Bound Volumes

Every year many of our readers send in their copies of "Grace and Truth" to be bound.

Why not have yours bound?

Binding, per volume.....\$1.25

Postage0.15

Total cost per volume 1.40

(Missing indices supplied free of charge. Missing copies supplied, so far as our stock will permit, at 15 cents per copy.)

We have a number of bound volumes for sale as follows:

Vol. 4 (1926).....\$4.00

Vol. 5 (1927).....\$4.00

Vol. 6 (1928).....\$2.50

Vol. 7 (1929).....\$2.50

A number of requests have been made for I, II and III, which we are unable to supply owing to the fact that our stock is completely exhausted. We therefore repeat our generous offers:

1. For one BOUND volume of "Grace and Truth," Volume I, or Volume II or Volume III, in good condition, we will give ONE subscription to "Grace and Truth" for THREE years, or THREE subscriptions for ONE year.

2. For one complete volume of "Grace and Truth," Volume I, Volume II or Volume III, UNBOUND we will give ONE subscription to "Grace and Truth" for TWO years, or TWO subscriptions to "Grace and Truth" for ONE year.

(Volume I includes issues from Nov. 1922 to Oct. 1923; Volume II includes issues from Nov. 1923 to Oct. 1924; Volume III includes issues from Jan. to Dec. 1925.)

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THE INSTITUTE BOOK NOOK

The Cream of Evangelical Literature
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"For several months I had been praying that I might know the Lord's will for my life; but since I had had no clear teaching about divine guidance, I had no idea of how to be certain as to what He wanted me to do. The glorious privilege of presenting my body 'a living sacrifice' had not occurred to me.

"One day a friend handed me a number of old copies of 'Grace and Truth.' It was through these that I found the truth about divine guidance. It was through these that I realized that the Lord Jesus was calling me to a life of brokenness and submissiveness to His precious Word. It was through these that I learned of the God-established Bible training school which was to be used in leading my soul into a fuller and richer fellowship with my blessed Lord and Saviour than I had ever dreamed possible. I thank God for bringing these messengers of 'Grace and Truth' into my life."

Perhaps you know young people who need to be brought face to face with the Saviour's claims upon their lives.

Perhaps you are burdened to bring them the appeal of His Word for a life yielded to Him for His service.

God has used "Grace and Truth" in many lives, even as He has in the life of the reader whose testimony appears above. May He not use it to reach those for whom you are burdened?

Why not take advantage of our club rates to place "Grace and Truth" in their hands, with the prayer that He may so use it?

FIVE subscriptions cost	\$6.25
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EIGHT subscriptions cost	10.00
NINE subscriptions cost	11.25
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(We offer a premium of one free subscription with every club of ten. All subscriptions in a club must begin with the same issue.)

"GRACE AND TRUTH"

A faithful defense

A clarified testimony

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MEN WANTED!

One great mission board has issued a call for two hundred new workers, with the frank statement that the majority should be men, needed for pioneer work.

Another mission board cries out for one hundred more men and funds to send them forth, reporting that their stations are pitifully undermanned because men are not available, and pleas for pastors among at least thirty groups of believers must go unanswered because there is none to send.

Yet another mission has been compelled to refuse to send any more women, at least for a time, because the women on the field far outnumber the men, and normally there should be more men than women.

From every side come appeals for men! These appeals show two things.

1. There is an increasing shortage in the number of men offering for Christian work.

2. There is an appalling shortage of men who are trained in the knowledge and use of God's Word, which training is absolutely indispensable for effective service.

The Denver Bible Institute exists for the sole purpose of enlisting and training young people for the task of carrying God's Word to earth's remotest bounds.

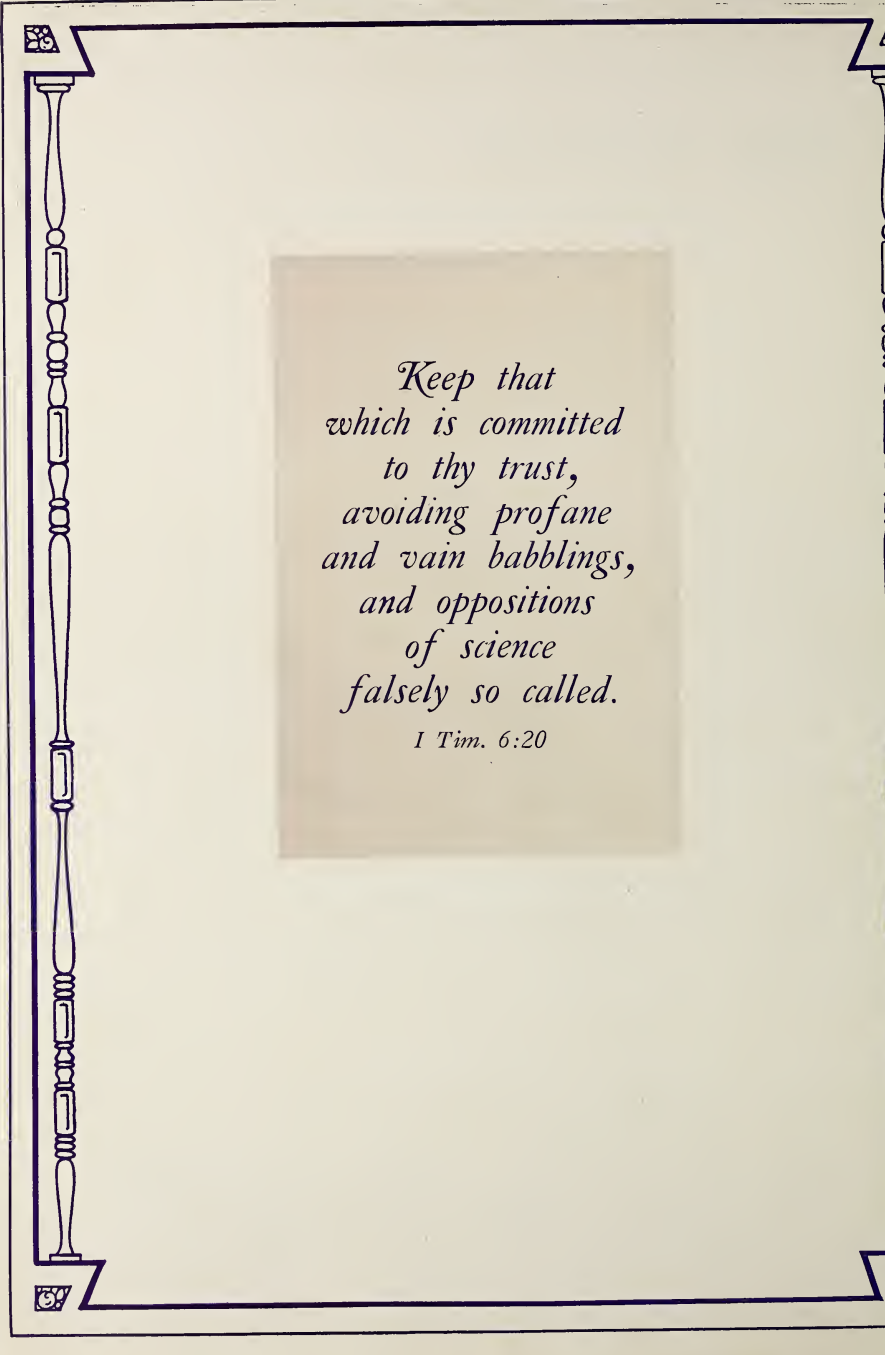
Given adequate equipment, our student body could be greatly enlarged and many more trained for this great task.

One way, therefore, to relieve the need on the mission fields is to support the only Bible training center which serves this great mid-western part of the United States.

THE DENVER BIBLE INSTITUTE

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For Bulletin and Information Address

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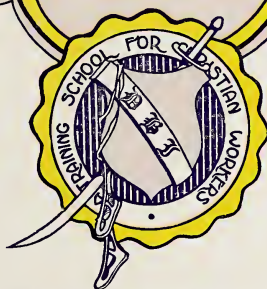
*Keep that
which is committed
to thy trust,
avoiding profane
and vain babblings,
and oppositions
of science
falsely so called.*

1 Tim. 6:20

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GRACE *and* TRUTH

March, 1930



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Salvation Number

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
11 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Salvation Number

IN SENDING forth the Salvation Number of "Grace and Truth," we have a threefold burden. We are eager that all who read these pages who have not yet trusted the Saviour may be constrained to do so, for God's Word says, "Neither is there salvation in any other, for there is none other Name under heaven, given among men, whereby we must be saved" (Acts 4:12). We are eager also that believers reading this issue may be led into lives devoted to winning souls for Christ. "The fruit of the righteous is a tree of life, and he that winneth souls is wise" (Prov. 11:30). Above all we are eager that God may be glorified through the testimony; and we know that He will be glorified, if in His gracious providence, the Salvation Number accomplishes the things which He has laid upon our hearts, for our Saviour has said, "Herein is My Father glorified, that ye bear much fruit" (John 15:8).

See the coupon on page 11 of D. B. I. Building News.

Current Expenses

THE work of the Denver Bible Institute is growing with tremendous rapidity. Naturally enough, the expenses of conducting the work are growing also.

The Denver Bible Institute is conducted as economically as possible; and many friends, who have gone carefully over it, have expressed astonishment at the exceedingly moderate cost with which so large a work is carried on. But, with all possible economy, the needs are still very large. In this connection God has laid upon our hearts the burden to speak frankly with the readers of "Grace and Truth" about the present situation.

Because of the special need in the building program, and because those who give to the current expense fund are also giving largely to the building fund, we are experiencing a time of specially pressing need in the current expense fund. It is apparent that two things are needed: first, a few special gifts to meet the present pressing need; and, second, new friends who will take it upon their hearts to support the testimony of the Denver Bible Institute with regular gifts. It is God who supplies our needs, and we are confidently expecting

ONE morning, as one of our workers was dressing, he broke a shoestring. Lifting up his heart in a word of prayer, he said, "Lord, please provide a new pair of shoestrings, or the money to get a pair." A few minutes later his wife, who had been preparing breakfast, came in chuckling, saying she had found a pair of shoestrings in a basket of fruit which a friend had handed her the evening before.

A little later in the same day, in prayer for the current expenses of the school, that worker was specially burdened to ask that God would make some signal provision, inasmuch as the need was very great. The very next mail brought a check for \$1,000.00.

The promise is, "My God shall supply all your need according to His riches in glory by Christ Jesus."

Our need to meet the bills incurred in the erection of Chapman Hall is \$7,031.17. Let us pray earnestly, and in faith, for the full supply of this need.



Him to continue His gracious provision. But God uses to meet the needs, men and women whose hearts are on fire with love for Him and with the desire to serve Him.

The Denver Bible Institute has no financial representatives in the field. Our financial Representative is the Holy Spirit, Who, in answer to prayer, lays it upon the hearts of God's children to give to support the work.

Please pray, both for the present need and for the need of a multiplied number of friends who, by their gifts, will become colaborers together with us in this great work of God.

Use the coupon on page 11 of D. B. I. Building News.

Does "Grace and Truth" Teach the "Split Rapture" Theory?

A CANADIAN reader has written inquiring concerning a statement which appeared in the September issue of "Grace and Truth," in the Sunday-school Lesson Expositions. The statement is this: "Many believers will be left to go through the horrors of the Great Tribulation." Though the context clearly indicates that the thought intended was exactly opposite to that expressed in these words, this reader thought that "Grace and Truth" was teaching the false theory of the "split rapture."

We very much regret that such an erroneous statement should have appeared in the pages of "Grace and Truth," for it is our constant endeavor to give forth a faithful testimony and to sound no uncertain note. Upon receipt of this inquiry the Editor hastened to offer the explanation and to extend our apologies. Let other readers may have been similarly confused, we repeat here the explanation sent to the friend who wrote calling attention to the error:

Your understanding that all believers will be caught up to meet the Lord in the air at the Rapture of the Church is absolutely harmonious with the teaching of the Word, and I am happy to assure you that our Sunday-school Editor is in full agreement. The mis-statement which appeared in the magazine was an error on the part of the linotypist and proof-reader, Mr. Wilson's statement in his manuscript being that many UNBELIEVERS shall be left to go through the horrors of the Great Tribulation. The prefix was inadvertently dropped by the linotypist and his mistake was not detected until the magazine was in circulation. I regret it very much and am glad that you gave me the opportunity of satisfying your mind that we were not teaching the abominable doctrine of a "split rapture."

Use the coupon on page 11 of D. B. I. Building News.

His Power To Usward

GOD is eager for His children to know the greatness of His power toward them.

In the first chapter of Ephesians is recorded on of the inspired prayers of the apostle Paul for the saints; and in that prayer we are told of His desire that the eyes of our understanding may be enlightened that we may know . . . "what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and seated Him at His own right hand in heavenly places" (Eph. 1:17, 19). In this passage, the apostle, under the direction of the Holy Spirit, ransacks the language for words forceful enough to express the greatness of God's power toward the believer. Though in the English the word "power" appears twice, in the original five different terms are used. The Revised Version translates the second of these expressions, "the strength of His might." In the first expression, "the exceeding greatness of His power," our English word "exceeding" is too weak, the Greek word meaning literally "exceeding all bounds."

But even more forcible, if possible, than the language employed is the comparison with which the Spirit makes known to us the greatness of this power. God's power toward us is the same power as that which operated in raising our Lord Jesus Christ from the dead, seating Him at God's own right hand in heaven, and giving Him dominion over all things in this universe.

With such power pledged on behalf of the believer surely there is reason for the statement which someone has made, "You have no right to be weak with such a mighty Saviour!" God's power to usward who believe is more than sufficient to meet our every need. He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Use the coupon on page 11 of D. B. I. Building News

Mussolini

IN HIS column, "Today," Arthur Brisbane recently said:

At the royal wedding in Rome five sovereigns, five rulers who had recently lost their jobs, and fifty-four other royalties looked on. Queens, princesses, and princesses crowded the chapel.

The interesting moment came when Mussolini, Italy's dictator, entered and was saluted with the Fascist salute, the outstretched right arm.

Mussolini did not march with the royalty, but when they saw him and gave him that salute, angels, looking down, could easily identify the real ruler of Italy.

The day is not far off when the Antichrist, the head of the revived Roman empire, will wield the scepter over nations, and the crowned heads of earth shall bow the knee before him.

Power was given him over all kindreds and tongues and nations (Rev. 13:7).

Ten kings . . . shall give their power and strength unto the beast (Rev. 17:12-13).

Though the incident to which Brisbane refers is only a foreshadowing, it in no wise detracts from its significance that he should have specifically mentioned ten nonarchs (five crowned and five uncrowned) as included among those who gave to Mussolini the salute of Caesar, whom the people of Rome worshipped as a god.

Use the coupon on page 11 of D. B. I. Building News.

Mergers

ANOTHER portentous sign of the times is the multiplicity of mergers which are occurring in the business world. It is almost a daily experience to read or to hear that a number of independent firms, engaged either in competitive or in supplementary businesses, have consolidated and reorganized under one management where before there were many. "Colossal" is the only word which will adequately describe the business firms which are thus created; and the power which is thus placed in the hands of a few men is well nigh inconceivable. As a result many smaller business houses are being forced out of business. Where will it end?" is the question which many thoughtful students of affairs are asking.

God's Word shows the end of these things. They are only preparatory to the boycott of Antichrist. In the Great Tribulation he will erect an image of himself and will command that all men everywhere shall worship that image. In the effort to enforce this blasphemous decree his false prophet will issue another:

He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the Beast, or the number of his name (Rev. 13:16-17).

To enforce such a decree necessitates the concentration of power in the hands of the one who makes it. This is the end of the modern merger movement.

Use the coupon on page 11 of D. B. I. Building News.

Peace! Peace!

MANY nations are trying to establish world peace without any recognition of Him Who is the "Prince of Peace." This is another striking sign of the times. At one stage of his career peace shall characterize the kingdom of Antichrist. It is written of the false prophet that

He shall come in peaceably, and obtain the kingdom by flatteries (Dan. 11:2-),
and of the Antichrist it is written that

He shall enter peaceably even upon the fattest places of the province (Dan. 11:24).

Furthermore, concerning the covenant which Antichrist will make with Israel, the Spirit says in prophetic vision,

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace (Jer. 6:14).

It is a principle well-known to Bible students that in the fulfillment of prophecy "coming events cast their shadows before." We do not doubt that the statesmen who are attempting by peace moves to insure world peace are sincere. Neither do we doubt that many earnest Christians may be found among them. But in their failure to recognize the "Prince of Peace," present day peace moves are clearly foreshadowings of the false peace of Antichrist.

How rapidly the signs are multiplying on every hand, indicating the near approach of the end of this age. The age to follow this is earth's night of sin, and already the shadows of the evening are beginning to fall.

Use the coupon on page 11 of D. B. I. Building News.

Disarmament

DISARMAMENT moves are bound to end in failures—or worse! God's Word plainly prophesies that wars shall continue until the coming of our Lord Jesus Christ. Of the beginnings of the sorrows of the Great Tribulation it is written,

Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows (Matt. 24:6-8).

In the book of Revelation a number of these wars are mentioned; but the greatest war of all wars will be at the climax of the Great Tribulation, when the Antichrist and the kings of the earth will gather together to make war against our Lord Jesus Christ.



And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army (Rev. 19:19).

Realizing that we are rapidly approaching the Great Tribulation with its wars and rumors of wars, the wisest policy for any nation to pursue would seem to be one of preparedness rather than disarmament.

But how exceedingly thankful all who love our Lord Jesus Christ should be for the fact that before the dark night of earth's sin, with its wars and woes, settles down upon this wicked old world, we shall hear the trump of God, and the voice of the archangel, and the shout of our Lord coming to rapture us into His presence. And in the face of the present gloomy outlook for the nations of this world, how we should rejoice that in the end of earth's night of sin will dawn the Kingdom of our Lord Jesus Christ in which

He shall judge among many people, and rebuke strong nations afar off;

for then, and then only

They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more (Micah 4:3).

W. S. Hottel

REV. W. S. Hottel is a man whom God has greatly blessed and honored. Mr. Hottel is president of the Associated Gospel Churches of Canada, president of the Detroit Evangelistic Association, president of the Association for European Evangelism, and first vice president of the America Conference of Undenominational Churches.

For years his written testimony has been the means of rich blessing to many. At present he is writing the exposition of the International Sunday-school Lessons for the "Expositor and Illuminator," a magazine which is widely used for sermon preparation by ministers and Christian workers generally. For the same magazine he furnishes two and three Bible studies monthly. The material which he furnishes for this publication is also abridged and used in the "Christian Life" series of Sunday-school literature, published by the Union Gospel Press, Cleveland, Ohio. Mr. Hottel is also associate editor of

the "Pioneer of a New Era" which is the official organ of the America Conference of Undenominational Churches.

Our brother is much in demand for Bible conferences and evangelistic meetings, in which ministry also God has greatly used him.

As announced last month, Mr. Hottel is representing the Denver Bible Institute as a member of the Extension Department. In a recent letter he writes "I trust I may be able to do some real work for D. B. I. God bless you."

We trust our readers will bear our brother on their hearts in prayer.

Gospel Evangelism

THE Colorado Christian Fundamentals Association and The Denver Bible Institute, working in cooperation, are undertaking to place a Gospel of John in every home in the State of Colorado. This is a move which should be attended with much blessing, for our God has promised, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Letters are being sent to pastors throughout the state, asking their cooperation.

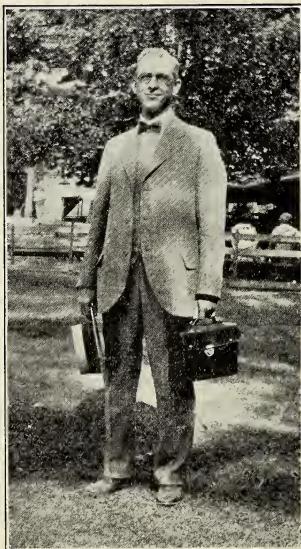
Many readers of "Grace and Truth" live in communities where there is no settled pastor. We would be happy if all such would cooperate with us in placing a Gospel in every home in their section. Perhaps you could enlist the help of others who attend your Sunday-school or you might be able to enlist the help of the Christian young people of your neighborhood.

Because God has laid upon the hearts of faithful servants special offerings to make this possible, we are able to supply the Gospel of John at 75 cts. per 10 in any quantity desired. In the state of Colorado we will be glad also to prepay postage. If ready outside the state wish to take advantage of this liberal offer, we will be glad to supply the Gospel at the same price plus postage.

We are asking God for funds to make it possible for us to supply the Gospels without charge to churches and communities who cannot afford to finance their distribution themselves.

Bible Conferences are many times the means of great blessing.

—Continued on page 6



REV. W. S. HOTTEL

IS THERE A HELL?

OR

WHY DO MEN NEED TO BE SAVED?

by F. E. MARSH

A PREACHER, like a builder, must have a foundation upon which to work. Every true preacher of the Gospel has for his foundation the Word of God. Its utterance is final and conclusive, and in it he has a light that shineth in a dark place and a revelation about many dark questions. To this Lamp of Truth I turn for an answer to the question before us.

In the New Testament there are three words which are translated "Hell." First, "Hades," which signifies the unseen or underworld, and which is described by the Lord in the sixteenth of Luke. Second, "Tartarus," which is the abode of the wicked angels (II Pet. 2:4 R. V. M.), where they are said to be "reserved in everlasting chains, under darkness, unto the judgment of the great day" (Jude 6). Third, "Gehenna," which is the lake of fire (Rev. 20:14, 15). This word rendered "hell" occurs twelve times in the New Testament, and eleven times out of the twelve it is used by Christ Himself (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6).

The word "Gehenna" is the Greek for the Hebrew *Ghi-Hinnom*, or the Valley of Hinnom. On one side of Jerusalem there was a deep gorge called the "Valley of Hinnom," which was the place where the Moloch worship used to be carried on; hence the name Tophet, which means an abomination (Jer. 7:31; 19:6). The place was desecrated by Josiah (II Kings 23:10), and became the receptacle for the filth and offal of the city, and fires were kept continually burning to consume the refuse. This was the Jewish type of the place of the lost, and was used by Christ as a symbol of the fate that awaits the unrepentant sinner; although, on the other hand, the fact of judgment-devouring-fire was known prior to the possible employment of Gehenna in this sense (Lev. 10:2).

From the above, it is a fair and legitimate inference and conclusion to say that hell is a locality and an actuality. In other words, the wicked will be punished for their sins, and there is a place in which they will be punished.

But we are not dependent upon the mere use of the word "hell" in the New Testament, as to a place, and as to the fact of punishment of sin. There are quite a host of collateral terms. There are at least fourteen different expressions employed. Let us note these briefly.

I. "OUTER DARKNESS"

CHRIST tells us that some who have had exceptional privileges by way of offer, shall be "cast out into outer darkness" (Matt. 8:12). Darkness is a symbol of ignorance, sin, and unbelief. Unbelievers have already inward darkness (Eph. 4:18), in that they do not see their condition as separated from the life of God, and do not apprehend their need of Christ, but they are to experience the "outer darkness" of endless gloom, because they are separated from Him Who is Light.

Like a ladder which leads down into the pit, we find the rungs of darkness in the following: the sinner loves the darkness of evil, which, like a cataract on the eye, hinders him from seeing the evil of evil (John 3:19); the habitual tread and tendency of the sinner's life is aptly described as one who "walketh in darkness" (I John 2:11); the outcome of the dominating power within is said to be "the unfruitful works of darkness" (Eph. 5:8); the dominating force which governs the sinner is said to be "the power of darkness" (Col. 1:13); the state of the sinner is said to be that of "darkness" (Acts 26:18; Eph. 5:8; I Pet. 2:9). The consequence is, he cannot comprehend spiritual things

DR. F. E. Marsh is editor of "The Prophetic News," of England. In the accompanying article he leads us in an illuminating study of the whole subject of the eternal destiny of the lost. How clearly this study reveals the unbeliever's need of salvation, and how it magnifies the grace of God; "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."



(John 1:5; Eph. 4:18), and he does not know where he is going (I John 2:11), but the Scriptures tell us that the sinner is hasting on to a darkness which is called "the mist of darkness," the "blackness of darkness," and the "outer darkness," which in its density and continuity is said to be "for ever" (II Pet. 2:17; Jude 13).

There are two main words rendered "darkness." One means the absence of light, and is the general word for darkness, physical, moral, and spiritual; but the other world, *zophos*, signifies the gloom of the nether world, the murkiness and misery of a lost condition; hence, the wicked angels are said to be in "chains of darkness" (II Pet. 2:4; Jude 6), and the sinner walking after his own desire will find there is reserved for him "the mist (*zophos*) of darkness (*skotos*) for ever" (II Pet. 2:17; Jude 13). Do not these words, "chains of darkness," "mist of darkness for ever," and the "blackness (*zophos*) of darkness (*skotos*)" tell us what the "outer darkness" is? To be in the outer darkness means to be "under darkness" which keeps down by its dominating weight, from which there is no power to rise. The outer darkness speaks of a "mist of darkness"—a darkness of darkness—which prevents the sinner from finding a way of escape. The outer darkness is associated with "chains of darkness," which keep the prisoner shackled in his bondage; and the darkness is said to be "forever" and "everlasting." Shakespeare says:

Black is the badge of hell,
The hue of dungeons, and the scowl of night.

If the "badge of hell" is so bad, what must hell itself be?

Black is the house of hell,
The hue of murky gloom, and the eternal night.

II. "THE WEEPING AND THE GNASHING OF TEETH"

THE figure which the Saviour uses is expressive of intense anguish, impassioned rage, unutterable sorrow, bitterest remorse, terrible disappointment, and self-abhorrence. The language which is used in Matt. 8:12, is most emphatic. It is "the weeping and the gnashing." Bengel says, "Sorrow in this world is not *THE* sorrow. Then even heroes shall weep who now would blush to shed a tear; shall weep in sorrow for the good they have lost, and the evil they have gained."

If the contexts of the six passages in Matthew's Gospel are pondered, where "weeping and gnashing of teeth" are stated, it will be found that the reason is given why they share in this terrible experience. Matt. 8:12 says it is the "children of the kingdom" who are "cast out." *Privileges not prized prophesy punishment.*

Matthew 13:42 proclaims it is those who are represented by the "tares" who are "cast into the furnace of fire." The tares of the East are much like wheat. Professors who are not the possessors of the seed of the Spirit's life find their companionship in Satan's doom. Matthew 13:15 tells us it is the "wicked" who experience the anguish of "wailing and gnashing of teeth." The

here of a wicked life finds its complement in the after of the harvest of judgment. Hereafter is just here—after. Matthew 22:13 speaks of the man who refused the wedding garment which was provided for the guests invited to the wedding feast; which means, in its spiritual application, that those who refuse the Christ as the Garment of Salvation must find their home in perdition. Matthew 24:51 states the fate of the "evil servant" who says, "My Lord delayeth His coming," and begins to smite his fellow-servants, and associates in drunken carousals with the ungodly, but suddenly is astonished by his Lord's return, and is surprised to find "his portion with the hypocrites." Matthew 25:30 proclaims the punishment of the lazy and "unprofitable servant" who hid his talent instead of using it, who not only finds "the weeping and gnashing of teeth" but also the "outer darkness." The sin of *not* doing brings the most terrible of all punishments. Luke 13:24, 28 speaks of those who have been connected with Divine things and ever found in the company of Christ, as Judas was, but who have neglected to enter the "strait gate." The consequence is, they not only find themselves unable to enter in when the Master has risen up and "shut to the door," but they are bidden "to depart" to the place of anguish.

How these Scriptures search us with their red light of perdition! On the other hand, they cast us back on Him who is the sinner's Friend and Saviour. If we had our deservings we should get nothing but despair; but resting on His grace, His blood cleanses and His love rests.

III. "WORM DIETH NOT" (Mark 9:48)

THE allusion to the undying worm is a figure of an all-accusing conscience. As the worm feeds upon the object it is devouring, so an accusing conscience will be for ever gnawing the sinner's mind and filling him with pain. There is in the metaphor used an "awful vivid idea of an undying worm everlastingly consuming an unconsumable body." We cannot say all that Christ meant by the metaphor, but we are sure He did not employ it to "exaggerate His meaning, but only to express it," and that the one who experiences what convey, "shall endure at once internal and external misery, as of decomposition and of burning."

What is more gnawing than an accusing conscience Milton well describes it as an awakener of despair.

Now conscience wakes despair
That slumbered; wakes the bitter memory
Of what he was, what he is, and what must be.
Worse; of worse deeds worse sufferings must ensue.
And further, the lost one is made to say,
"O conscience! into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plunged!"

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WHY CHRIST DIED

by ROBERT KARR

DR. ROBERT KARR is pastor of the Twenty-third Avenue Presbyterian Church, of Denver, Colorado. In a recent Bible Conference under the auspices of the Denver Bible Institute he spoke, with much blessing attending, upon the subject, "Why Christ Died." The substance of that address is embodied in this article.

THERE are many theories regarding the death of the Lord Jesus Christ. Occasionally one meets with a so-called student who says that he does not believe that Christ actually died, but this man is such a rare individual that we shall not take time to discuss his position.

Some claim that Christ died because he found Himself in a situation where it was necessary for Him either to retract the claims He had made or else go to the cross, and rather than disappoint His followers He went to the cross.

Others claim that Christ died merely as an example to the world, an example of heroism for a noble cause. There are others who say the death of Christ was merely to set us an example. The moral influence theory is also well known.

St. Paul says that Christ died for our sins.

But back of all these theories every thoughtful person finds himself asking this question—"Why did Christ die?"

THE first answer to that vital question may seem to be very trite and commonplace, and yet it has within it sufficient material to keep us thinking for the rest of our natural lives, and if we are able to grasp it with a new meaning the fact that Christ died because He loved us, it would make the cross more radiant, it could make the cross more real; it would make His sacrificial work more appreciated. I confess that I am overcome as I sit in my study and contemplate a love sufficiently great to impel one to go into a strange country, a land peopled with human beings, men and women who have become prodigals, and have this being to give Himself into the hands of the rulers of this land, into the hands of men who hated Him, and

die for these men, merely because He loved them—this is beyond human comprehension. And yet that is exactly why Christ died. Christ could see in men and women possibilities which they themselves could not understand. If this message of Christ's love to the world could be burned into the hearts of all men who hate Him, then the love of Christ would constrain men to recognize their wrong doings and turn to Him for life and peace.

THEN, too, it seems reasonable to believe that if Christ died because He loved us, there must be some other motive accompanying His love, and we find that motive expressed in the Word of God; namely, that we might be conformed to the Divine image. The original man was created in the image of God—"in the likeness of God created He him." Man has lost the divine lineaments through sin, through the introduction of evil into the world, and man's yielding to the seductive charms of the tempter who called God a liar. There must be a way whereby the image lost by sin can be restored, and that was brought about through the death of Christ, and constitutes the second great reason for Christ dying. But suppose for an instant that was the end of the real reasons for the death of Christ. Would it have justified the great sacrifice which He made? Are these the only reasons why Christ died?

NO, *THERE* is a third reason for Christ dying, and that is a very natural consequence following the reasons just given. If Christ came into this world to save the world, to give men the abundant life, then there must be some way whereby His mission could be known to the world. The great message of Paul was that Christ died and rose again. Peter preached the same gripping truth. The Apostolic Fathers died rather than yield this position. There have been great



heroes of the cross since the days of the Apostles. Therefore, we conclude that Christ died, not only because of His love, and that we might be conformed to the Divine image, but that we might be co-workers with Him, that we might carry on until He come, that we might tell this wonderful story to the ends of the earth that the countless millions who now sit in darkness and in the shadow of death might come to know Him, to love Him, and to serve Him. Christ had confidence in men as was shown by the fact that He committed His program to a small group of men, just before He left the earth, and so far-reaching was that program that it includes every man and woman who reads this message.

NATURALLY, there may come a fourth reason why Christ died growing out of the three previously given, and that may have within it a bit of

selfishness for each of us as Christians, and yet the provision was made in His death and subsequent plan for all His followers, and that includes the thought that we may reign with Him. If we suffer with Him, we shall reign with Him. There could be no reigning with Christ, unless Christ had died. There could be no glorified body for the believer unless Christ, Himself, was the first fruits of the resurrection. There could be no song of redemption; there could be no great Hallelujah chorus unless Christ had died. So, friends, let us reverently bow our heads in silence as we stand face to face with Christ Who died for us, yea, rather than risen again and seated at the right hand of God, the Father, but Who is to reign in great power and glory and sit upon the throne which is His by right, and before Whom every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father.

THE RESURRECTION OF CHRIST

WHAT PART DOES IT PLAY IN THE SALVATION OF THE BELIEVER?

by W. E. PIETSCH

PERMIT me to call your attention to the marvelous classic on the resurrection of Jesus Christ which appears in First Corinthians, the fifteenth chapter. The resurrection of the Lord Jesus Christ is God's receipt that He is satisfied with the finished work of Christ. Kindly see I Corinthians 15:12-20. The fact that Christ is risen from the dead and has gone to glory in His resurrected body, acting as our high priest in heaven as a Man, is our assurance that we shall be raised from the dead if our Lord should tarry, and physical death overtake us; and it is also our assurance that if we shall be living at the time known as the "Rapture" we shall be caught up and be like Him (I Cor. 15:51-58; I Thess. 4:13-18).

THE resurrection of the Lord Jesus Christ plays a vital part in the three aspects of the believer's salvation.

First: It gives salvation from the penalty of sin when we accept the Lord Jesus as our own personal Saviour. When we accept Him, we are accepting a

living Christ Whom God has raised from the dead. God is completely satisfied with the finished work of Christ, and He credits to our account all that Christ has done when we accept Him as Saviour and Lord.

Second: The resurrection of Christ plays a vital part in the progressive salvation from daily sin, in which we commonly known as the walk of the believer, or the Christian life. We must differentiate between the standing of a believer before God and his state on the earth before men. The resurrection of Christ assures us that our blessed Saviour as a Man in heaven understands our problems, for He walked on this earth, died, was buried, and God raised Him from the dead; and He is now living as our Intercessor and High Priest.

Third: The resurrection of Christ also plays a vital part in this final salvation of the triune man—body, soul, and spirit. (See I Thess. 5:23.) When we accept Christ as our Saviour we receive eternal life in a redeemed soul in an unredeemed body. The resurrection of Christ assures us that our bodies will

AS OUTLINED by the apostle Paul in the fifteenth chapter of First Corinthians, the gospel consists of three facts: Christ died for our sins; Christ rose from the dead; and Christ is coming again. The resurrection being at the very heart of the gospel, it must play a vital part in the believer's salvation. In this helpful discussion Pietsch deals with this aspect of the subject.

e resurrected or changed as His was.

The resurrection of Christ plays a vital part in the salvation of the believer, and each Lord's Day morning is a fresh reminder of the first glorious Easter morning. What a blessed hope we have in Christ!

MAY I ask you a personal question. "Is He yours?" First, as Saviour; second, as your Victor in daily life? What are you doing with Him?

Many know these truths theoretically, but the resurrected Christ desires us to live them experimentally in our daily life. The resurrection of Christ is the greatest incentive for holy living—living in His presence, feeding on His Word, getting into the center of His will, whatever that will may be. We are so restless and oftentimes lose the joy of our salvation and fellowship with the resurrected Christ working in the energy of the flesh. As Christ in His resurrected body renews our life day by day, and as in prayer we talk with Him, is He becoming more real to you and me? Is the world losing its attractions? Is heaven becoming more real?

Surely it is the desire of the resurrected Christ to

mold and fashion us in preparation for the magnificent home we shall share with Him through the countless ages of eternity. Has it dawned on our minds all that this glorious fact implies, "Christ is Risen!"? We can exclaim from our inmost soul, "Hallelujah!" The Seed of the woman has bruised the serpent's head. At His second coming all things shall be consummated which were accomplished by His cross. All enemies shall be destroyed. The last enemy that shall be destroyed is death (I Cor. 15:26). After this time the resurrected Christ shall return to God the Father, the redeemed Kingdom, and God shall be all and in all. This does not imply that Christ shall be subordinated but this great task was undertaken by Him, before the foundation of the world, to redeem the Adamic race, and even though things may look rather dark in this present hour, yet faith believes God's prophetic Word, for prophecy is only pre-written history. The signs on God's clock, the Jews returning in unbelief, conditions in Palestine and the Mediterranean, and the reviving of the old Roman empire, are all moving slowly but surely in command of the risen Christ. The resurrection of Christ plays a vital part in the history of the present world and the world to come.

INCIDENTS ON THE WAY

by MARION H. REYNOLDS

MARION REYNOLDS is superintendent of the Fundamental Evangelistic Association. He is conducting a great work of evangelism among the railroad men of this country. Recently he spent a Sunday with us at the Denver Bible Institute, and our souls were greatly blessed and refreshed by his ministry. He narrates herewith some of the adventures which have befallen him as he has sought to lead souls to Christ, and he furnishes some practical suggestions for those who wish to be used of God in this vital work.

"And beginning at that very same Scripture, he preached unto him Jesus" (Acts 8:35).

TO BE able to do this has been the ambition of the writer since entering Christian service. This not only has been our ambition, but with it has come the desire to encourage others in the work that to our minds is the greatest.

While we do not lay claim to being a great soul winner, we have, by God's grace, been blessed in this work, and are happy today in the remembrance of some that have been reached here and there along the way. Perhaps if we tell you of them it may encourage you to launch out into the deep," fishing for souls.

OUR first man reached was but a young chap. We met him as he passed us each day on his way to

work. It wasn't long until we stopped and got acquainted. One evening we asked him out to our home for dinner. The next Sunday we took him to a town where we were to hold a meeting that night. On the way (by train), the matter of his personal relationship to Christ was discussed, and then and there he accepted Christ. That night no one will ever know the joy that came to us, when we heard him say, "I stand to witness for Christ, having accepted Him this afternoon as my Saviour." Since that day we have watched him grow, go through Bible School, and today we are glad he himself is busy winning souls to Christ.

You can reach them almost any place as you will see from the experiences we have to relate. One early morning a friend of mine and I decided to go hunting. Traveling along one of the highways, leading to the



place where we were to hunt, we were accosted by a man who wished to ride. My friend and I had been praying that the Lord would give us some one to speak to. So we were glad to give our friend a lift. We found he was on his way to work, had missed the bus and would have been late had some one like ourselves not given him a ride. In talking to him we found that he was sixty nine years old that day. Celebrating his birthday by going to work at about three A. M. We found this a fine opportunity to tell him of another birthday. Before he left us, this is what he said, "You will never know how glad I am to have missed the bus, for just think, I might never have been born again otherwise."

The telephone rang one night about eleven-thirty, and the question came over the line, "Would we come and see a man, for he was in dire need." We dressed, took with us one of our friends and drove to the address given us over the telephone. Rapping on the door, we were invited in, and there sitting on the bed with a revolver in his hand, was the man who had called us. On the verge of suicide! There sat also a bottle of poison. As we came to where he was he said, "Oh you came just in time." Several times that evening he had tried to get up courage enough to take his life, but with the struggle came the voice, "Get in touch with Reynolds, get in touch with Reynolds." It was a different man that we left that morning, for he was a new creature in Christ Jesus. Two weeks later, sitting side by side in the church where we were preaching sat our friend and his wife. She had returned to him, but greater than that, both had accepted Christ as their Saviour.

We worked late that night, why, no one but the dear Lord knew, and as we worked the telephone rang. It was a man whom we had met at the funeral of his grandmother several years before. He was in trouble, could we see him? In a few minutes he was sitting opposite us at the table in the office, and he was telling us of his heart break and heart ache. No, he hadn't accepted Christ, but was that really necessary for one to be happy? What a joy it was for us to see him kneel on the floor there that night and come to Christ. God could and would take care of his problems, we told him, and then we committed them to Christ. Three days later, in the early afternoon, a lady came into the office. It was his wife, and as she met us, she said, "Mr. Reynolds, I have come to do what my husband has done." We watched these dear ones with interest, and are glad to tell you, God has taken care of every problem.

It matters not where one goes, men and women are every where and can be approached with the gospel appeal. A few months ago we were on the Pullman. Every one else had retired, but we were interested in speaking to the porter. Here was our opportunity. He was caring for the passengers' shoes. We sat down beside him, and as we talked the Holy Spirit blessed.

If any one had come into that dressing room just then they would have found us both on our knees, for it was then that he accepted Christ as his Saviour, and we were telling the dear Lord about it.

Reaching men and women here and there is such a fascinating work that we covet each one of the Lord's own for the task. The other day, several hundred men were gathered around listening to the message in the shops. At the close of the message, we looked into the face of a dear fellow, spoke to him but a few minutes about his relationship to Christ, and then we put the question, "Will you here and now, just the best you know how, come to Christ and accept Him as your Saviour?" A simple word, a simple way, and a simple answer, for he said, "I will."

The other evening a little girl sat by our side. She had come to say she wished to be baptized. As we talked to her, we found that she had never accepted Christ, but that with the conviction she was not right with God, had come a desire to be baptized. Finding her in this condition, what a real joy it was to us to sit down and show her the plan of salvation, and then and there have her settle the question for time and eternity by accepting Christ. New Year's eve she stood and said, "I have accepted Christ as my Saviour."

WHILE personal work is hard work, because the devil fights hard to keep us from it, perhaps a suggestion with reference to what we strive for would not be out of place.

In dealing with the individual it has been our purpose to do it as clearly and concisely as possible, so that even with a short conversation, the plan of salvation can be made plain to him.

Our first thought is to bring home to the heart of the hearers the fact that they have sinned, and that their only hope must be outside of themselves. (Rom 3:23; 6:23; John 3:36)

When they are convinced of this fact, we show them how God has provided for just such as they are. Christ. (John 3:16; 5:24; Acts 16:31; Rom. 10:9-10)

With these two points settled in their minds, it has been my joy to press various ones for an immediate decision and thus clinch the matter, for after all God says, "Now is the accepted time." It must be now. If God says it, then why not tell them so! Here it is: many of us fail, and for that reason, we emphasize it. John 1:12 and 6:37 have been used right at this point to show them how, and it is with these verses that we have seen many a man or woman turn to Christ.

Joy? We have never known anything like it! To see men and women coming to Christ, after having spoken to them personally, brings a joy, the like of which this world cannot know. Try it for yourself, and see Our Lord says, "Follow Me and I will make you fishers of men!" (Matt. 4:19).

ROMANISM—CHRISTIAN OR PAGAN?

by STANLEY R. SKIVINGTON

IS A conscientious Romanist saved? Is there saving truth in the Roman Church?

We raise these questions for discussion because of a conviction that Latin American Missions do not have the deep, heart felt prayers and support of many good Christians in the homeland on account of the fact that they themselves lack conviction as to the utter error of the apostate religious system radiating from Rome, commonly, but erroneously, known as the Catholic Church. This conviction was quite strengthened and confirmed a short time ago in reading an article in a well known fundamental Christian periodical in which the author sought to make a missionary appeal by setting forth in chart form the proportion of professing Christians in the United States to that of the total population and comparing this to similar figures for various missionary countries. In doing this Protestants and Catholics were considered together in the United States, and Latin America was not mentioned in the chart or ensuing discussion as a missionary field of labor. We have no desire to weaken the missionary appeal of the author nor to turn to Latin America support being given to other fields. "The field is the world." But we feel that it is a great error to consider Romanist domain as a part of the enlightened territory of the earth. It is our contention, some of the reasons for which we seek herein to set forth, that the conscientious Romanist, so far as his church's instruction is concerned, is as ignorant of salvation's plan as is the pagan in darkest Africa.

LET us go to the heart of saving truth and see if Rome has it.

"Believe on the Lord Jesus Christ, and thou shalt

be saved" is God's direct statement of the way of salvation. Let us study it briefly.

Believe—belief or faith is necessary. The faith that saves the soul is the gift of God (Eph. 2:8). Has the conscientious Romanist this faith? If so—where did he get it? "Faith cometh by hearing and hearing by the Word of God." When and where did the conscientious Romanist hear the Word of God? He did not hear it in his church (except possibly on occasions, for appearance sake, and that, under the most careful priestly selection and interpretation) and he did not read it at home with Rome's consent. Rome has done all she can to discourage the use of the Bible. It stands condemned by five different papal bulls, and Councils have prohibited its use. But this precious Book declares that apart from its use faith that brings salvation is impossible.

"Believe on the Lord Jesus Christ." The next absolutely vital thing in this verse as to the way of salvation is Jesus Christ—His *Person*, and His *work*. We must be clear as to Who He is and what He has done.

As to Christ's Person, Rome declares and contends for His Sonship and Deity; this we readily admit. But we charge that Rome has displaced Him from His rightful position by their blasphemous exaltation of another. Recently, upon inviting a young woman (Romanist) to a Protestant meeting, we were answered by the phrase so common among Spanish speaking people, "Yes, I'll go, if God wills and the Virgin." We asked her, "And Christ, where does He come in?" Whereupon she corrected herself, "Ah yes—and Christ—God, the Virgin, and Christ." We quote now from a leaflet in Spanish recently distributed by a priest hereabouts, "He that is

IN THIS country Romanism has been more or less affected by its contact with a faithful testimony to the gospel of Christ. It is, therefore, very different outwardly from what it is in countries where for centuries the Roman Catholic Church has held undisputed sway. Skivington is speaking of Romanism as it is in South America. His discussion is absolutely true to facts. It reveals what this apostate system is at heart and reveals the Romanist's need of a clear message of salvation.

sincerely devoted to the Virgin WILL BE SAVED." In the catechism she is called, "the Door of heaven, Throne of wisdom, Mother of Divine Grace." This is in striking contrast with God's Book which says of Christ that "in Him dwelleth all the fulness of the Godhead bodily," that "He hath given Him a Name that is above every name that at the Name of Jesus every knee shall bow." Regardless of what the priest may say in defence as to the purity of Rome's belief in the Person of Christ, the result of her instruction is to produce in the minds of her subjects a vision of and faith in the Virgin and not Christ.

As to Christ's work, let us start with the simple quotation from I Cor. 15:3, "Christ died for our sins." Christ paid all the price necessary for our justification. There remains but for us to accept it. Does one find this truth clearly taught in Romanism? On one page of a Romanist catechism we read that there are nine things that WE MAY DO to receive pardon for venial sins:

1. Hear the Mass with devotion;
2. Partake of the communion worthily;
3. Hear the Word of God;
4. Receive episcopal blessing;
5. Repeat the "Our Father";
6. Repeat the "I, a sinner";
7. By blest water;
8. By blest bread;
9. By blows to the breast.

All to be said and done with devotion. Baptism takes away original sin, we are told, and makes us Christians. Although Christ died for our sins, yet even the most conscientious Romanist must go to purgatory to be purged from his sins. Silver and gold are known to be very effective in obtaining the pardon of sins, not only for the

living but especially for dead loved ones! But God says, "Ye are not redeemed by corruptible things, as silver and gold, . . . but with the precious blood of Christ." Has the conscientious Romanist any conception of what it means to put his faith in the finished work of the Son of God on the Cross? His assurance of salvation lies in fulfilling the duties exacted of him by his church, and his church plainly tells him that having complied with these things, baptism, mass, Eucharist, confession, extreme unction, etc., he need have no fear.

THUS has Rome apostatized from the very heart-truths of salvation. She has taken away the means of faith, the Bible. She has displaced the object of our faith, the Son of God and has made Mary the first object of devotion, and she has made man's faithfulness to the church and its ordinances the means of salvation by human works displacing simple faith in the work of Christ and His shed blood. Having so successfully obscured the only pathway to God, we make bold to declare again that the Romanist, so far as his church has helped him, is as far from God, as completely in darkness, as pagan and heathen as the proverbial "heathen Chinese."

Much more could be said, especially by one who has seen Romanism at work in Latin Countries, as to her imagery and idol worship, her fetishes, her fleshly feasts, her traffic in superstitions, etc., all of which fruit only manifest the pagan character of the tree. Believing, however, that the real root and proof between Christianity and paganism lies in that all-vital question of the pathway to God, we have sought to lay the axe to that root and will leave it thus, with the prayer that God may use these words to bring some reader into a greater realization of the dense darkness of Romanism and give a greater prayer burden for the souls of those that wall without light under her domain.

The one tremendous issue which God sets up between Himself and man is, not what men think of you, not what you think of yourself, but, absolutely and unqualifiedly, what you think of His Son Jesus Christ.

—I. M. Haldeman

WHAT IS "SAVING FAITH"?

by H. A. WILSON

ONE of the most vital questions which was ever spoken by the lips of men was asked by the Philippian jailer—"What must I do to be saved?"

This question was prompted by a realization of need, and this sense of need doubtless grew out of the incidents which had just preceded. Perhaps that jailer had been listening to the songs and prayers of Paul and Silas, or perhaps he had heard their testimonies before they were committed to his keeping. Be that as it may, when his slumbering conscience was awakened by the earthquake, and he knew that he stood in the presence of God, in a flash he saw himself a sinner, hopeless, helpless, lost. From the depths of a heart crushed with the burden of sin he cried out, "What must I do to be saved?"

That same question should be in the heart of every man who does not know the answer beyond the question of a doubt. The consciences of many may not be aroused, and they may not be aware of their need, but the need is clearly testified by the Word of God—"All have sinned, and come short of the glory of God" (Rom. 3:23); "The wages of sin is death" (Rom. 6:23); "He that believeth on Him (the Son of God, our Lord Jesus Christ) is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). Whether men realize it or not, naturally they are lost, condemned before the judgment bar of God, facing the unutterable woes of an eternal hell. Oh, that with the Philippian jailer they might cry, "What must I do to be saved?"

Before we discuss the answer to this question, let us pause for a moment to remark that in faithfulness to God and in faithfulness to the soul of this trembling sinner, these men were responsible to declare the truth, the whole truth, and nothing but the truth. Knowing

that the Spirit of God by inspiration has put the seal of His approval upon the testimony of His servants, we may with confidence regard the answer as a complete, all-sufficient, and authoritative answer to this question.

What was this answer?

"BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED!"

There are three things involved here.

I. THE ACT OF FAITH

THE first word involves an act: "Believe . . ." How carelessly we use that word "believe!"

Johnny and Willie stood by the ice one day, early in the winter.

Said Johnny to Willie, "I believe that ice will bear."

"Do you?" asked Willie. "Then get on and try it, and if it will we will get our skates and what fun we'll have!"

For a moment Johnny looked at the ice dubiously, then he shook his head and said, "No, I'm afraid I might break through."

Did he really believe it would bear?

Another illustration comes to mind by way of contrast.

There had been a long, hot, dry spell on the prairies of Kansas. For many days no rain had fallen, and the crops were suffering. A few days more and they would be seared, and brown, and beyond the possibility of reviving. In this hour of crisis a prayer meeting was called by the pastor of a little country church, to pray for rain.

*G*OD'S plan of salvation is simple, but men sometimes fail to present it in a simple way. This is unfortunate, since the average man needs a plain, straightforward unfolding of the way of life. Wilson's discussion is of the type needed, clear and to the point.



As the members began to assemble, a young fellow who was standing on the steps saw one of the older women coming with a big, black umbrella. Thinking he would have a little fun, he said, "Why, Grandma, why are you carrying that big heavy umbrella?"

"Young man," was the answer, "didn't we meet to pray for rain?"

"Yes," said he, "but look at the sky, there isn't a cloud in it."

"My friend," said the aged saint, "I believe God answers prayer!"

What it means to believe on the Lord Jesus Christ is defined in John 1:12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." According to this plain statement, those who *believe* on the Lord Jesus Christ are those who *receive* Him. It is not enough simply to give mental assent to the goodness, or the greatness, or the wisdom, or the power of Christ; nor is it enough to assent to the historical facts that such a man lived, that He lived an exemplary life, and that He died, as described in the Scriptures. To believe in Him we must receive Him as the Son of God Who died for our sins (I Cor. 15:3), rose for our justification (Rom. 4:23-25), and is coming again to receive us unto Himself (I Thess 4:13-18). These three facts constitute the gospel of Christ, which is "the power of God unto salvation to every one that believeth." (Rom. 1:16—see also I Cor. 15:1-4, 51-52.)

A saving faith not only says of the story of Christ, "That is true," but it says also of Christ, "He is mine, I trust Him as my Saviour."

II. THE OBJECT OF FAITH

BUT to believe is not enough. It makes a tremendous difference what we believe. So the next words bring before us the object of faith—"Believe on the Lord Jesus Christ. . . ."

Some say that it makes little difference what we believe just so we are sincere in our faith. This is a fatal sophistry. The value of our faith depends upon the trustworthiness of the object of our faith.

An example of futile faith was seen a few years ago on a lake near Denver. A man and two boys came to that lake one afternoon, got into a boat, and rowed away from the shore.

The caretaker of a pumping station near by saw them go. He knew that the boat was leaky; but they had always kept a tin pail in it to bail out the water, and it had been used for years without accident, so the thought of danger did not occur to him. As a matter of fact he paid very little attention, until stopping to rest from his work for a moment he glanced out upon the lake. Then he saw with a start of surprise that

the boat was riding low in the water, and the man was rowing furiously as if trying to reach the shore before the boat sank.

Even as the caretaker looked, this man stopped rowing and sat motionless as if afraid that another movement would over-balance the boat and sink it.

Now thoroughly alarmed, the caretaker shouted with all his strength. "Man, take off your hat and bail for your life!"

This was all he could do. There was not another boat on the lake, and he had no means of going to the rescue. Again he shouted, and yet again, but to no avail. Apparently he could not make them understand. Thinking, perhaps, that if the noise of the pump was stopped he could make them hear, he ran in and shut off the power and hastened back as fast as he could.

Just as he rounded the corner of the house, he heard an agonizing cry for help come ringing across the water, but as he looked he saw nothing but the ripples where the boat had sunk, taking the man and the two boys down to their death.

That man and those boys had faith in that boat. But it was a leaky boat and their faith could avail them nothing.

So, today, many are placing faith in things which cannot save them. Some trust in their church membership; others in baptism, others in confession, others in the Mass. Yet others are trusting their morality or their philanthropy. But how foolish are all who trust in their own good works to save them. God's Word says, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

From Genesis to Revelation, the Word of God teaches that all men need do to be saved is to trust in the Lord Jesus Christ. "Believe! believe! believe, in the Lord Jesus Christ!" is the constant appeal of the Scripture. And to this is added the testimony, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

III. THE RESULT OF FAITH

AND so the rest of the Scripture before us states the result of faith—"Believe on the Lord Jesus Christ and thou shalt be saved."

What a salvation is this!

We receive the forgiveness of our sins the moment we trust in the Lord Jesus Christ as our Saviour. "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps 103:12).

—Continued on page 9

IS THERE A HELL?

(Continued from page 70)

Shakespeare, too, makes the blood-stained soul of the King of Denmark say:

O! my offence is rank, it smells to heaven;
It hath the primal eldest curse upon it,
A brother's murder! —Pray can I not,
Though inclination be as sharp as will,—
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand in pause where I shall first begin
And both neglect. What if this cursed hand
Were thicker than itself with brother's blood,
Is there not rain enough in the sweet heavens
To wash it white as snow? Whereto serves mercy,
But to confront the visage of offence?
And what's in prayer, but this two-fold force—
To be forestalled, ere we come to fall,
Or pardon'd, being down? Then I'll look up:
My fault is past. But, O! what form of prayer
Can serve my turn? Forgive me my foul murder,
That cannot be; since I am still possess'd
Of those effects for which I did the murder,
My crown, my own ambition, and my queen.
May one be pardon'd, and retain th' offence?
In the corrupted currents of this world,
Offence's gilded hand may shove by justice,
And oft 'tis seen, the wicked purse itself
Buys out the law; but 'tis not so above:
There is no shuffling, there the action lies
In his true nature; and we ourselves compell'd
Even to the teeth and forehead of our faults,
To give in evidence. What then? What rests?
Try what repentance can; what can it not?
Yet what can it, when one can not repent?
O wretched state! O bosom black as death!
O limed soul, that struggling to be free
Art more engaged.

Such a state described in such words, strikingly illustrates what the same writer calls "the worm of conscience," which "begnaws" the "soul."

IV. "UNQUENCHABLE FIRE"
(Matt. 3:12)

THERE are two things which the Bible says cannot be quenched. One is love. "Many waters cannot quench love, neither can the floods drown it" (S. of S. 7). The love of God is an unquenchable flame, which is d with the oil of God's own nature, for He is Love. anding out in vivid contrast to this, like a lurid storm ound as the sun is sinking in the peaceful west, is the unquenchable fire of God's judgment, which is ever fed with e sin of the sinner. If our sin is not quenched in the aton- g blood of Christ, which has its rise in the unquenchable ve of God, then it must form the fuel of God's righteous e, upon which it must ever feed.

Admitting that the fire spoken of is figurative, we ust not forget that a fact is embodied in every figure. o say, as Dr. Bullinger does, that the fire unquenchable eans "that which cannot be put out, NOT NECESS- ARILY THAT WHICH WILL NEVER GO OUT" (the pitals are Dr. B's), is to say too much, (notwithstanding, is perfectly correct to say unquenchable "is used of a e that has gone out, but which could not be put out til it had consumed all that on which it fed"), for such statement implies the annihilation of the wicked, whereas e teaching of Scripture teaches that man, like God, is indestructible spirit, and, therefore, as long as the cked are existent, the punishment is coexistent.

V. "PERISH"
(John 3:16)

AS WE often find the most dangerous places where the grandest sights are to be seen, so in the grandest verse in the Bible we discover one word which proclaims the terrible doom from which the believer in Christ has been rescued, and it also tells out the fate which awaits those who die in their sins, and that word is "perish." When the prodigal was in the far country among the swine-troughs, he exclaimed, "I perish with hunger!" Is that not a picture of the lost condition of those who pass into the unseen without having returned to the Father's house? A conscious and terrible hunger, which will never be satisfied. We are warranted in saying this, for the antithesis of the "never hunger" and "never thirst" of the believer's portion is "ever hunger" and "ever thirst."

We are told "perish" means to be "brought to nought." The Greek word APOLLUMI is rendered "destroy," "perish," "lost," "marred." Let us look at one of each of these passages where the above words occur. Christ refers to men not putting new wine into old skins, lest they be "marred," and the wine be spilled (Mark 2:22). The meaning of the word is evident, it signifies to render anything useless. The primeval earth is said to have been "overflowed with water" and "perished" (II Pet. 3:6). These words correspond to Genesis 1:2, where we are told the waters covered the earth. The cosmos had become a chaos. How? We are not told. The only thing about which we need to be concerned is, the earth that then was is the earth that now is; therefore, "perish" cannot mean extinction. The sheep, the silver, and the son, in the parable Luke 15, are all said to be "lost" (Luke 15:4, 8, 9, 24, 32; "perish," 15:17). These could not have been "found" if they had ceased to be. The above quotations prove, beyond dispute, that APOLLUMI does not mean extinction, but that it represents ruin and desolation.

VI. "WRATH OF GOD ABIDETH"
(John 3:36)

THE telling force of the word "meno," rendered "abideth," is better seen if we note how Christ uses it in other places. He says, "Christ abideth ever" (John 12:34). He speaks of that meat which "endureth unto eternal life" (John 6:27). "The Father dwelleth with Me." "He dwelleth with you for ever" (John 14:10, 17), says the Lord Jesus, in speaking of the continuous presence of the Father with Him, and the abiding presence of the Holy Spirit with the believer. "Your sin remaineth" (John 9:41), declared the Lord Jesus to the blinded Jews. All these uses of the word by Christ tell out with unmistakable emphasis the permanence of those things to which reference is made, and, therefore, the enduring character of the wrath which abides upon those who will not believe in Christ.

There are two views which are held by those who deny the eternalness of punishment. One is known as the "larger hope," which says all men will ultimately be saved; the other view is known as "conditional immortality," which declares all who do not believe in Christ will be annihilated. John 3:36 meets and overthrows both; for since wrath "abideth," an eternal present tense, there can be no hope; and since the wrath "abideth" upon the unbeliever, he must be eternally existent, for these words cannot apply to one who does not exist.

F AITH does not first ask what the bread is made of, but
EATS it. It does not analyze the components of the living
stream, but with joy drinks the water from "the wells of salvation."

—J. R. Macduff

No honest reader of the New Testament can deny that it warns of "the wrath to come." John the Baptist warned men to flee from it (Matt. 3:7), the Scriptures declare men are naturally "the children of wrath" (Eph. 2:3), but believers are not appointed to it, and are delivered from it (I Thess. 1:10; 5:9), by means of the atoning work of Christ (Rom. 5:9). The wrath of God is revealed against unrighteousness (Rom. 1:18; Col. 3:6; Eph. 5:6); and as to the character of that wrath, it is fierce (Rev. 16:19), and is said to be "the wrath of the Lamb" and the "wrath of Almighty God" (Rev. 6:16; 19:15). These are not meaningless words, but are warnings of terrible reality.

VII. "SHALL NOT SEE LIFE" (John 3:36)

THE life, which is the "life indeed," shall not only never be possessed by the unbeliever, but he "shall not see" it even. Christ's repeated promise to His disciples was, "Ye shall see Me" (John 16:16, 17, 19, 22). As Christ appeared to His disciples, and showed Himself to them, and they saw Him face to face (I Cor. 15:5, 8); so shall the believer see Him face to face, and be like Him (I John 3:2); but the unbeliever will never see Christ as the Life, nor experience all that term "life" signifies, for he has never known Him as such. To "see life" is to know Christ as such, as the word "see" in each of the above Scriptures signifies, for it means to see a person face to face. What a contrast is seen in the following Scriptures: "They see His face"; "Every eye shall see Him" (Rev. 22:4; 1:7). In the former case it means to see Him as the Life and be blest! and in the latter case, to behold Him as the Judge, and be condemned.

The Life which is referred to is "Eternal Life," and that is Christ Himself, for He is "The True God and Eternal Life" (I John 5:20). The late Bishop Westcott has well said, in speaking of eternal life in the general sense, "Eternal life is not an endless duration of being in time, but being of which time is not a measure. It is beyond the limitations of time, it belongs to the Being of God." Yea, eternal life not only denotes what God is, as the One Who always was, is, and will be, but also what He is not. He is not only the One Who inhabits eternity, but Whose name is Holy. The sinner will be eternally existent, but will be eternally separated from Him Who is Holy, and therefore will not see or know the life which is the life indeed.

VIII. "TRIBULATION" AND "ANGUISH" (Rom. 2:8-9)

THE Word of God is explicit in its declaration that those who "are contentious, and do not obey the truth, but obey unrighteousness," upon them will come "indignation, wrath, tribulation, and anguish." Here are four things which are said to come "upon" the evil doer—"indignation, wrath, tribulation, and anguish." Tribulation and anguish we specially notice, and we put them together because of their relative meaning. "Tribulation" indicates pressure from without. THLIBO and THLIPIS are used to describe the "narrow" way (Matt. 7:14), a "throng"

crowding around a person (Mark 3:9), the "anguish" of a woman in travail (John 16:21), the "affliction" which brings inflections upon anyone (Acts 7:11), the "persecution" that comes from hate (Acts 11:19), any "trouble" which assails (II Cor. 6:12), and that which indicates "distresses" (Rev. 1:9).

The word "anguish" denotes pressure from within STENOCHORIA is closely allied to the preceding word. Its correlative word indicates a "strait gate" (Matt. 7:13) a "straitened" and inward complaint (II Cor. 6:12), and that which indicates "distresses" generally (II Cor. 6:4).

Could anything be more expressive of the intensity of punishment than what is conveyed in these two words "tribulation" and "anguish"? Internal anguish and external tribulation, and these caused by the committed sin!

Bishop Whipple tells of a young colored woman who had been told by a young preacher there was no hell, and she went to her aunt, and said, "Auntie, I ain't gwine to believe in a hell no more. Ef dar is any hell, I jest want to know where dey gets all de brimstone for dat place dat's zactly what I would like to know." The old woman fixed her eyes on her, and with tears said, "Ah hone darlin', you look outt you don't go there, for you'll fin dey takes dare own brimstone wid 'em!" The brimstone of hell is manufactured by the sin of earth. The fire of hell is kindled on this side of the grave.

IX. "ETERNAL PUNISHMENT" (Matt. 25:46)

THE word KOLASIS, rendered "punishment," only occurs in one other place, and that is in I John 4:1 where it is given "torment." "Fear hath torment. Some have tried to minimise the term by saying that it only means "pruning," and all that is meant is "chastisement" but they forget that it is "eternal," whatever else it is! The emphasis must be put on the adjective, and the contrast suggested by the everlastingness of the bliss of the righteous must also be pondered, for the "everlasting life" of the one runs parallel with the "everlasting punishment" of the other.

KOLASIS comes from KOLAZO, which means to cut tail. Does not this explain that God will curtail the sinner in his downward rush in sin, that is, He will not allow him to have his own way without stopping him? As He stopped Pharaoh in his opposition, Balaam in his self-will, Saul in his pride, Judas in his covetousness, Nebuchadnezzar in his self-elation, Korah in his rebellion, Haman in his hate, and the wicked angels in their wickedness, so He will arrest the sinner. Limitation will be a source of aggravation, but apart from this, as one has said, "That is the bitterest of all—to wear the yoke of our own wrong doing."

X. "DESTRUCTION" (Phil. 3:19)

THE "end" of the "enemies of the Cross of Christ" is destruction. There are some who affirm that "destruction signifies annihilation"; hence, the pu

THE death of the cross, it has been truly said, stands perfectly alone. It can never be repeated, and because of its eternal efficacy will never need to be repeated.

—A. C. Gaebelein

ishment means a cessation of being. The term means nothing of the sort; the word is rendered "waste" in Matthew 26:8, in calling attention to the ointment that was put upon Christ, which was said to be "waste." Surely it cannot be said the ointment was annihilated, although it might be said to be wasted. Do we not say of a man who lives a useless, aimless life, that he is a waster? So those whose end is destruction, they are wasted as far as profit to themselves is concerned, benefit to others, and glory to God.

Shakespeare says:

Know you not
The fire that mounts the liquor till it run o'er,
In seeming to augment it, wastes it?

How like sin! It makes the powers of man to run over to waste; yea, as the same writer makes one of his characters, who has been the catspaw of a villain, exclaim, "I have wasted myself out of my means." The possibilities of a human soul for weal or woe are beyond calculation.

APOLEIA occurs twenty times in the New Testament, and evidently from its use indicates the place as well as the state of punishment. The word is rendered "perdition," "waste," "die," "damnable," "damnation," "pernicious," and "destruction," and is found in relation to the sinner and the punishment of the wicked. In its associations, we find that the broad way "leadeth to destruction" (Matt. 7:13). The false apostle and the Antichrist are both called "the son of perdition" (John 17:12; II Thess. 2:3), the wicked are called "vessels of wrath," and are said by the course of life to be "fitted to destruction" (Rom. 9:22), the opposition of the ungodly to the godly is said to be "an evident token of perdition" (Phil. 1:28), "foolish and hurtful lusts" are said to "drown men in destruction and perdition" (I Tim. 6:9), the possibility of mere professors being able to "draw back to perdition" is held out as a beacon of warning (Heb. 10:39), "false teachers" by "their damnable heresies" "bring upon them swift destruction" in a "damnation" which "slumbereth not," because of their "pernicious ways" (II Pet. 2:1-3), the heavens and the earth are "reserved unto fire against the judgment and perdition of ungodly men," who will then receive their "own destruction" (II Pet. 3:7,16), and go "into" that place and condition described as "perdition" (Rev. 17:8,11).

The one remarkable thing about the use of APOLEIA is, that it describes what a man is, does, and the place into which he goes; hence, Judas, who complained of "waste" in relation to Mary's love-anointing, becomes a "son of waste" ("waste" and "perdition" in Matt. 26:8 and John 17:12 are the same word), and is a waster. The false teachers are "destructive," and will be consigned to "damnation" in consequence. What we do makes us what we are, and what we have been here, we shall be in the hereafter.

XI. "PLACE OF TORMENT" (Luke 16:28)

DIVES speaks of the abode of the lost as a "place of torment," and says, "I am tormented in this flame."

Abraham also reminds him that while Lazarus is comforted, he is "tormented," and he is also said to be in "torments" (Luke 16:23, 24, 25, 28). It may be said that Luke 16 describes "Hades" and not "Gehenna." That is perfectly true, but the former is a type of the latter, for the same terms are applied to both; hence, we find "torment" spoken of in relation to the punishment of the wicked six times in the book of the Revelation (Rev. 14:11; 18:7,10,15; 20:10). There are two words rendered "torment." The word BASANOS found in the sentences, "being in torments," and "this place of torment," means a touchstone; hence, that which gives pain, when the test cannot be stood. The force and fulness of this correlative word BASANOS may be gathered when it is known that it means to be tormented as with a disease, as the man who was sick of the palsy, of whom it is said he was grievously tormented (Matt. 8:6); to be hard pressed through violent labour, as the disciples were when they labored to bring the vessel to land, of whom it is said they were "toiling in rowing" (Mark 6:48); and the term also signifies to be vexed, as Lot was by the filthy conversation of the Sodomites, when it says, they "vexed his righteous soul" (II Pet. 2:8).

The other word, ODUNAO, used in the sentences "I am tormented," and "Thou art tormented," means to be grieved and sorrowful. The word is rendered "sorrowing" in Luke 2:48, and Acts 20:38. Thus to be in the torment of hell means to be confined in what is called "a place of torment," and to have inward sorrow and pain. These are described under the figure of a "flame." Godet says, "Lustful desires, inflamed by, and fed by boundless gratification, change into torture for the soul as it is deprived of the external objects which correspond to them, and from the body by which it communicates with them."

XII. "SECOND DEATH" (Rev. 20:14)

DEATH, in whatever sense we use the word, means separation. Physical death is the separation of the individual from the body. Moral and spiritual death signifies the separation of man from God; hence, the prodigal is dead as long as he is in the far country (Luke 15:24); the woman who lives in pleasure is dead, as long as she continues in her life of sin (I Tim. 5:6); and the church at Sardis is dead, as long as it only has a name to live, and no communion with Christ (Rev. 3:1). Hell is hell indeed to be eternally separated from God, for He is the Source of happiness, peace and holiness.

Mr. Spurgeon well said, "If hell is nothing else, it is this, eternal separation from God."

XIII. "STILL"
(Rev. 22:11)

THE eternal state of the righteous is to be progressive in its upward trend in the path of holiness. The condition of the "unjust and filthy" is to be continuous in its downward course of iniquity. The impressiveness of the little word "still," in the above Scripture, is enhanced when it is known that it is rendered sixteen times by the word "more," once by the word "yet," and once by the word "longer," in the book of the Revelation. So that the phrase "filthy still," or "unjust still," might equally be translated "filthy more," or "unjust yet," or "longer." The margin of the Revised Version brings this out; it says, "filthy yet more." The fact is, that if anyone chooses and continues in a given course, his or her destiny is fixed, as Thackeray says, "Sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Thus the sinner fixes his eternal state, and there must be eternal punishment, because there is eternal sin; as Hodge says, "The instant a soul sins it is cut off from the communion and life of God. As long as it continues in that state, it will continue to sin. As long as it continues to sin, it will continue to deserve His wrath and curse. It is obvious that the sinful tempers and conduct indulged in hell will deserve and receive punishment as strictly as those previously in this life."

XIV. "WRATH TO COME"
(I Thess. 1:10)

THE Bible speaks of the "wrath of God," as well as the "love of God" (Matt. 3:7). The Lord Jesus used the expression (John 3:36). We cannot tell all that it means, but Christ assures us that all unbelievers shall experience it, and that it will be eternal. Let me urge my readers, if you are not delivered from the wrath to come, to flee from it at once, by faith in the Saviour's atonement. There is only one place of safety, and that is in Christ. As when the prairie is on fire, the traveler's safety is to fire the grass in front of him and then stand where the fire has been, so that when the fire comes up it has nothing upon which to feed, and the traveler is safe because he stands where the fire has done its work; so the soul that rests on Christ's finished work, and hides in Him, stands where the fire of God's judgment against sin has fed,

and is saved and knows that "there is now no condemnation to those who are in Christ Jesus," and can sing:

Death and judgment are behind me,
Grace and glory are before;
All the flames have fed on Jesus,
There exhausted all their power.

Agassiz, wishing to study the glittering interior of an Alpine chasm, allowed himself to be lowered into a crevice in a glacier, and remained some hours, at mid-day, at a point hundreds of feet below the surface of the ice. After gratifying his enthusiastic curiosity, he gave the signal to be drawn up. When he found he could not be drawn up, he says, "In our haste we had forgotten the weight of the rope. We had calculated the weight of my person, of the basket in which I rode, and of the tackling which was around, but we had forgotten the weight of the rope, that had sunk with me into the chasm. The three men at the summit were not strong enough to draw me back. I had to remain there till one of the party went five miles to the nearest tree to get wood enough to make a lever and draw me up."

"When habit lowers a man into the jaws of the nature of things, it is common, but it is not logical, to forget the weight of the rope. The results of evil choice in character are effects, but they become causes, and so every act in itself is an eternal mother more surely than it is an eternal daughter."

Suppose for one moment we dismiss the word "hell," and the above fourteen words which suggest it, we still have to face the solemn words of Christ in John 8:21,24 which He repeats. He warns those who rejected Him, "I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come." And again he said, "Ye shall die in your sins, for if ye believe not that I am" (the great I AM), ye shall die in your sins." How solemn is the death knell, "cannot come." "Cannot" is no maybe. Those who die in their sins are weighted down with their weights, and cannot throw them off, and cannot rise out of them.

"CANNOT COME"

Awful words! He alone can lift us. If we will not be lifted, how can we rise?

"No condemnation!"—O my soul,
'Tis God that speaks the word,
Perfect in comeliness art thou
In Christ thy risen Lord.

"No condemnation!" precious word,
Consider it, my soul;
Thy sins were all on Jesus laid,
His stripes have made thee whole.

IN THE HARVEST FIELD

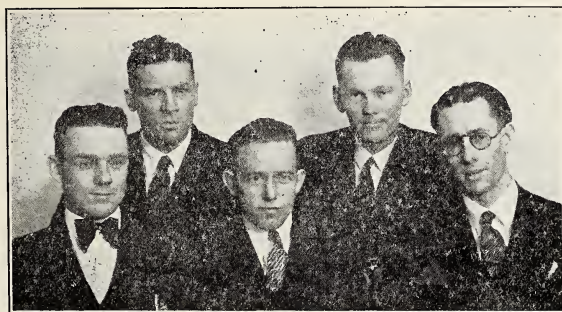
Conducted by A. H. YETTER

ORDINATION

Five graduates of the Denver Bible Institute, P. Von Stillhammer, '26; Roy R. Boese, '27; Nelson J. Gerhart, '27; Archie H. Yetter, '28; and Elbert Taft, '29 were ordained to the gospel ministry by the Church of the Open Bible on Thursday, January 16th. With one exception each of these men has been engaged in Christian work for from one to three years. Mr. Stillhammer, who has ministered in a number of Institute missions, at

present is in charge of the Sunday-school at the Colorado State Home for Dependent Children. Mr. Boese has also ministered in various Institute missions and for several weeks past has been preaching for "The Church in the Home," an independent fundamental church meeting in North Denver. Mr. Gerhart is acting as pastor of the Fairmount Gospel Mission, and Mr. Yetter is in charge of the work at the "Burlington Gospel Center," both of which are conducted by the Denver Bible Institute.

The council called for the ordination was an inter-denominational council and included a number of ministers and laymen, representing five denominations. Among the ministers present were Rev. V. E. Stakemiller, pastor of the Evanston Evangelical Church; Rev. Irving Johnson, pastor of the Swedish Free Mission Church; Rev. Wm. Turnwall, pastor of the Swedish Baptist Church; Rev. E. O. Otto, pastor of the Mt. Hermon Baptist Church; Rev. Fred Hanger, pastor of the Longmont Christian Church; Dean Clifton L. Fowler, pastor of the Church of the Open Bible and Dean of the Denver Bible Institute; Rev. H. A. Wilson, assistant pastor of the Church of the Open Bible and professor of English Bible in the Denver Bible Institute; Rev. H. A. Sprague, professor of English Bible, Denver Bible Institute; and Rev. C. Reuben Lindquist, professor of English Bible, Denver Bible Institute. Laymen present were, J. D. Heinzman, Chairman of the Colorado Fundamentals Association; Donald Dey; H. F. Meyers; A. S. Payne; Laurens Witt; and P. J. Van Westenbergh. Others who had been invited were unable to attend, owing to conflicting engagements or to the rigours of the weather.



Left to right, Rev. P. Von Stillhammer, Rev. E. C. Taft, Rev. N. J. Gerhart, Rev. R. R. Boese, Rev. A. H. Yetter

Dean Fowler acted as moderator of the examining council which convened in the afternoon. Mr. Payne acted as clerk, and Rev. Stakemiller as examiner. During the examination the candidates for ordination testified concerning their conversion, their call to the ministry, and their views of Bible doctrine. The ministers who conducted the examination expressed themselves as delighted with the evident fitness for the ministry of the young men who

came before them, and the council voted unanimously to recommend that the church proceed with the ordination.

The evening program, in which the actual ordination occurred was as follows:

1. Song Service
Conducted by Rev. C. Reuben Lindquist
2. Vocal Solo
Mrs. H. A. Sprague
3. Testimonials, "My Life Work"
Messrs. Boese, Yetter, Stillhammer, Gerhart, and Taft
4. Quartet Selection
D. B. I. Male Quartet
5. Prayer
Mr. H. J. Johnson
6. Charge to the Candidates
Rev. E. Oscar Otto, pastor Mt. Hermon Baptist Church
7. Charge to the Church
Rev. H. A. Wilson, ass't pastor Church of the Open Bible
8. Ordination Sermon
Rev. Fred Hanger, pastor Longmont Christian Church
9. Ordaining Prayer
Dean Clifton L. Fowler
10. Presentation of Certificates of Ordination
Dean Fowler
11. Benediction
Rev. Hanger

As he presented each of the newly ordained ministers with his certificate of ordination, Dean Fowler also presented him with a Bible which he gave as an expression of his personal esteem and affection. The wives of four of the men stood with them as they received their ordination certificates, and Miss Edna Buck, of this year's graduating class, was called to the platform to share in the honor conferred on her fiancé, Mr. Stillhammer.

One interesting feature of the evening was the testimonies of the young men who were to be ordained. Mr. Boese, who comes from eastern Colorado, said that he had been led by the Spirit of God to devote his life to the work of the Denver Bible Institute. Mr. Stillhammer, a Denver boy, testified likewise. Mr. Yetter, also of Denver, said that he felt led to go to China as a missionary, where he expects to serve, God willing, under the South China Boat Mission, to which he and Mrs. Yetter have made application. Mr. Taft, who comes from Michigan, testified that Africa was to be the field of his life work, and he and Mrs. Taft are hoping to start shortly on their journey to that country, though as yet it is not definitely settled as to which mission they will work under. Mr. Gerhart, who came to the Denver Bible Institute from Arizona, expects to leave in September with Mrs. Gerhart for Mobile, Alabama, where they will start a secondary school, to be known as "The Mobile Boys' School," as a branch of the Denver Bible Institute activities, a work which has been the subject of much prayer on the part of Institute workers and Mr. O. B. Bottorf, his sister, and his mother, of St. Louis, on whose hearts God first laid the burden for such a work several years ago.

Another interesting feature of the day was its disclosure that at least three of the candidates for ordination had been led into Christian work as a result of Institute activities. While he was a student, Mr. Gerhart taught a Sunday-school class in a mission which the Institute was then conducting, known as "The Avoca Valley Mission." Mr. Yetter was a member of his class at that time. It was in this Mission that Mr. Yetter was brought to Christ, and it was through Mr. Gerhart's testimony that he decided to devote his life to Christian work. Mr. Boese, another candidate, was brought to this decision through a Bible Conference conducted by Institute workers, and Mr. Taft reached his decision through personal conversations with Institute workers, the most influential being L. J. Fowler, late business manager of "Grace and Truth," who was killed in an automobile accident about two years ago while returning from his ministry in one of the Institute missions, and in whose memory the Campus of the Denver Bible Institute has been named "The L. J. Fowler Memorial Campus."

—H. A. Wilson

Miss Frances Paul who attended classes in D. B. I. for a number of years is faithfully holding forth the Word of life at Shweifat, Mt. Lebanon, Syria. Her heart is greatly burdened that she might be used of God to bring many precious souls to a saving knowledge of the Lord Jesus Christ. She has written the following poem which we trust God will use to stir the hearts of all who read it to pray earnestly for the salvation of these needy souls in Syria.

MY STAIRCASE

My staircase is a stone-stepped street,
Its stones worn smooth by many feet.
Will you not pray for those passing feet?

Beneath my window—to and fro,
Up from the village and down they go.
Oh that the WAY those feet might know!

Little brown feet just learning the road,
Weary brown feet bearing many a load.
Oh to lead them to His abode!

Feet going down into paths of sin,
Paths but for grace yours and mine had been.
Oh that His fold they might enter in!

God, how can hearts indifferent be,
With these feet going down to eternity,
When prayer could turn them unto Thee?

Mr. and Mrs. W. Cameron Townsend, missionaries under the Central American Mission and members of our "Grace and Truth" family, have recently finished translating the entire New Testament into the Cakchiquel Indian language of Guatemala. The completion of this colossal task which required nine years of arduous labor will give the Word of the living God to 200,000 Indians.

We are happy to pass on to our readers the following word of testimony concerning David H. Brynoff, D. B. I. '21. It appeared recently in "The McLean News," McLean, Texas.

"Rev. David H. Brynoff, for over four years pastor of the First Baptist Church, tendered his resignation to the church at the regular monthly business meeting last night. However, the church voted unanimously to postpone action indefinitely, asking that the pastor reconsider the matter.

"A large number of the members spoke in favor of the pastor's remaining, stating that the McLean church has been fortunate in having as pastor one who is recognized as a leader in this association, agreeing that the church has had no stronger preacher or better pastor in its history. It was pointed out that the work here is in better condition than at any time in its history; the new church building being erected, over 100 net increase in the membership, the Sunday-school attendance doubled, the B. Y. P. U. work fully organized, with over 100 enrollment in all departments, larger crowds attending all services, besides all outside causes represented in a worthy way, during his pastorate. The pastor's wife (Grace Cochran Brynoff, D. B. I. '21) was also eulogized as a teacher and organizer second to none in the history of the church.

"Rev. Brynoff received most of his theological training at the Denver, Colo., Bible Institute, recognized by all denominations as one of the strongest schools in the United States, and he has the widest knowledge of the Bible of any pastor in the association.

"It was pointed out at the meeting that there is no opposition to his remaining as pastor, and his friends hope that he will reconsider his determination to leave."

Elbert and Anna Taft, Class of '28, are now in New York City, where Mrs. Taft is taking some medical training in the National Bible Institute. They are both eager to go forward to Africa to tell the life-giving message to those teeming thousands who sit in darkness and in the shadow of death. Let us pray the Lord of the harvest that He shall soon thrust them forth.

Miss Mary Fickett, D. B. I. '23, and Rev. Roger W. Howes, of Chunking, Szechwan, China, were united in marriage Oct. 29, 1928. The wedding was in the chapel of the China Inland Mission compound at Chunking, and Rev. Stibbs, a Church of England clergyman, performed the ceremony. Rev. and Mrs. Howes will continue to serve as missionaries under the direction of the China Inland Mission, their present location being Chunking Szechwan, China. May God richly bless their lives and service in this new relationship to the salvation of many precious souls.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

BLESSED IN CHRIST

EPH. 1:3

- I. PREDESTINATION
Eph. 1:4-5
- II. IDENTIFICATION
Eph. 1:6
- III. REDEMPTION
Eph. 1:7
- IV. REVELATION
Eph. 1:8-9
- V. CONSUMMATION
Eph. 1:10-12

—H. A. W.

WHAT IS JESUS CHRIST TO THE UNBELIEVER?

- I. HE IS HIS MAKER AND PRESERVER OF HIS
LIFE
John 1:1-3
Col. 1:17
Acts 17:28
- II. HE IS HIS LIGHT
John 1:9
John 1:18
- III. HE IS HIS SAVIOUR
Heb. 2:9
1 Tim. 4:10
- IV. HE IS HIS JUDGE
Acts 12:31
II Thess. 1:7-10

—H. A. W.

A PREVENTIVE AND CURE FOR WEARINESS

- I. OUR NECESSITY
Gal. 6:9
- II. CHRIST'S SUFFICIENCY
Isa. 40:28-31
- III. OUR RESPONSIBILITY
Heb. 12:3

—H. A. W.

THIRST

- I. THIRST IS ONE OF THE TORMENTS OF HELL
Luke 16:24
- II. THIRST IS AMONG THE THINGS WHICH JESUS
SUFFERED FOR US
John 19:28
- III. THIRST MAY BE ETERNALLY QUENCHED
BY THE WATER OF LIFE
Exod. 17:1-6
John 4:13-14
John 7:37-38
- IV. THERE IS A THIRST UPON WHICH GOD HAS
PRONOUNCED A SPECIAL BLESSING
Matt. 5:6
- V. THIRST WILL BE UNKNOWN IN HEAVEN
Isa. 49:10
Rev. 7:16-17
Rev. 22:1-5

—H. A. W.

"ANY MAN"

or

God's Concern for the Individual Soul
MATT. 10:29-31
LUKE 12:6-7
JER. 39:15-18

- I. SALVATION
John 7:37
John 6:51
Illus: Woman of Samaria—John 4:4-29
- II. INSTRUCTION
John 7:17
Illus: Thomas—John 20:24-28
- III. FELLOWSHIP
Rev. 3:20
Illus: Peter—Mark 16:17
- IV. REWARD
John 12:26
Illus: Cup of water—Matt. 10:42

—H. A. W.

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

THE EARTH, THE THEATER OF THE UNIVERSE

Another death blow to the fallacious doctrine of evolution. This book, written by Clarence H. Benson, a writer well known to fundamental readers, combines a scriptural and scientific study of the earth's history from its beginning. Mr. Benson seeks to demonstrate that though the earth is infinitesimal in size, compared with some of the other planets and stars of the solar system, it is the center of thought in the divine scheme of creation and revelation.

In the opening chapter of the book, entitled, "The Earth, The Only Habitable Planet," the author discusses the various theories held by the evolutionists in regard to the existence of life on other planets. In each instance he offers proof which establishes beyond a doubt that the earth is the only planet in the universe which is capable of sustaining life as we now know it; it alone fulfills the requirements for the existence of life. In the third chapter of the book, entitled, "The Creation of the Earth," the author sets forth the account of creation as recorded in Genesis in contrast with the theory of the Evolutionists, namely, "The Nebular Hypothesis." Quoting from many reputable scientists, he shows that the scientists are agreed in stating that it is impossible for massive bodies of matter such as the earth to originate from nebulae, and that the program of the universe is quite the opposite. In fact he proves that the existence of a nebula invariably follows the appearance of a star and never precedes it. This fact in itself completely upsets the whole theory of evolution. The chapters which follow are equally as interesting and illuminating. "The Earth's First Catastrophe," a discussion of the fall of Satan and the fallen angels; "Reconstruction," the story of recreation in the light of ancient records; "The Deluge," "The Abiding Curse," and finally, "The Earth, The Capitol of the Universe."

The entire discussion is presented in the most interesting manner. It reads like a story from beginning to end. It will especially appeal to young people. We could wish that every high school student in our land today might have the opportunity of reading this convincing argument in defence of the old faith.

The Earth the Theater of the Universe, by Clarence H. Benson. Published by The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth bound, 140 pages, size 5x7 3/4 inches. Price \$1.50. This book can be purchased from The Institute Book Nook, Denver Colo.

HAVE WE SCRIPTURE FOR SO-CALLED CLOSE COMMUNION?

This tract, by T. T. Shields, is a defense of the close communion teaching, which, simply stated, is that a believer has no right to partake of the Lord's supper until after he has been baptized. Dr. Shields' discussion is clear and definite, and it has many commendable qualities. It is doubtless as strong a defense of this doctrine as could be set forth. But the impartial reader is bound to lay it down with the conviction that the writer has failed to show that the Scriptures teach close communion. We believe that if the servant of Christ would give more prayerful attention to the teaching of God's Word concerning the Body of Christ, he would no longer spend his time in attempting to support a position which has no solid ground in Scripture.

Have We Any Scripture for So-called Close Communion? by T. T. Shields. Tract, paper, 5 1/2 x 7 1/2 inches, 16 pages. Published by "The Gospel Witness."

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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 5

Sunday, May 4, 1930

PROMOTION IN THE KINGDOM

Lesson Text: Matt. 19:27—20:28
(Assigned for printing: Matt. 20:17-28)
Read also Philippians 2:1-11

Golden Text:

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many"
(Matt. 20:28).

The last four verses of Matthew 19 were included by the lesson committee in last Sunday's lesson; we have chosen rather to include them in today's lesson. There is reason for both decisions.

On the side of including them with the incident of the rich young ruler is the fact that Peter's question and the Saviour's answer grew out of that incident. It will be remembered that our Lord had clearly shown that on the ground of good works no man can be saved. Now the question arises, naturally enough, "If we are not saved by our good works, what profit is there in good works?" Such is the force of Peter's question.

In answer to this the Saviour shows that God rewards His children for their good works. Then grows out of this statement the doctrine of rewards in the parable of the Laborers in the Vineyard. And, though it occurs at a subsequent time, the incident involving Zebedee's children carries the same thought still further.

Now for Israel, the time of rewards will be the Kingdom of Christ; so with the doctrine of rewards in our lesson Scripture is linked some exceedingly important and interesting teaching concerning the Kingdom.

Because Peter's question and the Saviour's answer dealt with rewards in Christ's Kingdom, both of which are self-evidently in view in today's lesson Scriptures, rather than with the thought of salvation, which is uppermost in the incident of the rich young ruler, we believe it will be most helpful to include the question and answer in today's study.

Three outstanding thoughts will bring the message of the lesson clearly before us.

I. AN OUTLINE OF KINGDOM ORGANIZATION (Matt. 19:27-30)

In the first few verses of our lesson we have an outline of the organization of Christ's Kingdom. It is found in verse 28. "Verily I say unto you, that ye which have fol-

lowed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the Kingdom our Lord Jesus Christ shall reign as King of kings and Lord of lords. (Rev. 19:16; 1:6) The twelve apostles shall sit upon twelve thrones, judging the twelve tribes of the children of Israel. Under them shall reign "everyone that hath forsaken houses or brethren or lands" for the sake of Christ's Name. Bear in mind that this outline is given in answer to the question, "We have forsaken all, and followed Thee; what shall we have therefore?" Salvation is distinct from rewards. Salvation is a gift received solely by faith in the Lord Jesus Christ. Rewards, on the other hand, are bestowed on the ground of our works. They are over and above salvation. Recognizing that this Scripture is speaking of rewards, we must emphasize the word "inherit" in the expression "inherit eternal life." To inherit eternal life is not to receive eternal life but to enter into the blessings which the possession of eternal life makes possible. The inheriting of eternal life is the more abundant entrance into the Kingdom of which Peter speaks. It is not only to enter into the enjoyment of eternal life, but also to enter into the enjoyment of rewards. It is not only to have life, but also to have it more abundantly. (II Pet. 1:10-11; John 10:10)

Other Scriptures most valuably supplement the information which this one gives. In Ezekiel 37:24 we are told that David, who will be resurrected at Christ's second coming is to be king over Israel, and in Luke 19:12-27 we are told specifically what the rewards shall be of those who reign under the twelve apostles. One shall have authority over ten cities, another shall have authority over nine cities, etc. From this it appears that the Kingdom organization shall be as follows:

1. The King of kings—our Lord Jesus Christ
2. The King of Israel—David
3. The judges over the twelve tribes of Israel—the twelve apostles
4. The rulers over the cities of Israel—other faithful servants of Christ who have left all and followed Him

Unquestionably the same organization which prevails in



Israel will prevail throughout the world, for note that Christ is King of kings and Lord of lords. In this we see also the nature of the believer's rewards, namely, positions of authority in Christ's Kingdom. "If we suffer, we shall also reign with Him: if we deny Him (the suffering), He also will deny us (the reigning)" (I Tim. 2:12—see also Rom. 8:17; I Cor. 3:11-15; Rev. 22:12).

II. A PARABLE OF KINGDOM CALLS (Matt. 20:1-16)

The parable which follows, while carrying on the thought of rewards, sets before us God's four Kingdom calls to Israel. That it is vitally linked with what precedes appears in the fact that the thought in verse 30 of chapter 19 is repeated in verse 16 of this chapter, "The last shall be first and the first last."

In order as briefly as possible to set the interpretation of this parable before us let us throw its interpretation into outline form.

THE PARABLE

1. The householder
(Matt. 20:1)
2. The laborers or servants
(Matt. 20:1)
3. The vineyard
(Matt. 20:1)
4. The sending of the laborers into the vineyard "early in the morning"
(Matt. 20:1)
5. The sending of laborers into the vineyard at the third hour
(Matt. 20:3)
6. The sending of laborers into the vineyard at the sixth and ninth hours
(Matt. 20:5)
7. The sending of laborers into the vineyard at the eleventh hour
(Matt. 20:6)
8. The evening
(Matt. 20:8)
9. The penny
(Matt. 20:2, etc.)

THE INTERPRETATION

1. The Lord Jesus Christ
(Heb. 3:6)
2. The believing of Israel who bear the testimony
(Heb. 3:5; Isa. 44:1; Jer. 29:19; John 13:15-16; 15:20; Rev. 7:3)
3. Israel
(Isa. 5:7)
4. God's Kingdom call to Israel through the patriarchs and early prophets
(Gen. 12:2-3; Gen. 17:5-6; Exod. 19:5-6; Jer. 7:13, 25; 25:3-4; 35:14-15)
5. God's Kingdom call to Israel through the latter prophets
(Hag. 2:7-9; 2:19-23; Zech. 9:10; 14:9, 17; Mal. 3:10-12, 17; 4:1-6)
6. God's Kingdom call to Israel through John the Baptist and the apostles
(Matt. 3:1-2; 10:7; Acts 18:12; 28:30-31)
7. God's Kingdom call through the 144,000 in the Great Tribulation
(Rev. 7:3-9; 12:17; Matt. 24:14)
8. The end of the Great Tribulation and the beginning of the Kingdom—in other words, Christ's second coming
(Hab. 1:8; Zeph. 2:7)
9. The believer's rewards
(Matt. 20:8; Rev. 22:12)

Now let us supplement this interpretation by further considering a few of the things which are involved in it. That the penny stands for rewards is established by the fact that the Lord specifically calls it "hire," a word which in other places is definitely translated "reward" (e. g. I Cor. 3:14; Rev. 22:12). At first it may seem a little puzzling that every man receives the same thing, for we know that rewards will be proportionate to our works. It is evident, however, that the Lord is not here emphasizing the dis-

tinctions in rewards, as He does in other parables (see Luke 19:12-27), but rather He is simply teaching the FACT of rewards and showing that in that day every believer shall receive a reward. The teaching here is identical with that of the apostle Paul when he says, "Then shall every man have his reward of God" (I Cor. 4:5). Though from other Scriptures we know that it is possible for a man through disobedience and unwillingness to fail to receive a full reward, yet so great is God's grace He will find something for which to reward everyone of His children. (I Cor. 3:11-15; II John 8) The expression "many that are first shall be last, and the last shall be first" is also somewhat puzzling. The parable, however, makes it clear what this expression means. It is simply saying that when rewards are meted out it will be in order, beginning with the last to the first. The words "many be called, but few chosen" are rejected in the Westcott and Hort Greek text as an interpolation, and certainly they seem strangely out of place in this context. However, if they be received they must be interpreted in the light of II Thessalonians 1:13-14, which makes it plain that men are called by the gospel and chosen through faith in the Lord Jesus Christ. In the light of the context our Lord is dealing entirely with the "chosen."

III. A CONDITION OF KINGDOM REWARDS (Matt. 20:17-28)

Now we come to a section in which we must even more particularly consider the believer's rewards. We refer to the incident of the mother of Zebedee's children, who requested for her sons that they might sit one on the right hand and the other on the left hand of Christ in the Kingdom. Our Lord's answer to this request is exceedingly interesting.

First Christ showed that rewards are not meted out on the basis of personal preference. It will be remembered that John was one of the sons of Zebedee (Matt. 10:2). It will be remembered also that John held a place especially near to the Master's heart (John 13:23; 19:26; 20:2; 21:7, 20). In this his brother James seems also to have shared, for he was included with Peter and John in the group whom the Saviour chose to be with Him in the most crucial moments of His experience (see Matt. 17:1; 26:37). But notwithstanding the special place which John held in His affections (due doubtless to a greater measure of willingness than the others), our Lord refused the request of their mother. Evidently in God's providence the places on His right hand and on His left in the Kingdom have been appointed for others.

In further discussing this matter with the whole group of disciples, our Saviour clearly defined the condition on which rewards are to be given. The believer will be rewarded in the Kingdom in the measure that now through giving himself in the service of others he enters into the fellowship of Christ's sufferings. We have purposely passed over the prophecy of Christ's crucifixion in verses 17-19 in order that we may speak of that prophecy here. In the light of verses 26 and 28 it is evident that that prophecy is recorded in this connection in order to relate the sufferings of Christ to the believer's service and the reward which he will receive for that service. If the believer would receive a full reward, he must enter whole-heartedly and sacrificially into service on behalf of those for whom Christ died. How different is this standard from the selfish ambitions which characterize the worldling and the standards by which they judge greatness. Let us gladly give ourselves in willingness to spend and be spent in the service of the saints, for in so doing we are performing a ministry of love to the Name of our Lord Jesus Christ. (II Tim. 2:12; I Cor. 12:15; Heb. 6:10)

VITAL-TRUTH ILLUSTRATION

When King Victor Emanuel of Italy died, and his son Humbert ascended the throne, there were mutterings of discontent in Naples. The cholera broke out there some time after this and raged with deadly fury. All who could get away, fled from the stricken city. Of those who

remained, hundreds died daily. When things were at their worst, King Humbert, then a young man, resolved to go in person to Naples, and asked someone of his cabinet to accompany him. They all refused most emphatically, and told the King that his purpose was exceedingly rash. They used all their influence to dissuade him from his mad project, as they deemed it; but appeal, ridicule, warning, was unavailing. Under his doctor's instructions he took every possible precaution against infection, went from the safety of the royal palace in Rome, entered into

the sections where the cholera was raging with the greatest virulence, went into the hospitals, pressed his cool hands against the fevered, aching brows of his dying subjects; and many a man looked up into the face of his king, a world of gratitude looking from the eyes soon to be glazed in death. From that day the devotion of Naples to its king leaped into the most intense flame. He was a brave king and truly kingly in his following in the steps of his Lord and Master.

—The Illustrator

Second Quarter, Lesson 6

Sunday, May 11, 1930

JESUS ACCLAIMED AS KING

Lesson Text: Matt. 20:29—21:46

(Assigned for printing: Matt. 21:1-11)

Read also Hebrews 1:8-12

Golden Text:

"Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord; Hosanna in the highest" (Matt. 21:9).

As might well be expected when we consider that the gospel of Matthew is the gospel of the King, the Kingdom teaching of this book intensifies as we draw near to its conclusion. In this month's lessons we come to the very climax of this teaching. In order, therefore, to give due recognition to the distinctive emphasis of the book, we must give particular attention to the dispensational teaching of these lessons.

I. THREE OFFERS OF KINGDOM BLESSING (Matt. 20:30—21:16)

In the first section of our lesson appear three offers of Kingdom blessing. Some false teachers have arisen in our day who say that our Lord was never presented to Israel as King, and never in His lifetime was there offered to her a Kingdom involving earthly blessing. Such teachers would be hard put to it for a reasonable interpretation of the Scriptures now before us, for in them presentation of our Lord as King and the offer of material as well as spiritual Kingdom blessing is clearly held forth.

A. The Kingdom typified in the healing of the blind man (Matt. 20:30-34)

We have before noted that the healing miracles of the Lord Jesus Christ were credentials of His Kingdom testimony and foretastes of the Kingdom blessings which they typified (Isa. 35:1-6; Matt. 8:5-13). Now as the hour has come for Him to be proclaimed to Israel as King, He pauses to work another miracle of healing in which He gives sight to two blind men. In this there is a promise that should Israel as a nation prove willing, God would restore the spiritual vision which their sin and rebellion had blinded. (Isa. 6:9-10; II Cor. 3:14-16; Acts 28:27)

There are two details in the narration of this incident which serve to heighten its significance. One lies in the manner in which the blind men addressed the Saviour: "Have mercy on us, O Lord, Thou Son of David" (Matt. 20:31). These words, twice repeated, testified their recognition of the Lord Jesus as the "Seed" of David in Whom God had promised to establish the throne of His Kingdom. (See II Sam. 2:12-13, 16; Luke 1:30-33.) The other lies in the fact that when these blind men followed Him, our Lord suffered them to do so. On many former occasions He had not suffered those who were healed to follow with Him and had charged them not to make Him known. What possible significance could this charge have save that the hour for His public proclamation as King had not yet come? But now the hour of His presentation is at hand, and He suffers the blind men to follow with Him to add their testimony to that with which He is acclaimed King of Israel. (Mark 3:12; 5:43; 7:36; 8:26; 5:18-19)

B. The Kingdom proffered in the triumphal entry (Matt. 21:1-11)

It is of no little significance that the account of the triumphal entry follows immediately upon the narrative of the healing of the blind man, for here the testimony which the healing miracles bear reaches its climax. Here our Lord is publicly presented to Israel as their King. Hitherto the message has been "The KINGDOM of Heaven is at hand." Here the message is "Behold, thy KING cometh unto thee." (Cf. Matt. 10:7 and 21:5.) To appreciate the full force of this incident we need to compare the various accounts of the words of the multitude. Matthew says, "The multitudes that went before, and that followed, cried, saying, Hosanna to the SON OF DAVID: Blessed is He that cometh in the Name of the Lord; Hosanna in the highest." Mark says that they cried, "Hosanna; Blessed is He that cometh in the Name of the Lord: Blessed be THE KINGDOM OF OUR FATHER DAVID, that cometh in the Name of the Lord" (Mark 11:9-10). Luke quotes them as saying, "Blessed be the KING that cometh in the Name of the Lord: peace in heaven, and glory in the highest." And John says that they said, "Hosanna: Blessed is the KING OF ISRAEL that cometh in the Name of the Lord" (John 12:13). From these words (all of which were undoubtedly spoken in the form in which they are given but at various times in that triumphal procession) we see that the multitude clearly recognized this occasion as Christ's public presentation as King. That such was its significance in the mind of God is testified by the Holy Spirit's words, "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, BEHOLD, THY KING COMETH UNTO THEE, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:4-5—compare Zech. 9:9-10). And that our Saviour clearly recognized the significance of this occasion appears in the fact that as He went toward Jerusalem He paused to send His disciples for the ass that the prophecy of Zechariah might be fulfilled.

This incident was not alone the fulfilment of the prophecy of Zechariah, however. It was also the fulfilment of other Old Testament prophecies, chief among which is Daniel's prophecy "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (69 weeks in all, Dan. 9:25). In "The Coming Prince," Sir Robert Anderson has furnished a masterful demonstration showing that the triumphal entry occurred exactly 483 years after the going forth of the commandment to restore and build Jerusalem, or 69 weeks (7's) of years TO THE VERY DAY.

C. The Kingdom prefigured in the cleansing of the temple

The cleansing of the temple, which follows next in order in our narrative, was another clear type of the



Kingdom of our Lord Jesus Christ. That such is its significance appears in the Scripture which our Lord quoted: "My house shall be called the house of prayer" (Matt. 21:13). This is quoted from Isaiah 56:7, where it stands in the midst of a prophecy of Israel's restoration and of the worship which shall characterize the Kingdom of Christ. In cleansing the temple, therefore, our Lord was not only rebuking the sin of the men of His generation, but He was also prefiguring the judgment of His enemies and the sanctifying of His temple at His second coming.

The Kingdom significance of this incident is further confirmed by other details in the narration. When the temple was cleansed the blind and the lame came to our Lord and He healed them in the temple; and the children were crying there, "Hosanna to the Son of David," an expression the significance of which we have already mentioned. Clearly, therefore, the cleansing of the temple was a picture of the Kingdom of our Lord.

II. THREE WARNINGS OF KINGDOM POSTPONEMENT

The murmuring of the chief priests and Pharisees against the Lord Jesus Christ was the first mutterings of thunder, presaging the storm which should burst upon His head a few days later. Then the fickle multitudes, at the instigation of the chief priests and Pharisees, would cry against the Lord Jesus, "Crucify Him!" "Crucify Him!" to which they would add, "We have no king but Caesar!" (Matt. 21:15; Luke 19:39; Mark 15:9, 12-13; John 19:15). This rejection of their King on the part of the Jews was to lead to the postponement of the Kingdom, and inasmuch as their rebellion was already becoming manifest, our Lord either enacted or gave voice to three warnings of Kingdom postponement.

A. The postponement of the Kingdom indicated in the cursing of the fig tree

How strange the cursing of the fig tree must seem to anyone who does not consider its deeper significance. A great Bible teacher has said, "Every miracle of our Lord was a parable," and so it is here. The fig tree represents Israel (Hos. 9:10). Its fruitless condition represents Israel's condition when Christ came to her (see also Matt. 21:41). The cursing of the fig tree typified the chastening which was to fall upon Israel in the dispersion which was impending, when the Roman armies would sack Jerusalem and put the people to the sword or carry them into captivity.

Helpful light is shed upon the words "let no fruit grow on thee henceforth forever" by another account of the same incident found in Mark 11:20. Here we read that the fig tree was "dried up FROM THE ROOTS." Without this illuminating statement, and without considering the teaching of other Scriptures, we might conclude that Israel was never to be restored. But while no fruit is ever to grow on the tree which was cursed, another tree is to grow out of its roots which will bring forth fruit to the glory of God. Though her sin and rebellion necessitated the chastening of the Israel of Christ's day and the postponement of the Kingdom, that nation shall be restored in the Kingdom of our Lord and Saviour Jesus Christ. (Matt. 24:32; Ezek. 37:11-28)

B. The postponement of the Kingdom prophesied in the Parable of the Two Sons

The Parable of the Two Sons is very plain in its prophecy of Kingdom postponement. It was spoken in answer to the chief priests, and elders, who questioned the authority of our Saviour. According to our Saviour's own interpretation, the first son who said, "I will not" but afterwards repented and went in answer to his father's bidding, corresponds to the publicans and sinners, who, though disobedient to the law, had received the Lord Jesus Christ as their Saviour and their King. The second son who said, "I go" but went not, represents the chief priests and Pharisees, who, while professing to keep the law, yet rejected the Lord Jesus Christ. The message of the parable is summed up in the words, "The publicans and the harlots go into the Kingdom of God before you" (Matt. 21:31). In this there is a

prophecy of the postponement of the Kingdom into which the nation Israel in that generation was not to be permitted to enter because of her unwillingness. (Acts 28:28; 18:6)

C. The postponement of the Kingdom testified in the parables of the Rebellious Husbandman and the Headstone of the Corner

The thought in the Parable of the Two Sons is further developed in the parables of the Rebellious Husbandman and the Headstone of the Corner. As in the parable of the Laborers in the Vineyard, the vineyard in the first of these parables is Israel (Isa. 5:7). The householder is God the Father, as demanded by the context (Matt. 21:37). The husbandmen are rulers of Israel (Matt. 21:45). The servants are prophets (Jer. 29:19; 35:15). The beating and killing of the servants corresponds to the treatment which the prophets of God have received at the hands of Israel (Luke 13:34). The Son is the Lord Jesus Christ (John 3:16). The slaying of the Son points to the cross, where the rulers of Israel slew the Son of God (John 19:15). The judgment of the wicked husbandmen points to the dispersion of Israel and their captivity under the Roman armies, 70 A. D. The stone becoming the headstone of the corner points forward to the second coming and Kingdom of our Lord Jesus Christ, and the judgment of the unbelieving of Israel (1 Pet. 2:6-8). The giving of the vineyard to other husbandmen prophesies the restoration of Israel (the same people but another generation) in the Kingdom of Christ. Such also is the teaching in the parable of the Headstone of the Corner. Our Lord Jesus Christ Himself is the Headstone of the Corner. The elders who rejected Him were the disobedient and rebellious, particularly the chief priests and Pharisees. In this connection the Kingdom being taken from the men of their generation and given to a nation bringing forth the fruits thereof corresponds to the cursing of the fig tree and the springing up of another tree from its roots on which we have already commented (1 Pet. 2:6-8).

VITAL-TRUTH ILLUSTRATION

I chanced to call upon a new neighbor on the eve of a presidential election, and it was but natural we should fall upon the subject of politics. Not knowing my political adherence, he ventured the opinion that the Republican party was not what it once was; that it was run for the benefit of those in power, and the common people could hope for little from it. I thought about the matter a little, and rather agreed with him. Thinking he had his cue, he proceeded to say that the Democratic party was not what it was in the days of Jefferson and Jackson—run by the bosses and not seeking the good of the common people. When I agreed with him he was plainly surprised, and waited for me to take the lead. I proceeded to say that the Socialist party was no better—composed of disgruntled men, the same who had sold out the old parties, and since a stream cannot rise higher than its head, nothing to be hoped for from those godless men. Then my neighbor asked me timidly to what party I adhered, and I answered, "I am a Theocrat." He asked for what my party stood, and I said, "We have been students of history, and we have watched the waxing and waning of empires and political parties. The men in power who were good enough were not big enough, and those big enough were not good enough. We have decided that the center of both goodness and greatness is in an individual . . . We have nominated this man as Ruler and King. . . . and we believe He will soon succeed to power and give us the government we need and want." He asked the name of my candidate, and I told him; and after a time he said, "But what do you think will become of all the governments and parties we have?" "They will all land at last in the junk heap," I answered.

"Then how can you be so cheerful in the presence of such a prospect?" "I am cheerful and full of joy because



I have faith to believe that true followers of the heavenly King will, by His grace, be accounted worthy to escape

these things and to stand before the Son of Man."
—The Voice of Prophecy

Second Quarter, Lesson 7

Sunday, May 18, 1930

JESUS TEACHING IN THE TEMPLE

Lesson Text: Matt. 22:1—23:39

(Assigned for printing: Matt. 22:15-22, 34-40)

Read also Psalm 15

Golden Text:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

Today's lesson is listed as a "temperance lesson," and it is among the best selections for a temperance lesson which we have ever seen. The portion of the lesson assigned for printing clearly defines two of the outstanding reasons why Christians today should abstain from the use of alcoholic liquor, namely, subjection to the constituted government, presented in the Saviour's teaching on the tribute money, and love for our neighbors, presented in Christ's answer to the lawyer. This second principle, by the way, is one of the chief reasons why Christians should abstain from the use of tobacco, from theater going, from card playing, from dancing, and from any form of worldly and sinful pleasure which puts a stumbling block in the way of others.

Good as this lesson is as a temperance lesson, and profitable as it might be to follow this line of thought in our exposition, we believe it will meet the need of a greater percentage of our readers briefly to give the exposition of all the lesson Scriptures, and to this we now turn our attention.

I. THE PARABLE OF THE WEDDING FEAST

(Matt. 22:1-14)

First, our lesson brings before us a parable which is clearly dispensational in character, and yet emphatically individualistic. It teaches a clear message of salvation. Let us first face the dispensational interpretation.

A. The dispensational interpretation

THE PARABLE

1. The King
(Matt. 22:1)
2. The Son
(Matt. 22:2)
3. The marriage
(Matt. 22:2-3)
4. The former servants
(Matt. 22:3-4)
5. The first invitations
(Matt. 22:3-4)
6. The slaying of the servants
(Matt. 22:6)
7. The desolation of the city
(Matt. 22:7)

THE INTERPRETATION

1. God, the Father
(Ps. 24:7-10; 47:2,7)
2. The Son of God, our Lord Jesus Christ
(John 1:34; 3:29-30, 35)
3. The marriage supper of The Lamb at Christ's second coming
(Rev. 19:7-9)
4. The prophets and the apostles
(See lesson for May 4)
5. God's Kingdom calls through the patriarchs, prophets, and the apostles
(See lesson for May 4)
6. The martyrdom of the prophets and the apostles
(Matt. 23:37)
7. The desolation of Jerusalem under the armies of Titus, 70 A. D.

8. The latter servants
(Matt. 22:8)

9. The last invitation
(Matt. 22:9-10)

10. The wedding garment
(Matt. 22:11)

11. The casting out of the man without a wedding garment
(Matt. 22:13)

8. The 144,000 sealed messengers of the Great Tribulation
(Rev. 7:3-8; 12:17)

9. The preaching of the gospel of the Kingdom in the Great Tribulation
(Matt. 24:15; Rev. 7:9-14)

10. Righteousness
(Rev. 19:8)

11. The judgment of unbelievers at Christ's second coming
(Rev. 19:11-21; II Thess. 1:7-10)

The dispensational interpretation of this parable is in full harmony with the interpretation of those which we have already considered this quarter, and in many details it overlaps. Evidently the first two Kingdom calls under the patriarchs and prophets are here linked together in one. Israel's stubborn refusal to receive the gospel of the Kingdom during the earthly life of Christ and immediately following is clearly testified, as is their chastening in the desolation of Jerusalem and the captivity of the people. Like the other parables, this looks forward to the Great Tribulation and the Kingdom call which will then go forth, and like the others it brings us up to the second coming of Christ. One vital difference appears, however. Whereas in the other parables we are shown that the second coming of Christ brings blessing and rewards to believers, in this parable the emphasis is upon the judgment which will come to unbelievers in that day.

B. The personal interpretation

From the viewpoint of the personal interpretation this parable is a parable of salvation. Notice first that the expression "many are called but few are chosen" rightly appears in this connection. As was suggested briefly in previous lessons, this finds its interpretation in II Thessalonians 2:13-14, where we are told that men are called by the gospel and chosen to salvation through sanctification of the Spirit (which is God's part) and belief of the truth (which is our part by divine enabling). In the parable of the Wedding Supper, from the dispensational point of view, believers are represented as guests, but in the individual interpretation the believer is "married to Him Who is raised from the dead" (Rom. 7:4). The wedding garment in the parable was evidently a garment which the king had provided for his guests. It was the one indispensable qualification for acceptance. It will be noted that the guests were both "bad and good" (Matt. 22:10). But the king raised no question on that score. The question was, "Had they on the wedding garment?" This wedding garment, as we have noted, stands for righteousness—the righteousness which God has provided for us through faith in our Lord Jesus Christ. (Rom. 3:22) Regardless of how highly moral or how deeply sinful a man may be, if he has on that wedding garment he will be able to stand with boldness in the presence of God in the day of judgment (I John 4:17). Our salvation depends not upon our righteousness, but upon the righteousness which is ours through the merits of our Lord Jesus Christ. (I Cor. 1:30; Col. 2:10)



II. THE CONFUSION OF THE FALSE TEACHERS (Matt. 22:15-46)

The key thought of our second section is the power of the Word of God when used against the enemies of our souls.

A. A diabolical plot

First, we see the Pharisees taking counsel how they may entangle the Lord Jesus Christ in His talk. A cunningly laid plot it was. They sent their disciples WITH THE HERODIANS. These disciples approached Him with flattering words which would have appealed to the vanity of any mere man and which anticipated a negative answer to their question, "Is it lawful to give tribute unto Caesar, or not?" They hoped that our Lord would say "No," in order that the Herodians, being witnesses, might report Him to the Roman government and thus have Him imprisoned. Following this came the Sadducees with their questions, attempting to deny the resurrection of the dead. The teachers of the law also tried to entangle Him. In like manner the world, the flesh, and the demons, in league infernal, are plotting against our souls. (John 15:18-20; Rom. 7:11; 8:7; Jas. 4:4; 1 Tim. 4:1; 1 Pet. 2:11)

B. The confusion of the false teachers

Our Lord met and confuted all His critics with the Word of God. In answer to the question about the tribute money He did not quote Scripture but answered according to scriptural teaching (Rom. 13:1-7). But three times He directly quoted the Scripture in answer to His opponents. And with what wisdom He used it! It will be remembered that in His testing at the hands of the devil, our Lord had used God's Word with telling effect. On that occasion the devil had fled. Such was the result also in this conversation. Scripture after Scripture came from the lips of our blessed Saviour, with the result that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions" (Matt. 22:46).

C. The personal lesson

God's Word is the sword of the Spirit. It is given to every believer to use in his warfare with the powers of darkness (Eph. 6:18). It will be noted that the Saviour did not fight on the defensive but rather on the offensive. He carried the war into the enemy's camp, to their utter consternation. So should it be with every believer. Our God is our defense. He has girded us with His own armour and has given us the shield of faith. The sword of the Spirit is given to us for offensive purposes. It is our one weapon in the battle with the enemy. Let us wield it right vigorously, and with it let us press the enemy, praying always with all prayer and supplication in the Spirit. What a battle we are engaged in! But what glorious assurance is given, "We are more than conquerors through Him that loved us!" (Rom. 8:37; Eph. 6:12-18).

III. THE WOES OF THE HYPOCRITES (Matt. 23:1-33)

The entire 23rd chapter of Matthew is taken up with the woes of the hypocrites. Let us seek to learn its lesson.

A. What is a hypocrite?

The first question which arises as we consider this passage is, "What is a hypocrite?" For this question our Lord has furnished the answer: "They say and do not." A hypocrite may be an unbeliever who makes a religious profession but has not received the Saviour, or he may be a believer who lays down rules for others to which he is unwilling to subject himself. Let us make a careful distinction here, however. A hypocrite is not one who really is a child of God but who is heart-broken because of defeat in his spiritual life. Neither is he a hypocrite who takes his stand for the right and conscientiously endeavors to maintain the position which he has taken but suffers failure through the weakness of the flesh. Rather, he is a hypocrite who teaches a standard of Christian living which he has no intention of maintaining in his own life. "They bind heavy burdens and grievous to be borne, and lay them

on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23:4). From the words which we shall note presently, it is evident that our Lord was talking with religious unbelievers.

B. What is the judgment of the hypocrite?

The second question which comes before us is, "What is the judgment of the hypocrite?" As we said before, our Lord is dealing in this chapter with unbelievers who make a great religious profession. This appears in a number of statements, chiefly in the words, "Ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). And, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33). Our Lord has no such words for the believer. Of him He says, "Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Consider also that the Lord was dealing with deliberate and confirmed unbelievers—He was dealing with those who were planning to put Him to death. So when He pronounces woe upon them, as He does eight times in this chapter, His words must be understood as applying to the unbeliever and not to the believer. Nevertheless, since God so hates hypocrisy, how watchful we should be lest we grieve Him by permitting it in our lives, even though we know we shall never share in the judgment of the unbeliever. (John 6:37-40; Rom. 12:1-2; 1 Pet. 2:1)

On the other hand we know that when a believer sins he is chastened. Of this chastening the Word of God says plainly, "When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:32). God's chastening of His children is not to punish them for their sins—all our punishment was borne by our Lord Jesus Christ. Rather, God chastens that we may be restored to the fellowship with Him which sin has broken, or that our lives may experience the spiritual growth which sin has blighted. Thank God, His chastening of His children is for our profit that we might be partakers of His holiness. (Heb. 12:10-11)

VITAL-TRUTH ILLUSTRATION

The "Ram's Horn" once printed the report of a meeting between Bob Ingersoll and Henry Ward Beecher. It was said that in a company of six or seven men of letters these two were brought face to face, and in the course of the conversation Ingersoll was bantered by one of the men into an attack on Christianity. The temper was disappointed when the white-haired minister disregarded all that Ingersoll had to say. Finally he turned to Beecher and said, "Have you nothing with which to answer Mr. Ingersoll?"

"Pardon me," replied Mr. Beecher, "but my mind was engaged on a most deplorable spectacle which I witnessed today."

"What was it?" he was asked.

"Why," said Mr. Beecher, "as I was walking down town I saw a poor lame man on crutches, slowly and carefully picking his way across a cesspool of mud that lay in the street. He had just reached the middle of the filth when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him helpless and hurt in the liquid dirt that almost engulfed him."

"What a brute!" one said.

"What a ruffian!" was the remark of Ingersoll.

"Did you know him, Mr. Beecher?" was the question of another.

"Yes," said Beecher, rising from his chair, his long white hair falling about his manly face, and his eyes

burning with righteous jealousy for men and God, "I knew him, and his name was Ingersoll, for thou art the man! The human soul is lame, but Christianity is its crutches in the highway of life. It is your effort to knock

these crutches from beneath its arms and leave it hurt and helpless in the slough of despond."

—The Christian Fundamentalist

Second Quarter, Lesson 8

Sunday, May 25, 1930

JESUS DESCRIBES THE FUTURE OF THE KINGDOM

Lesson Text: Matt. 24:1—25:13
(Assigned for printing: Matt. 25:1-13)
Read also Isaiah 55:1-3, 6-8

Golden Text:

"Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33).

Today's lesson Scriptures and those for next Sunday are one continuous discourse, growing out of the disciples' question, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" (Matt. 24:3). In the New Testament the word "world" is used commonly to translate three different words in the Greek; "aion," which means age, "kosmos," which means orderly arrangement, or world system, and "oikoumene," which means inhabited earth. In order to understand any passage in which the word "world" appears, therefore, it is important that the Bible student know which word is used in the original. The word here is "aion," so the disciples are asking literally about the "end of the age." The fact that their question included the sign of Christ's coming and the end of the age shows that they were asking about the end of the age which would end with Christ's second coming. This gives us a clue to the interpretation of the lesson Scripture. Their teaching concerns the age which will end with Christ's second coming.

I. THE PROPHECY OF THE GREAT TRIBULATION (Matt. 24:1-28)

In the first part of His discourse, the Saviour gave a prophecy of the Great Tribulation. And in this prophecy He revealed many of its characteristics.

A. The beginning of sorrows

First the Lord tells His disciples of the beginning of sorrows. These shall be:

1. False Christs (vs. 5)
2. Wars and rumors of wars (vss. 6, 7)
3. Famines (vs. 7)
4. Pestilences (vs. 8)
5. Earthquakes (vs. 9)

The significance of the expression "beginning of sorrows" is illuminated by the Saviour's warning "take heed that no man deceive you" (vs. 4). Spoken as it was in answer to the question, "What shall be the sign of Thy coming, and of the end of the age?" this warning indicates that there is danger of men thinking the end has come before it really has. It also indicates that some will try to deceive men into so thinking.

This warning will be needed in the beginning of sorrows during the coming days of Great Tribulation, but by application it has very great value for us today. Every great war, or famine, or pestilence, or earthquake, is accompanied by a multitude of false prophets who say that these show that the end of the world is at hand. But in the present age these are merely foreshadowings of tribulation conditions, and in the Great Tribulation they will be only the beginning of sorrows. We do well, therefore, to heed the warning of the apostle Paul, which is in full harmony with the Saviour's warning, to the effect that the day of the Lord (Christ's second coming) will not come until Antichrist is revealed (II Thess. 2:1-3). In the meantime we are looking not for the coming of

the Antichrist, nor yet for the revelation of our Lord Jesus Christ to establish His Kingdom and judge His enemies, but we are looking for the blessed hope, the coming of Christ to rapture His church into His presence. This, according to the plain teaching of the Scripture, must come before the Great Tribulation. (I Thess. 4:13-18; II Thess. 2:1-12; Titus 2:11-13)

B. Great persecution

The Great Tribulation shall be characterized by the martyrdom of believers in our Lord Jesus Christ. This condition is foreshadowed by the "perilous times" which the Scripture has said shall characterize the end of the age in which we live (II Tim. 3:1-7). But the persecution of the believers shall reach its climax when the Antichrist seeks to put to death all who will not worship him (Rev. 13:15-17). In those days the father and the mother shall deliver up their children, and the children their parents. And a man's foes shall be they of his own household (Luke 21:12, 16; Mark 13:12). Needless to say, these persecutions shall fall with special fury upon God's people, Israel. (Ps. 83:1-4)

C. Great Deception

The Great Tribulation shall be characterized also by great deception. It is evident from the 24th chapter of Matthew that false prophets and false Christs shall be multiplied in those days. But the deceptions of a veritable swarm of false prophets and false Christs shall find their culmination in the deception of the false prophet and the Antichrist, which will be the most abominable and desolating lie of the ages. The character of this deception is suggested in the 15th verse of this chapter, which speaks of the "abomination of desolation" standing in the holy place. What this is, is further explained in II Thessalonians 2:4, which says that the Antichrist, the son of perdition, will oppose and exalt himself "above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God"; and it is further explained in Revelation 13:14-15, which says that an image of Antichrist is to be erected, which is to be given life and to command that all who will not worship this image shall be killed (Matt. 24:11, 23-26; II Thess. 2:3-12). The multiplicity of false religions which we see on every hand certainly savor of conditions during the coming days of Great Tribulation, but let us remember that the false prophets and false Christs of our day are only shadows of the greater deceptions of the Great Tribulation. (I Tim. 4:1-2; II Tim. 4:3-4)

D. Great Tribulation

We have already remarked that the persecutions of the coming age will reach their climax when the Antichrist is revealed in all his appalling blasphemy, as shall also its deceptions. We pause, therefore, only to remark that the tribulation of those days will be intensified by the judgments of God, which will be poured out upon the earth as prophesied in the book of Revelation. (Rev. 8:7-21; 15:6-16:21) We are living in perilous times, truly, and many are the tribulations of the saints, but at the worst our tribulations during the present age are only shadows heralding that which shall come upon the earth in the Great Tribulation. (Matt. 24:15-21)

E. Great Testimony

One more characteristic of the period of the Great Tribulation must be noted before we leave this point, and that is that those days shall be characterized by a great testimony. "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The reference to this testimony here is very brief, but it is supplemented in the book of Revelation where we are told that the preachers of those days will be 144,000 Jews, specially prepared and sealed for this ministry, 12,000 of which will be sealed out of each of the twelve tribes of the children of Israel. How great this testimony will be is seen in the fact that it goes into ALL THE WORLD for a testimony to ALL NATIONS, and this is confirmed by the statement of the Revelation which shows that through the ministry of the 144,000 a great multitude shall be saved whom no man can number "of all nations and kindreds and people and tongues" (Rev. 7:1-17). (In verse 14 the Greek literally reads, "These are they which came up out of THE Great Tribulation.") Such is God's plan and purpose for the testimony of Jesus Christ as concerns the Great Tribulation. In the meantime should we not do everything in our power to get the gospel of the grace of God to earth's perishing millions? (II Tim. 4:1-2).

II. THE PROSPECT OF CHRIST'S SECOND COMING

We now turn to the prospect of Christ's second coming, which occupies the rest of chapter 24.

A. The signs of His coming

First, we note the signs of Christ's coming. They are listed in verse 29. Like the characteristics of the Great Tribulation, these signs have had their foreshadowings in the present age. And like the others, these foreshadowings have been mistaken for fulfillments. When the actual fulfillment occurs, however, there will be no question in anyone's mind that it is the fulfillment. Joel speaks of these signs and links them with Christ's coming to judge His enemies and to deliver His people, which is in full harmony with what follows in our lesson Scriptures. (Joel 2:10-11, 30-32).

B. The effect of Christ's coming

The effect of Christ's coming will be twofold. First, it will bring judgment to the nations. "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:30). And second, it will bring deliverance and restoration to His people Israel (Matt. 24:31). Our Lord says that a sign that these things are near will be the fig tree putting forth leaves; in other words, Israel resuming her national existence (Matt. 24:32-33). We are seeing things today which indicate the near approach of the Great Tribulation, and one of the clearest of these is the movement of the Jews toward the Holy Land, where they have been guaranteed a national home. Many other Scriptures shed light upon the judgment of Christ's enemies and the restoration of His people at His coming. (II Thess. 1:7-10; Rev. 19:11-21; Zech. 14:1-4; Ezek. 37:12-14, 21-28)

C. The time of Christ's second coming

Concerning the time of Christ's coming we may learn four things from this lesson Scripture.

1. It shall be sudden—"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24:27).
2. It shall be immediately after the Great Tribulation—"Immediately after the tribulation of those days . . . they shall see the Son of Man coming" (Matt. 24:29-30).
3. It shall be in a day and hour of which men know nothing—"But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24:36).

4. It shall be in a time when He is not expected—"For as in the days that were before the flood they . . . knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:38-39).

When one sees clearly the mystery character of the days in which we live and appreciates that it is a great parenthesis in the fulfilment of prophecy, he will realize how impossible it is for man to figure out the time of Christ's second coming. Even those who will live in the Great Tribulation will not know the day nor the hour; how much less we who live in this "mystery" age, the duration of which has not been revealed in God's Word. (Eph. 3:1-9)

D. The servant's responsibility in view of the Lord's coming

To understand the verses which follow we must recognize that God's "servants" in the Scripture are Jews. Sometimes they are believing Jews, but sometimes they are unbelieving. Because they are Jews, however, they are servants. To them, by election, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). Of course, it is only those who are truly Israelites at heart who will enter into the experience of these things; but they are included among the things for which God called the nation Israel. It is only by virtue of His identification with that nation that the wicked servant of this Scripture can be called a servant, for he certainly is not serving God in doing wickedly as he does. Instead, he is linking himself with those who have been made drunk with the wine of Babylon (Rev. 17:2). His very judgment indicates that he is an unbeliever, for believers shall never come into such judgment (John 5:24). The faithful servant, however, represents the believing of Israel who will be faithful in ministering God's Word to those who are of the household of faith. Such will receive their rewards when Christ returns (Rev. 22:12). To us the application of this truth is the message of II Timothy 4:1-2. In view of the fact that at His coming our Lord will reward His servants, we should be instant in season, out of season, preaching the Word, reproving, rebuking, exhorting, with all longsuffering and doctrine.

III. THE PARABLE OF THE TEN VIRGINS

We now turn for a few moments to the consideration of the parable of the Ten Virgins. Look first at the dispensational interpretation of this parable.

THE PARABLE	THE INTERPRETATION
1. The virgins (Matt. 25:1)	1. The Israelites a. Virgins in Scripture stand for nations, particularly for the nation Israel (Isa. 37:22; 62:5) b. The number 10 in Scripture stands connected with Israel, under testing. Note the ten commandments (Deut. 4:3); ten testings (Num. 14:22)
2. The foolish virgins (Matt. 25:2)	2. The unbelieving (Ps. 53:1; Matt. 7:24-27)
3. The wise virgins (Matt. 25:2)	3. The believing—soul winners (Prov. 11:30; Rev. 14:1-4)
4. The lamps (Matt. 25:3-4)	4. The testimony (Ps. 119:105; Prov. 6:23; 13:9)
5. The oil (Matt. 25:3-4)	5. The Holy Spirit (I Sam. 16:13)
6. The Bridegroom (Matt. 25:10)	6. The Lord Jesus Christ (Mark 2:19-20; John 3:29)

7. The marriage
(Matt. 25:10)

7. The second coming of
Christ and His union
with His people
(Rev. 19:7-16)

8. The exclusion of the foolish
virgins
(Matt. 25:12)

8. The judgment of the un-
believing
(Matt. 7:26-27; 22:
13; Rev. 22:15)

This parable exhibits Israel in three divisions in the Great Tribulation. The five wise virgins are the 144,000 sealed messengers, who bear a faithful testimony and are empowered by the Holy Spirit. They shall have a special place in the Kingdom when the Lord comes again. (Rev. 14:1-4) The bride of this parable, while not mentioned by name, is undoubtedly Israel—that is, the bulk of believing Israel. (Rev. 21:9-12—note especially verses 9, 12.) The foolish virgins are the unbelieving of Israel, who linked themselves with the Antichrist and whose testimony is a testimony of darkness. (Ps. 14:1; Rev. 2:9; Rom. 9:6; 2:28-29)

The personal lessons which this parable teaches are three. The first is the folly of procrastination on the part of the lost man. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2; Heb. 2:3; Prov. 27:1; Acts 16:31). The second is that the believer should be watching in expectation of his Lord's coming, that when He comes he may be found faithful. This, of course, does not insure salvation, for that is received alone through faith in Christ Jesus, but it does insure rewards (I Thess. 1:9-10; 2:19; II Tim. 4:8). Bear in mind that our expectation is not Christ's coming to establish His Kingdom, but His coming to rapture His Church, which shall precede the coming of the Bridegroom described in the parable by at least seven years. The third lesson is that we are constantly bearing some kind of testimony. If we are not bearing a true testimony, then we are bearing a false testimony. Let us see to it that we hold forth the Word of life that we may shine as lights in the midst of the darkness of this world. (Phil. 2:14-16)

VITAL-TRUTH ILLUSTRATION

I had a friend in Perthshire, and used to go there and visit him. He was a very wealthy man, but yet a very godly man, a man who was rich in good works. The motto above his country house in Perthshire always appealed to me as an exceedingly good one. It was this: "Habita ut migraturus," which means, "Live as ready to depart." A finer motto for a house one could hardly imagine; and my friend lived as ready to depart. He was comparatively speaking, a young man when he died; but he walked with God, and his death was truly a departure to be with Christ. On the back of all his letters there was a cross, and underneath "Nihilo nisi cruce"—Nothing but by the Cross."

—The London Christian Herald

What is "Saving Faith"?

(Continued from page 78)

When we trust in Him we receive eternal life, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

When we trust in Him we are born again. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

When we trust in Him we are robed in His own perfect righteousness. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

When we trust in Him, by the Holy Spirit "we are sealed unto the day of redemption" (Eph. 4:30).

When we trust in Him, we have His glorious Word of promise, "Him that cometh to Me I will in no wise cast out" (John 6:37), and, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation but is passed from death unto life" (John 5:24).

Yes, dear reader, if you have not already taken this step, God's Word to you is, "Believe on the Lord Jesus Christ, and thou shalt be saved." But if you have taken it, He says, "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God" (I John 5:13).

"Grace and Truth"

Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the faith are finding it extremely difficult to secure through regular channels, churches, which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Fundamental Minister. Would serve as Pastor or Stated Supply, settling on the field. Or would make weekly trips as Supply if within reasonable distance from San Francisco and Oakland.

Highly regarded as a Preacher, and as a Teacher of the Word. Have been spoken of as "One of the best Bible Teachers in the State of....." Especially acceptable in preaching and teaching Dispensational Truth. Address B. 13, "Grace and Truth."

Wanted: Parish desiring fundamentalist pastor. Well educated, married (one child), preaching for six years. Good violinist. Contributor to many religious periodicals. Pray before calling me, or do not call, please. Best of references. Address B. 14, "Grace and Truth."



Just Like Him!

DURING the past few weeks we have received a number of letters which have specially touched our hearts. Upon receiving notice of expiration, a member of "The Family" in Pennsylvania wrote:

I just received your letter, and as much as I have enjoyed your magazine, on account of financial condition I am afraid I will have to discontinue, unless you are willing to wait four or five months for the pay. I have certainly enjoyed your magazine, as far as my health permitted. I am not able to do any work at all on account of ill health, and am just out of a sick bed, being in the hospital five weeks. I would be glad to hear from you again as to what you are going to do.

Consistent with our policy when we find subscribers temporarily unable to renew their subscriptions, and yet desiring to continue, we renewed this friend's subscription for three months without charge, in the meantime writing to suggest that perhaps she might find our club offer helpful in renewing her subscription. (We offer one free subscription as a premium for every club of ten.) When the three months were up, we received the following letter:

I have been very ill and in the hospital, and have undergone my nineteenth operation a few weeks ago. I am not well at all, and am confined to the house. Therefore I will not be able to get any new subscriptions for you, or to do anything myself. So I ask you kindly to stop the magazine till further notice, for I shall not be able to pay for it. I will let you know when I will take it again.

Within a few days of this time we had received a similar letter from a brother in Chicago:

On account of sickness in my home and only working half the time, I have been unable to renew my subscription. "Grace and Truth" surely was a welcome guest in our home. Wishing you the best, I am . . .

And yet another had come from a reader in Michigan:

Am very sorry that we are not able to take "Grace and Truth" any longer, but we have been without work for three months, and we have no income of any kind, so we will have to discontinue our paper. If we get work any way, and soon, may send for it again. Sure do like to read it. Ask.....(a student) about our circumstances. He knows us. Hope he is doing fine.

Of course it always grieves us when for any reason members of "The Family" discontinue their subscriptions to "Grace and Truth"; but the grief is especially keen when we know that they really want the magazine and are compelled to discontinue because they simply cannot afford to renew. Such circumstances always move us to prayer, asking our gracious heavenly Father, if it please Him, to provide means which will make it possible for us to help.

You can judge, therefore, the thrill of joy which shot through our hearts on opening another letter to find these words:

I am enclosing my check for one dollar and fifty cents, which may be used to send the paper to someone who would appreciate it but who is unable to pay the subscription price.

Isn't it just like the Lord, seeing the need of His children for the spiritual encouragement and nourishment which "Grace and Truth" has been affording, to see to it that means are provided so that we can continue sending it to them? And isn't it just like Him, hearing our prayers and seeing our burden to continue our ministry to His needy children, to lay it upon the hearts of those who can afford to do so to fellowship with us in making possible such a continuance of this cherished ministry?

Other friends, moved by the Spirit of God, and without a word of appeal from us, sent offerings to provide "Grace and Truth" for some who could not afford to take it for themselves; and, so, by the grace of God, we were able to write to each of these friends, telling them that we had renewed their subscription for the coming year free of charge, and expressing the hope that by the end of the year they might be sufficiently relieved to be able once more to renew.

Such a ministry as this, and our action in renewing for three months, free of charge, the subscriptions of any who find themselves temporarily unable to renew for themselves, is made possible only by special gifts which God lays upon the hearts of His children.

Has He burdened you to have a part in this work? If so, why not take advantage of our club rates?

FIVE subscriptions cost.....	\$6.25
SIX subscriptions cost.....	7.50
SEVEN subscriptions cost.....	8.75
EIGHT subscriptions cost.....	10.00
NINE subscriptions cost.....	12.50

(For every club of ten paid subscriptions we offer a premium of one free subscription. All subscriptions in a club must begin with the same issue.)

"Grace and Truth"

A faithful defense

A clarified testimony

2047 GLENARM PLACE
DENVER, COLORADO

GOSPEL EVANGELISM

(Continued from page 68)

in interesting God's people in getting the testimony to the lost. For churches or neighborhoods within reasonable distance from Denver, the Colorado Christian Fundamentals Association and The Denver Bible Institute will be glad to conduct Bible Conferences, furnishing speakers and special music, on terms of a free-will offering and entertainment for the party. If you live in a radius of 100 to 150 miles of Denver, why not arrange to have such a conference in your neighborhood?

Join with us, dear members of "The Family," in prayer for God's blessing upon this widespread distribution of His Word, and ask Him if He would have you to have a part in it.

HERE THEY ARE!

—the happy folks who are to be housed in the new buildings at the L. J. Fowler memorial Campus!

This picture of the workers and students of The Denver Bible Institute was taken on February 5th. As soon as adequate buildings are available the student body can be greatly increased.



One fair sized residence building, now fitted up for a dormitory, and named "Torrey Hall," in memory of Evangelist R. A. Torrey, was included in the purchase of the Campus.

Another fine dormitory building has been erected, named "Brookes Hall" in memory of Pastor James H. Brookes.

"Chapman Hall," so named in memory of Evangelist J. Wilbur Chapman, which will provide chapel, classrooms, and dining hall, is now nearing completion.

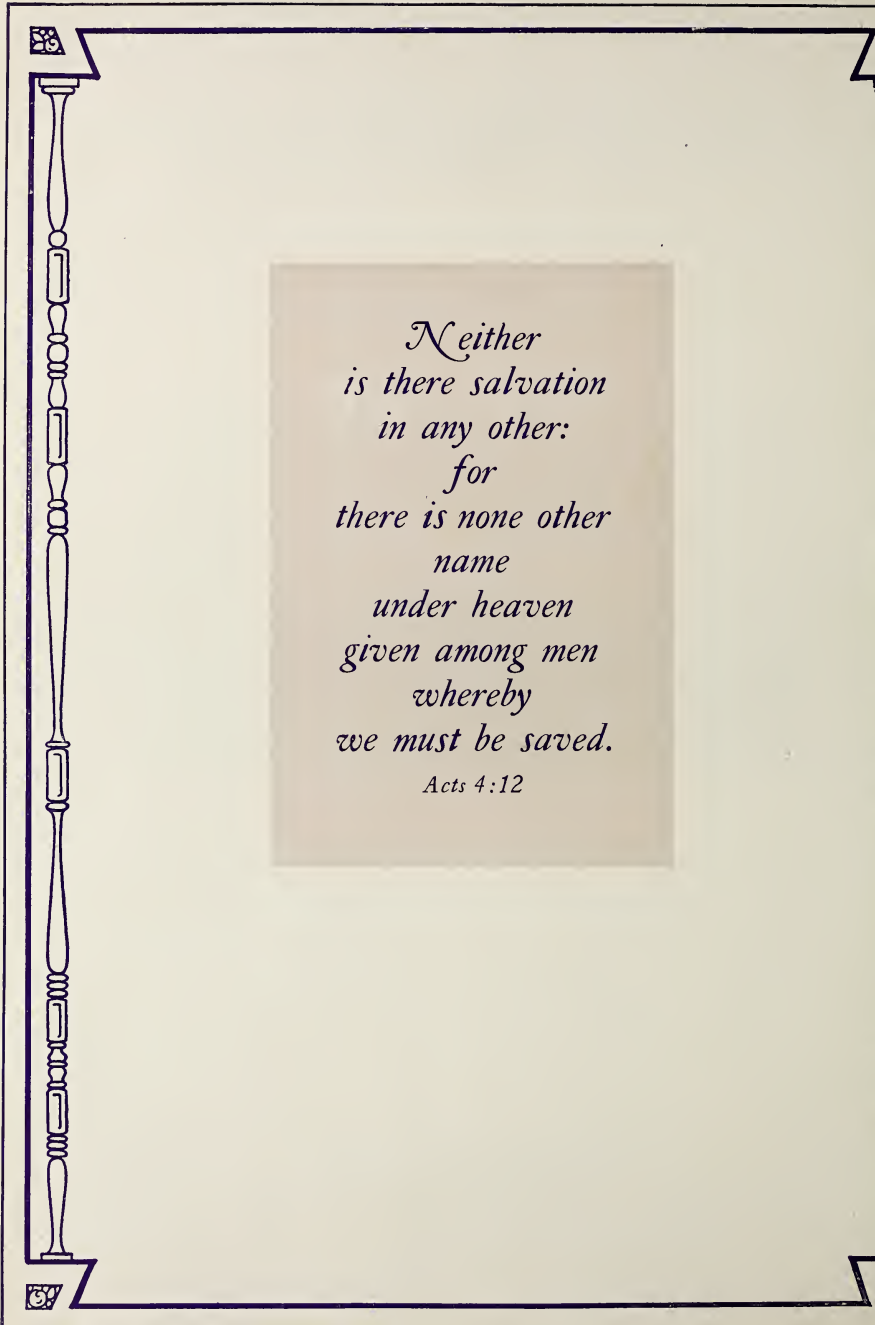
All expenses in connection with the first two buildings have been met.

We still need \$7,031.17 to pay all bills incurred in the erection of Chapman Hall.

Are you praying for the supply of this need?

THE DENVER BIBLE INSTITUTE

A Training School for Christian Workers
For Bulletin and Information Address
Dean Clifton L. Fowler
2047 Glenarm Place, Denver, Colo.



*Neither
is there salvation
in any other:
for
there is none other
name
under heaven
given among men
whereby
we must be saved.*

Acts 4:12

289.

GRACE *and* TRUTH

April, 1930



*Fifteen Cents the Copy
One Dollar Fifty
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APRIL 1930

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. 1 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unrepentant men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all unbelief and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Does the Teaching of Eternal Security

Turn Men Loose to Sin?

TO TEACH that a believer in our Lord Jesus Christ can lose salvation is subtly to teach that salvation is by works," said an instructor in the Denver Bible Institute Evening School recently.

When the class was dismissed a woman came to him, who had been struggling for some time, in doubt as to whether the doctrine of eternal security of the believer is scriptural.

"That one sentence has answered all my questions and solved all my doubts," she said, her face radiant with newfound peace and joy, "Of course it is true that if we must do good works to keep our salvation, then salvation must be by works; but I know that the Bible teaches that we are saved by grace, through faith, and not by works."

"But," say some, "even though the Bible teaches that a believer cannot lose his salvation, is it not a dangerous thing to teach? Will it not turn men loose to sin?"

To this question we might well return another: "Does it make a child want to trample on the heart of his father

and mother to learn that their love for him is too deep for words and will never fail?"

But God's Word gives an all-sufficient answer to the question, "Does the teaching of eternal security turn men loose to sin?" This answer is found in Titus 3:8, which follows a definite statement that men are not saved by their own works of righteousness but purely by the mercy of God:

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Men think that to teach that we are saved by the grace of God without any works on our part, either to save us or to keep us saved, will make men careless about their work. But the Spirit of God says that these things will make men "careful to maintain good works."

After all, the doctrine of eternal security is one of the clearest revelations of the depths of God's love to be found in all the Bible; and the surest way to instill love for God in the hearts of men is to teach them of His love for them. "We love Him because He first loved us." Once men learn to love our Lord as they should, we will have no difficulty in persuading them to live for Him.

ANOTHER chapter has been added to the story of God's faithfulness in providing for the needs of His work at the Denver Bible Institute.

He has heard the prayers of His children!

He has vindicated His Word!

He has kept His promise! He has supplied the full amount of the \$15,000.00 needed by April fifth.

From the depths of full hearts we praise His Name and give thanks for His multiplied mercies to us.

May He use the story of His provision (as narrated in the section in this issue of "Grace and Truth" devoted to "D. B. I. Building News") to deepen the faith of His children and to encourage them more earnestly to seek His face and more confidently than ever before to step out upon His promises.

Gospel Distribution

THE campaign of Gospel Evangelism conducted by the Colorado Christian Fundamentals Association and the Denver Bible Institute, working in cooperation, is making headway. Although this campaign is barely begun, already several thousand gospels have been distributed, and already decisions to trust the Saviour are being reported as a result.

As announced last month, we are endeavoring with the cooperation of pastors, churches, Sunday-schools, Young Peoples' Societies, and earnest individual believers, to place a gospel of John in every home in the state of Colorado. These gospels are furnished at seventy-five cents per hundred post-paid to any one in the state of Colorado who will undertake, with such help as he can enlist, to place a gospel in every home in his vicinity. (Readers living outside of the state may secure them at seventy-five cents per hundred, plus postage. The shipping weight is approximately five pounds per hundred.) Printed decision cards are furnished and inserted free of charge. Our exceedingly low price, which is less than actual cost, is made possible only by special gifts of earnest believers who are burdened for a wide-spread distribution of God's Word.

We earnestly appeal to all our readers living in the state of Colorado to cooperate with us in the colossal task which we have undertaken. If you live in Colorado, please let us know how many gospels you can use and the exact territory which you plan to cover. If you do not live in Colorado but have earnest Christian friends who do live in the state, who you think might be willing to cooperate, please send us their names and addresses and we will be glad to write, laying our proposition before them and inviting their assistance. In the meantime, please pray earnestly for God's special blessing upon this wide-spread sowing of the precious Seed.

Where Is the Promise?

THE Word of God says that the last days shall be characterized by denials of the doctrine of Christ's second coming.

There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? (II Pet. 3:3-4).

A striking evidence that this spirit is abroad in the world today appeared in the Supreme Council thirty-third degree bulletin (Masonic) of December 15th. In an article on "Christmas" we read,

Christians sometimes ask themselves, "Will Jesus come again?"

Some denominations, no doubt conscientiously, believe that this great event will transpire. It has been prophesied by many who claim to have spiri-

tual discernment. Such remanifestation, however, would seem hardly justified in view of the fact that His works are on record, the teachings and admonitions He imparted to His followers are easily accessible to any student of the Holy Bible and are as applicable now as they were then.

While ostensibly throwing bouquets at the teaching of our Lord Jesus Christ, this statement denies the truthfulness of His teaching, and questions His promise that He would come again.

Surely we are drawing near to the days concerning which the Spirit testified through Peter! Surely our Lord's coming to rapture His church is near at hand.

For the grace of God that bringeth salvation hath appeared . . . teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:11-13).

Methodism on Separation

IN DAYS gone by, Methodism took a strong stand in separation from the world. As late as 1908 the discipline of the Methodist Episcopal church said,

We . . . look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre going, dancing, and such games of chance as are frequently associated with gambling, all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth.

And in a subsequent disciplinary clause the method procedure is outlined in dealing with church members who fall into such practices.

In cases of . . . dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency . . . on the first offence let private reproof be given by the pastor or leader and if there be an acknowledgment of fault or proper humiliation, the person may be borne with. On the second offence the pastor or leader may take with him one or two discreet members of the church. On the third offence, let him be brought to trial, and if found guilty, and there be no signs of humiliation, he shall be expelled.

No right thinking Christian can forbear to praise God that for many years the Methodist church maintained such a strong and scriptural position. It is gloriously in harmony with the precepts of God's inspired Word.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:1-2).

A Personal Letter from the Editor

OFFICE OF THE DEAN DENVER BIBLE INSTITUTE DENVER, COLO.

Dear members of "The Family":

On April 6th I had the pleasure of reporting to the friends of the Denver Bible Institute who had gathered in the Sunday Afternoon Bible Class that God had supplied the full amount of the \$15,000.00 needed for Chapman Hall. Such a provision, made during a period in which we were suffering from a nationwide financial depression, is a signal manifestation of God's watchcare and faithfulness. Our hearts are filled with gratitude to Him, and we know that you will blend your voices with ours in thanking and praising Him for His great mercy to us. In this campaign the readers of "Grace and Truth" have stood by most loyally. In His Name Whom we love and serve we thank you.

Now there is another burden pressing upon our hearts, concerning which we wish to speak frankly with you.

Though the money has been provided for the building materials, there is still need for furnishings and equipment for Chapman Hall. To meet this need will take at least \$2,000.00. We plan, God willing, to dedicate the L. J. Fowler Memorial Campus, Torrey Hall, Brookes Hall, and Chapman Hall, on Thursday evening, June 5th. This equipment will be sorely needed for that dedication service; and of course we can hardly say that the building is really finished until it is furnished.

In addition to this, we are now approaching the end of the school year, and invariably, throughout the history of D.B.I., this has been the time of the year when offerings to the current expense fund have fallen off, though the needs are as great as at any time during the year. As we face the next few weeks, therefore, we realize that to close the school year with all expenses met will take at least \$5,000.00 in special gifts and offerings above that which we might normally expect to receive for current expenses, making a total of \$7,000.00 needed before June first.

The need is great, but God's promise is sure:

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

Let all who love the testimony, to the perpetuation and propagation of which D.B.I. is dedicated, be instant and earnest in prayer for the supply of this need. And as you pray, dear friend, open your heart to God and let Him show you what He would have you do.

"Whatsoever He saith unto you, do it."

Yours in Christ,

Lidian D. Fowler
President and Dean



Methodism Adrift

IN THE years when the Methodist church stood staunchly against worldliness God mightily used her. We are sorry to say that in these later years that great church has been slipping; and in corresponding measure her power for God has diminished.

The *San Francisco News* recently gave an account of the opening of the William Taylor Hotel, which is to house the Temple Methodist Episcopal Church. In this account it is stated that first of all the important social activities to be held in this great building was to be a dinner dance. Commenting upon it, L. W. Munhall, editor of *The Methodist* says,

The dinner dance set for Saturday evening promises to attract a wide circle of distinguished guests from Methodist churches and others . . . We do not think that William Taylor would approve of the dance and it seems to us altogether incongruous to hold such a dance under Methodist auspices.

Another report in the *Denver Post* of March 1, 1930 discusses the situation at the Denver University—an institution founded and fostered by Methodists and including among its various schools one of the outstanding theological seminaries in which Methodist ministers receive their training.

Just by way of indicating what might happen at Denver University if all the rules instituted by the university management at its founding years ago were enforced, the "Clarion," student paper, Friday pointed out that the paper's entire staff and considerable number of coeds and male students could be expelled because of a bridge tournament held recently on the Campus.

Playing cards is one of the entertainments on which the founders of the university frowned, and if charges of breaking the rule be pressed, many of the college leaders would be forced to find another college home for next year.

The rule was discovered when the men students attempted to get a petition through the Board of Trustees, permitting men to smoke on the Campus. It was found that smoking, dancing, card playing, the use of improper language and unbecoming deportment were also old rules of the school.

The ban on dancing was raised several years ago, but the others have never been rescinded.

Last winter a bridge tournament was held in the basement of the chapel and the staff of the "Clarion" sponsored the entertainment.

We are sorry to say also that the gloriously scriptural statements quoted in the preceding editorial have been weakened until in the discipline of 1928 the question of participation in worldly amusements is left largely to the conscience of the individual. With the weakening

of conviction on the part of leaders, of course we cannot be surprised if the young people openly flaunt the rules founded upon their convictions.

This is simply an evidence of the spiritual havoc wrought by "Modernism." When professing ministers of the gospel of Christ join hands with the infidel in denying the inspiration of the Word of God, the deity of our Lord Jesus Christ, the efficacy of His shed blood, and the reality of His resurrection and second coming, we cannot expect them to maintain high moral standards. We can sympathize with the heartbreak of Doctor Munhall when, realizing that Methodism was caught in the maelstrom of "Modernism," some years ago he raised the cry "Breakers! Methodism adrift!"

\$20,000 for a Theater Switchboard

ANOTHER thing which is strikingly contrary to the standards for which Methodism stood in the early days of its history appeared in the *Denver Post* of February 11th. Here a photograph was published, showing the big switchboard which provides "lighting effects" for the "stage productions" at the "Denver University Civic Theater." In the note which accompanied this picture it was stated that

The board was installed at a cost of \$20,000.00 and is "the last word."

As we realize the tremendous need of the faith mission boards and of the institutions throughout the world which are standing for the pure Word of God, it makes our hearts burn with indignation to realize that a denominational institution will squander \$20,000.00 on the switchboard of a theater building. How many lost souls will be led to Christ through its "stage productions"? How many believers will be led into their Lord's service? How many children of God will find their love for their Lord deepened and their purpose to live for Him strengthened?

Can the earnest Christian conscientiously continue to give his offerings to denominational enterprises which sponsor such a sinful waste of the Lord's money?

We cannot help being impressed by the fact that a school which is outstanding in its stand for "Modernism" can afford to spend more for a theater switchboard than was required to pay for all the materials used in erecting Chapman Hall for the Denver Bible Institute—a school which is noted because of its stand for the fundamentals of the faith.



NOT CURSED, BUT NIGH

by THE EDITOR

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Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good Word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned (Heb. 6:1-8).

THE most glorious and encouraging truth of God's Holy Word is the truth of the eternal security of the believer. But many earnest souls have constituted themselves the opponents of this foundation stone of divine revelation. It is a fact worthy of special observation that when man's opposition to this heaven-given truth becomes most desperate, he resorts for proof to the passage presented herewith—Hebrews 6:1-8. And truly only a case that has become desperate should resort to such a Scripture portion in order to teach salvation by works. For Hebrews 6:1-8, while presenting certain problems, when faithfully investigated from every scriptural angle, becomes a sweeping and convincing, inspired demonstration that when God has once given to a soul "eternal life," that soul may rest in perfect confidence that the grace of God cannot fail. The sinner, once saved, shall in "no wise" be "cast out." Hebrews 6:1-8, when approached with an unbiased

mind, clearly teaches the truth contained in that oft quoted expression, "Once saved, always saved."

The Book of Hebrews is specially marked by the apostolic references to the believer's security. In the latter part of the sixth chapter he declares:

We have . . . an anchor of the soul, both SURE and STEADFAST (Heb. 6:19).

And the blessing of these words is augmented by the ringing testimony of the next chapter:

He is able also to save them TO THE UTTERMOST that come unto God by Him (Heb. 7:25).

An "uttermost" salvation cannot possibly be less than eternal, and thus it proves to be, for he says,

By His own blood He entered in once (once for all) into the holy place, having obtained ETERNAL REDEMPTION for us (Heb. 9:12).

Thrilling revelation! When my soul receives the blessing of redemption I may confidently know that I have not received a temporary blessing, but a permanent one. This truth is climaxed in the next chapter:

By one offering He hath PERFECTED FOREVER them that are sanctified (Heb. 10:14).

Few books of the Bible give clearer testimony on the subject of security. The believer is declared to have "an anchor for the soul" which is both "sure and steadfast," by means of which he is "saved to the uttermost," and which imparts to him an "eternal redemption," giving ground for the startling and victorious pronouncement—"perfected forever." Well might the soul of the believer in Christ Jesus cry out in gratitude, "Thanks be unto God for His unspeakable gift!" (II Cor. 9:15).

The Book of Hebrews is addressed to believing Jews. There is virtual agreement on this point among commentators. Conybeare and Howson declare:

The Epistle to the Hebrews was addressed to Jewish converts.—Life and Letters of St. Paul, page 855

IF YOU were asked to give a clear, satisfying exposition of the sixth chapter of Hebrews, could you do it? Probably no passage in God's Word has been more sadly misinterpreted or more widely wrested in the attempt to support false doctrine. The Editor's valuable discussion shows the fallacy of the false teachings which claim this passage as their basis and furnishes the scriptural interpretation.

—H. A. W.



The position of Dean Alford is no less clearly set forth in his introduction to Hebrews:

It (Hebrews) is an epistle addressed to Jewish Christians. The attempt to dispute this must be regarded rather as a curiosity of literature, than as worthy of serious attention.

—Alford's New Testament, Vol. 2, Pt. 2, page 185

And the great German Christian and scholar, Franz Delitzsch, concurs with a testimony that is clear and strong:

This epistle is addressed to a Jewish church or churches.

—Commentary on Hebrews, page 4

Nearly every interpreting voice sounds the same note. It is indeed gratifying to the student of the Word of God to find a subject upon which such a delightful unity of thought prevails.

The Scripture evidence that the Book of Hebrews is addressed to Jewish converts to Christianity is abundant. "Therefore, *holy brethren*" (Heb. 3:1). "Take heed, *brethren*" (Heb. 3:12). "Having therefore, *brethren*, boldness to enter into the holiest" (Heb. 10:19). "I beseech you, *brethren*, suffer the word of exhortation" (Heb. 13:22). The book is addressed to believers—to "*brethren*." Furthermore, that these "*brethren*" are Jews is shown by the character of the Apostle's discussion throughout the book. He speaks often of certain features of the Old Testament ceremonies, with which only Jews could have been familiar. In the most off-hand fashion he alludes to the ark of the covenant and the pot of manna, Aaron's rod and the mercy seat, the tabernacle and the sacrifices, the candlestick and the table of shewbread, the holy place and the holiest of all, the law and the day of atonement. His frequent reference to Old Testament characters shows that the epistle was intended for a Jewish audience. He familiarly speaks of Moses and Abraham; David, Aaron, Melchisedek and Judah; Esau and Abel; Enoch and Noah; Sarah, Isaac and Jacob; Joseph and Pharaoh; Rahab, Gideon, Barak, Samson, Jephthah, and Samuel. None but persons with knowledge of the Jewish Scriptures could read such a discussion intelligently. There is something both masterly and romantic in the way in which he touches the high spots in Jewish history, always using them in such fashion as to produce light on some vital truth or to clinch a telling argument. He ranges easily from wilderness wandering to Jericho; from the flood to Mt. Sinai. He introduces without explanation, promises and covenants, Red Sea and Passover. The book was indisputably written for Jews. An absence of Jewish background in the mind of the reader would make Hebrews an indecipherable enigma. In addition to these things he quotes or refers to the Jewish Old Testament ninety-six times. This is more than seven references to the Old Testament Scriptures to each chapter and is more than a third of all the Old Testament references in the entire body of writings of the apostle Paul. There is no avoiding it: Here is a book which was written for Jews who have turned their backs

on their ancient religion and embraced the new and glorious truths of Christianity.

Furthermore, the Hebrew character of this book is confirmed by the fact that the title "To the Hebrews" bears the full authority of the most ancient manuscripts. In addition, the declaration of Eusebius is that the epistle was originally written by Paul in the Hebrew language and that Luke translated it carefully and published it for the Greeks. Certainly all the obtainable evidence confirms and certifies the Hebrew character of this valuable section of Holy Writ.

Perhaps one of the most unique facts observable from a study of the text of the Book of Hebrews is that the temple sacrifices and services were going on at the time of the writing of the epistle, and the whole atmosphere of the discussion is that the writer expects his readers to be in touch with the offerings and ceremonies then in operation and familiar with them.

In Hebrews ten the Apostle raises a question which shows that the sacrifices are at that time going on. Speaking of the sacrifices he says,

For then would they not have ceased to be offered? (Heb. 10:2).

Such a question could not have been asked if the offerings had already ceased. The question is introduced in such manner as to show that it refers to a common piece of information, well known to both the writer and his readers. They knew the offerings were going on just as we now know that the government at Washington is functioning.

The regular carrying on of the temple ceremonies is further declared in this same chapter:

But in those sacrifices there is a remembrance again made of sins every year (Heb. 10:3).

When Hebrews was written, the sacrifices were then going on. This is strengthened in chapter nine:

Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others (Heb. 9:25).

When Hebrews was written, the Day of Atonement was still being celebrated, and the high priest was still entering the holy place once a year according to Levitical law.

But perhaps the clearest statement that the Jewish ceremonies conducted by Jewish priests were going on when Hebrews was written is in chapter eight:

There are priests that offer gifts according to the law:

Who serve unto the example and shadow of heavenly things (Heb. 8:4-5).

The Apostle employs the present tense. He declares without reservation, "There are priests that offer." By

[Continued on p. 113]



CAN THE BELIEVER LOSE HIS SALVATION?

by Wade K. Ramsey

UPON first hearing of the eternal security of the believer, any earnest soul naturally asks, "Why do you believe that a believer cannot lose his salvation?" The accompanying article furnishes a simple answer to this question. Ramsey, a graduate of the Denver Bible Institute, is pastor of the First Presbyterian Church at Osage, Kansas.

IN BEGINNING the discussion of this question we ought first to define what we mean by "the believer." The believer is a person who, being convinced that he is a lost sinner, unable to save himself, is fled to Christ by faith for refuge from eternal judgment. He has believed in the Lord Jesus Christ his personal Saviour.

Now our question is, can such an one ever lose the salvation thus received? We reply flatly and boldly, "No!" We do so for the reasons which shall follow.

THE believer cannot lose his salvation because God's Word specifically declares that he cannot. There are many passages which may be adduced, but the following will suffice:

I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand. My Father, Which gave them Me, is greater than all; and none is able to pluck them out of My Father's hand (John 10:28, 29).

There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1 R. V.).

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38, 39).

The first of these passages we see a double security. The believer is secure because "I give unto them eternal life." He is also secure because "My Father is greater in all; and none can pluck them out of His hand." In the second passage there is no condemnation, that is, judgment for him, for his Lord and Redeemer has passed through the judgment on his behalf. In the third

passage there is no separation from God's love. This is a marvelous passage. In the preceding context the Apostle points out that God cannot possibly be supposed to condemn us since it is He Who has saved us; and then in the passage quoted, he surveys the whole universe for a possible separating agency, and declares there is none. From this it is abundantly evident that the Bible teaches that the believer cannot lose his salvation.

THE believer cannot lose his salvation because the believer's salvation does not depend on himself, but upon God. The essential characteristic of this salvation is that the believer has forsaken all dependence upon self, and has entrusted his soul to Christ. And, like the Apostle, he is persuaded that Christ is able to keep that which he has committed unto Him against that day. In response to this committal, God has shouldered the whole responsibility of the believer's eternal destiny.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast (Eph. 2:8, 9).

The Scripture leaves no room for doubt that all the believer's sins were laid on Jesus—past, present, and future. Accordingly we read in Isaiah 53:6:

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

And Peter likewise says:

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God (1 Pet. 3:18).

If, then, the believer's sin has been borne, he has no sin to send him to judgment, for the full penalty has been



paid. Hence the Scripture can boldly declare:

There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1),

and

He that believeth on Him is not condemned (John 3:18a).

But the believer must not only be absolved from the penalty of actually committed sin; he must also have an actual affirmative righteousness in order to meet the demands of the law. For the law not only says, "Thou shalt not kill," but also, "Thou shalt love." Accordingly God not only pays the penalty of the believer's sin but gives to him a perfect righteousness. Christ not only takes the believer's place on the cross, but gives the believer His place at the Father's right hand. It is a complete atonement whereby the believer's sin is accredited to Christ, and He pays the uttermost farthing, and Christ's righteousness is accredited to the believer, and he enjoys it forever (see Rom. 3:21-22; 4:1-7). As Bunyan has said:

The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein. That is that which is called the righteousness of God by faith (quoted from Scofield Reference Bible).

For this cause God is pledged to keep the believer secure. He says in John 6:37 that He will in no wise cast him out. In Colossians 3:3 He declares that the believer is hid with Christ in God; and in I Peter 1:5 that he is kept by the power of God. In the light of all this the believer's security is made clear and certain.

THE believer cannot lose his salvation because of the character of the salvation received. It is eternal life. God says, "I give unto them eternal life and they shall never perish." If it is eternal life, then it cannot end. If the believer could ever find himself bereft of eternal life, it would be self-evident that he did not have it in the first place, for eternal life is eternal. The believer, the reader will note, is said to actually

possess eternal life here and now. It is not a divinely promise to be given at some future date, on condition of a life of faithfulness, but a fact, established immediately upon faith. He *hath* everlasting life, and passed from death unto life (John 5:24). If any or is possessed of eternal life (and this passage clearly declares the believer is), then by virtue of that very fact, he is eternally secure.

THE believer cannot lose his salvation because of the character of God. It will be evident that all the reasons given above are dependent upon this fourth. If the character of God could be such that He could not be depended upon, it would do little good to rely for security on His Word; or to trust one's soul to His keeping; or to depend upon a life which He calls eternal. But God's character is immutable. He is the same yesterday, and today and forever. He cannot lie. He is faithful; He cannot deny Himself. He is holy and undefiled; infinite in power, justice, and love. His gifts and callings are not to be repented of. He has given us eternal life and called us with a holy calling, and that cannot be changed.

Perhaps one of the strongest passages on the eternal security of the believer is found in the latter part of Hebrews six, the very chapter often turned to, to prove the opposite. His immutable counsel is made sure to His children by an immutable oath, backed up by His own immutable character:

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec (Heb. 6:17-20).

Can any one face this passage and still entertain doubt of the believer's security? If so, then any further argument is useless.

THE Father has given us to Jesus, and He is greater than all who would seek to pluck us out of His hand. Precious teaching! in which the glory of the Son of God is the safety of His sheep.

—J. N. Darby

GOD'S WORD—THE GROUND OF ASSURANCE

by R. R. BOESE

"*H*OLD fast Mary!" said an infidel to a dying woman whom he had indoctrinated with his infidel notions.

"I can't hold fast, for you have never given me anything to hold to," was her reply.

Cutting rebuke!

But the same rebuke is merited by present day infidels known as "Modernists." When they undermine a man's faith in the inspiration of the Bible, the virgin birth, the finished work of Christ, the second coming, and other truths found in God's holy Book, they are guilty of taking away everything a man has to hold to, and in return they give him nothing.

On the other hand, the man who trades his faith in the Word of God for Modernistic man-made opinions is a thousand times more foolish than the man who in the material realm, trades the savings of a lifetime for wildcat stock.

There is yet another class who claim to believe the whole Word of God, yet say that man cannot be assured of his salvation until death overtakes him. How foolish! when God's Word says:

These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life (1 John 5:13).

The man who has trusted Christ as his Saviour and yet says that he does not know if he is saved has one of two things the matter with him: either he is ignorant of what God's Word says, or he does not believe it. For anyone to refuse to believe it is to insult the love of the Heavenly Father, to deny the grace of our Lord

Jesus Christ, and to question the veracity of the Holy Spirit. Of such it is written:

He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record that God hath given to us eternal life, and this life is in His Son (1 John 5:10-11).

*F*ROM this we may see the character of the assurance of the believer who, with the simple faith of a little child, receives the testimony of God's Word.

The fact of which he is assured is that he is saved. Eternal life is his present possession. He shall never come into condemnation. It is the right and the privilege of every child of God to say with the apostle Paul:

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord (Rom. 8:38-39).

The means by which we are assured of our salvation is the Word of the living God. We are not assured by what we feel but by what is written. Many a Christian has lost his joy because he has based his assurance upon some passing feeling. When the feeling is lost he foolishly concludes that the salvation is lost. Man's way is to believe because we feel: God's way is to feel because we believe, and believe because God has said it.

Writing on this subject, Dr. Mackay gives us a very fitting illustration. It appears in his book entitled, "Grace and Truth under Twelve Aspects."

I know that you may have heard some Christians say they feel they are pardoned, they feel they are saved; but this only tends to mislead. It did

*I*F A man's title to anything which he owns is challenged, all he needs to do in the courts of this country to prove ownership is to produce papers, showing that the price has been paid, that all claims against the property have been met, and that the rightful owner has deeded it to him. To protect his title, however, the papers, setting forth this transaction, need to be recorded in the official records of the state or county. The believer has a record title to eternal life. "This is the record, that God hath given to us eternal life, and this life is in His Son." Boese discusses the documents and shows how they establish the title.

mislead me, and I have no doubt it is misleading you. These Christians may mean a right thing, but they state it wrongly. I feel happy because I know that my sins are pardoned; and I will show you how I know that by and by; but I do not feel that my sins are pardoned. Let us suppose a case. A poor widow has no money to pay her debts. The creditor comes demanding his righteous due. A friend steps in, and says to the creditor, "I'll pay you the widow's debt"; he puts down the money, and the creditor hands him a slip of paper on which is written, "Received from widow.....the sum due, settled," with the creditor's signature affixed. The receipt is handed to the widow, and she feels very happy because she knows that her debt is paid.

If you were to call that day, and say to the widow, "Do you feel that your debt is paid?" what would she say?

"Feel it! What do you mean? There is the receipted account! I don't feel that its paid, but I feel very happy because it is paid." Now do you not see the difference? The feeling is all right, but I do not feel my sin pardoned. I know it, and hence feel happy.

Certainly in God's Word the believer finds a multiplicity of receipts proving that his debt is paid in full. Let us look at a few:

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all (Isa. 53:5-6).

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand (John 10:28-29).

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

Notice the simplicity of these promises. Anyone who reads and understands the meaning of words cannot fail to get the message of assurance. How thankful we should be that our ground of assurance is the eternal Word of the living God and not the ephemeral experiences or opinions of man!

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you (1 Pet. 1:24-25).

THE character of God is the guarantee of the believer's salvation. It is the validation of our assurance. If our assurance rested upon man's character, what a shifting foundation we would have! Man changes and fluctuates. He is blown about by shifting winds of whim and fancy. But not so with God. In Him we have One Who never changes. "With Whom is no variableness, neither shadow of turning." God is God indeed, and His character is as immutable as His Name.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed (Mal. 3:6).

In Titus 1:2 we are told that

God . . . cannot lie!

In John 5:24 the Saviour says,

Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

If a single soul who has once believed in Him should ever come into condemnation, then God would have lied! But this He cannot do.

Again we read in John 6:37-40:

All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.

For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

And this is the Father's will Which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

Three things are involved in this:

1. God's Word is at stake.
2. God's will is at stake.
3. Christ's power and obedience are at stake.

If a soul who has once come in faith to the Lord Jesus Christ should ever be cast out, God's Word would be broken, His will would be violated, and our Lord Jesus Christ would be proven a weakling, unable or unwilling to do the Father's will. We recall also that the Father hath committed all judgment unto the Son, so if the One Who has all judgment in His Hand and all authority to execute it—if He assures us that we shall never come into judgment, should we not be satisfied? Should we not rest in happy assurance, knowing that He is just and right and never will He break a single promise?

NORMALLY the assurance of our salvation which comes through simply taking God at His Word should lead to a life of utter devotion to Him. Some say that the doctrine of the believer's eternal security gives men license to sin. This we firmly deny. The more we see and the more we taste of the grace of God the greater will be our desire to live for Him. Why else does the apostle Paul base his plea for the yielded life on the "mercies of God," as he does in Romans 12:1-2? As you look back in your own life I am sure you realize that the love of God has constrained you to do far more in the way of living for Him than the fear of hell ever drove you to do. But we do not need to base our conclusions upon experience or reason alone, for in Titus 3 we have a direct statement of the effect of teaching men that they are saved and kept saved by God's grace apart from their own good works:

[Continued on p. 112]

CALVARY—THE BASIS OF THE BELIEVER'S SECURITY

by Henry G. Dietz

OUR Lord Jesus Christ came into the world to bear witness to the Father and to reveal God to man. But, more than that, as He said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). There was purpose in Christ's death. Calvary was a necessity, that we might have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:19-20). "For there is one God, and one Mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time" (I Tim. 2:5-6).

SIN is a universal fact. "For all have sinned, and come short of the glory of God." (Rom. 3: 23). But how can a sinful man be reconciled with a holy God except by the "taking away" of his sin? and how can sin be "blotted out"? Where is one competent to "expiate" it? God answers that He has undertaken the matter of the world's sin, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16). Now sin automatically separates the sinner from God, for it is written, "The soul that sinneth it shall die." Salvation by the same token is reconciliation with God. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). The "last Adam" came to reverse what the first Adam did, and to "put away sin." "But now once in the end of the world with He appeared to put away sin by the sacrifice of

THE security of the believer is entirely a matter of Christ's finished work. If He spoke the truth when He cried on the cross, "It is finished!" there is nothing left for the lost man to do to be saved but to trust Him. Dietz, who is pastor of the Ohio Avenue Congregational Church, of Denver, Colorado, shows that Calvary is the basis of the believer's security.

Himself" (Heb. 9:26). "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17).

The only possible answer to our total ruin is God's perfect remedy, *Christ*—God's provision for our need. The whole question of sin, according to God's estimate, was definitely settled between God and Christ amid awful shadows of Calvary. We see Calvary bringing God and the sinner together—revealing God as a Saviour to lost man. And when God as a Saviour and man as a lost sinner meet together, the whole question of sin is settled forever. "It is not merely that Christ has

died—the great fact on which our life depends; but that that death has been brought about by means and in a way which manifest and prove not only the boundless and causeless love of God to man, but also the wanton and relentless enmity of man to God; that that death, while it has made it possible for God, in grace, to save the guiltiest and worst of Adam's race, has made it impossible, even with God, that the worthiest and best could be saved except in grace."

CALVARY reveals what Christ has offered to God on our behalf and this offering is the ground of our acceptance with Him. Calvary—the atoning work of our Lord Jesus Christ—forms the solid, irrefragable foundation of the believer's security. Calvary expresses unmistakably that the only ground of a sinner's acceptance before God is the death of Jesus Christ—that "without shedding of blood is no remission" (Heb. 9: 22). Also, it becomes in its rejection the only ground of condemnation. It is clear from Scripture that no longer is sin the barrier to keep either God from man,



or man from God, for God "hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, *not imputing* their trespasses unto them" (II Cor. 5:19). If God will give blessing, He must turn back upon Himself, and find in His own heart the motive just as He finds the righteous ground of it in the work of Christ. So God Himself met His own requirements in the death of Christ. He did not act apart from Him, therefore His act is God's act. So "faith rests on the fact of God and the act of Christ and reckons that fact to be true because of the act." This truth is the very foundation of the whole Christian position—the foundation fact for Christian life and for Christian service. Victory in the Christian life is simply understanding our attitude toward that fact. Christ on Calvary is the weapon by which you and I can fight the good fight of faith with perfect success. To be guided by the spirit of the Cross is the only way in which we can carry out the full purpose of God through life.

God's purposes could not be frustrated by Satan. Calvary is the realization of that which had been anticipated by God. God had provided for man's need before ever that need actually arose. This statement is borne out inasmuch as we see that the Cross was a *contemplation* before history began. Calvary was before creation, before man, before sin, for Paul writes in Eph. 1:4, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." It was because God had a mind to save us that Jesus Christ came and Calvary became a reality. And, O, the vividness of that scene! "My God, My God, why hast Thou forsaken Me?" "Father, forgive them; for they know not what they do." "He said, *it is finished* and He bowed His head, and gave up the ghost." That spectacle may have looked to the world like weakness and defeat, but, praise God, it was the place of *victory*. "Be of good cheer, I have overcome." Calvary is the place where God dealt with Satan, and it is the only place where Satan admits defeat.

Behold Calvary—it has measured out the moral distance between God and man, and has left them as far asunder as the Throne of Heaven and the gates of hell. Behold Calvary—though it lays before our eyes the past, it cancels the broken law so that, now, God can be just and the justifier of the ungodly, yes, of all those who signify, through the acceptance of faith, the *willingness* to be saved that way: Who can suggest any objection to it? Righteousness once barred the door against us, it now flings that door wide open. The Cross has shut man up to grace or judgment. Behold Calvary—the place where God and the sinner meet, yes, the only place where they *can* meet. "At the Cross, at the Cross, where I first saw the light, and the burden of my heart rolled away, it was there by faith I received my sight, and *now* I am happy night and day." O, my dear reader, has *your* burden been rolled away? Are you happy night and day? Praise God the sinner *can* be redeemed. Rom. 3:26 settles it—"To declare, I say, at this time His righteousness: that He must be just, and the justifier of him which *believeth* in Jesus." The question of *sin* will *never* be opened again for the believer, because *He* has settled it once and for all. Hallelujah!

AFFIX your signature to that covenant and there is no one in all the universe—man, angel or devil—who can disannul it. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is *risen* again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:33). Yes, go on and read the remainder of the chapter. Paul was a firm believer in the *eternal* security of the believer, and bless His Holy Name, so am I. The sinner *IS* saved because God is a Saviour. He is the One Who gave it. He pledged it to His Son Jesus Christ, and we have His own word *not* to recall it. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that *are* His" (II Tim. 2:19). "That by two immutable things in which it was *impossible* for God to lie (His Word and His Oath) we might have strong conse-

*Failure to trust in Christ alone is disclosed
when security is made to depend at any point
whatsoever on human faithfulness.*

—Lewis Sperry Chafer

ation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both *sure* and *stedfast*" (Heb. 6:18). All who believe have an *eternal* life policy guaranteed by God Himself.

More and more, as you read the Bible, you will see that the great central truth of it is Calvary. It is very essential that we should have a right understanding of the Cross—of what the Lord Jesus through His death really accomplished. Why? "Because it is the foundation of God's plan for redemption of the universe, the ground of all God's purposes with His Church. It is the cause of all God's blessings to mankind." All history leads up to it, is effected by it, and human destiny is decided with reference to the individual connection with the sacrifice and love expressed in it.

So many of God's dear people are in an unsettled state, the result of *not* having received into their hearts a "full salvation"—God's own provision—because they do not see what God has made His Christ to be for them and to them, and that forever. If God satisfies Himself about my sins, I also may well be satisfied. Dear reader, hearken unto the voice of God—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). There is peril in refusing to receive the Lord Jesus Christ, our Redeemer.

"On the cross for me, on the cross for me,
See Him dying there for me;
Jesus paid the price, Himself the sacrifice,
On the cross for me."

I MUST KNOW THAT MY SIN IS "PUT AWAY." Beloved, "IT IS FINISHED."

IN CLOSING let me suggest that you carefully distinguish between the "holding on" of the Saviour from the "holding on" of the believer. His hold on us secures our eternal security; our hold on Him is essential to a life of communion. "Our grip makes us happy—His grip makes us safe." Our security is in other and more powerful hands than our own, even in those of the Father and the Son, "And I give unto them eternal life; and they shall *never* perish, neither shall any pluck them out of My hand. My Father, Which gave them Me, is greater than all; and none is able to pluck them out of My Father's hand" (John 10:28-29). Our eternal security is the Shepherd's sole responsibility. Trusting Him, therefore, "let us go on to perfection" (Heb. 6:1).

"He suffered in our stead;
He saved His people thus.
The curse that fell upon His head
Was due by right to us.
The storm that bowed His blessed head
Is hushed forever now,
And rest divine is mine instead,
While glory crowns His brow."

STRIKING EVIDENCES OF THE BELIEVER'S SECURITY

by A. H. YETTER

ONCE a soul has caught a glimpse of the truth of the eternal security, he finds that the Word of God is literally permeated with this doctrine, and he marvels that anyone should be so blind as not to see it. Yetter presents some of the evidence which is involved in related truths. Many other such indirect proofs of the believer's security may be adduced by the thoughtful student.

WE CONSIDER the doctrine (of eternal security) unbiblical and dangerous," writes Carl J. E. Nelson in his book, *Eternal Security, an Unbiblical Doctrine*.

We flatly disagree with Mr. Nelson and make haste to declare that the eternal security of the believer is both biblical and safe. It is taught in the Bible in plain, straightforward language.

Perhaps this raises the question in your mind, "Since this doctrine is taught so clearly in the Word, why do men and women fail to see it?" Let us remember that Satan hates the truth of God and often succeeds in blinding the minds of people to things in the Word which, when believed, will bring glory to our Lord Jesus Christ. Let us also bear in mind the fact that he delights in keeping God's children "in hot water" as to their own soul's salvation, thus robbing them of peace and joy and seriously hindering their testimony to others.

In this discussion we present to our readers three striking evidences of the security of the believer in Christ. May God use them to lead souls into a definite acceptance of the safe, sane, and scriptural teaching of eternal security.

I. THE NEW BIRTH

BY THE new birth God gives to the believer three things: a new life, a new family relationship, and a new home. Each of the three testify to the fact that the believer cannot lose his salvation.

Through physical birth we received physical life which only death can terminate. By spiritual birth we receive spiritual life which shall never end. This is because our new life is the very life of God, hence, eternal life. His endless life is now our portion and we shall never perish. As Peter says, we are "partakers of the Divine Nature" having been born of His incorruptible Seed. Can God's life be snuffed out? Foolish question! Neither can the everlasting life of the believer be snuffed out, for he is the possessor of God's eternal life.

By the physical birth we become children of earthly parents—this is our family relationship. Nothing can alter this relationship. A son is now and forever the child of his parents. He may be a wilful and disobedient son, but he is still a son. He may drag the family name and honor into the filth of the gutter, but he is still a son. His parents may disown him, but he is still a son. He may renounce his family and change his name, but he is still a son. Nothing he can do can alter his sonship; nothing his parents can do can alter his sonship. He has been born into the family and he is there to stay.

By the new birth we become the children of God (John 1:12-13; I John 5:1; Gal. 3:26). We have seen that nothing can change the relationship between the earthly father and son, likewise nothing can change the relationship between our heavenly Father and His

sons. God uses the figure of a birth with care and purpose to set forth our entrance into His family. By comparing our spiritual birth to our physical birth He is saying to the believer, "I have established a relationship between us which nothing can alter. You have been born into My family. I am your Father and you are My son. Though you may bring shame and reproach to My Name, you are still My son. If you disobey Me and turn aside from My path, I will chasten you, I will correct you, but I will never cast you off (Ps. 89:30-34). You may deny Me, but you are still My son. Our fellowship will be marred if you sin, but our relationship will not be changed, you are My son for time and and for eternity." Knowing these things, James H. Brookes exclaimed, "The thought that God can suffer His own child to be eternally lost is too monstrous to be entertained for a moment!" To this our hearts say, "Amen."

By physical birth we become the normal, qualified inhabitants of an earthly home. We belonged in the home. It was our home. So also by spiritual birth believers are prepared for their heavenly home. We belong there. W. E. Pietsch has said, "Heaven is a prepared place for a prepared people," and the Scriptures teach that the new birth is the all-sufficient preparation for the new home. Jesus said to Nicodemus "Except a man be born from above he cannot see the Kingdom of God" (John 3:3, Roth. Trans.). Thus He showed the necessity of the new birth and also implied that if a man is born again, he shall see the Kingdom of God. This is the promise of our new birth, that is, a promise that we shall participate in the unspeakable joy of our heavenly home.

God has begotten us with this gracious thought in mind. The Lord Jesus has gone to prepare a place for us and by the new birth has prepared us for that place. Some day soon He shall return to take us home to be with Him forever.

II. THE SEALING OF THE SPIRIT

A WORD about Pentecostalism's teaching concerning the sealing of the Spirit is fitting as we turn to our second evidence of the believer's security. These people teach that the sealing of the Spirit is a second work of grace in the believer's experience. Salvation is the first work, the sealing is the second work. This teaching is absolutely false, being based upon the unfortunate translation of Ephesians 1:13 in the King James Version. We quote the Revised translation of Ephesians 1:13-14 which makes clear the meaning which is that the sealing of the Holy Spirit occurs

WHAT a ground of peace and assurance we have here! When I know that He has saved me for His own sake, I have the same reason for believing that He will KEEP me saved as that He saved me at the beginning, and so I have peace, perfect peace.

—James M. Gray



imultaneously with the acceptance of the Saviour.

Having heard the word of the truth, the gospel of your salvation, in Whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory.

Having seen that all believers are sealed by the Holy Spirit, we are ready to examine the evidence which that sealing presents in favor of the eternal security of the believer.

The significance of a seal indicates the security of the believer, for it signifies approval and pledges security. For example, when the wicked queen Jezebel wanted to counterfeit king Ahab's approval, "she wrote letters in Ahab's name and SEALED them with his SEAL" (I Kings 21:8). And when Daniel

was thrown into the lion's den and they wished to secure the entrance, "The king SEALED it with his own signet . . . that THE PURPOSE MIGHT NOT BE CHANGED CONCERNING DANIEL" (Dan. 6:17). Therefore, when the eternal God seals the believer with the Holy Spirit, it carries the twofold significance of sealing. It is His divine seal of approval whereby He assures the believer that he is "accepted in the Beloved One," and it is also His solemn pledge of his safe-keeping.

The sealing is also called the "earnest of our inheritance, until the redemption of the purchased possession." The word "earnest" further reveals our security, for it means "part of the property given in advance as security for the rest" according to James Strong. The Holy Spirit is the part of our inheritance given in advance while our redemption bodies and all the blessings of eternity are the remainder. Thus the Holy Spirit, which is given to us and by which we are sealed, is God's down payment assuring us that we shall receive all that Christ bought for us at Calvary.

The sealing of the Spirit further testifies our security in that it makes us members of the body of Christ (I Cor. 12:13). This means that we are forever identified with our blessed Lord. We are flesh of His flesh, bone of His bone (Eph. 5:30). C. H. M. shows how this fact gives assurance of our salvation in the following words:

The Head and His members are inseparably identified—all the members together, and each member in particular . . . There is nothing between God but Christ. The Head and the body, the Head and each individual member are indissolubly joined together—inseparably and eternally one. Those members are God's workmanship incorporated by His Spirit into the body of Christ . . . The believer as God's workmanship must be perfect.

He is in Christ, and that is enough—enough for God—enough for faith—enough forever.

III. STANDING AND STATE

MUCH confusion has grown out of the failure of many teachers to distinguish the things that are different in the Scripture. The believer in Christ Jesus has a standing and a state and these two things differ. Since many have failed to see this Bible distinction, they have taught that the backslider is lost. Let us briefly consider the believer's standing and state and see how it furnishes evidence for his security.

The believer's standing is his God-given and heavenly position in Christ. It is changeless and perfect. We obtain this standing before God when we take the

Lord Jesus as our personal Saviour. Having identified ourselves with Him by faith, God has honored our faith by giving to us the standing before Him of His own beloved Son. In our standing we have been crucified with Christ; when He died, we died. We have been raised with Christ; when He arose, we arose. We have ascended into heaven with Christ; when He ascended, we ascended. We are seated in the heavenlies with Christ; when He sat down in heaven, we sat down in heaven. We are in Christ Jesus eternally complete (Rom. 6:1-5; Col. 1:13; Eph. 2:1-6; Col. 2:10).

The believer's state is his God-given opportunity for service and experience. It is upon the earth and has been correctly called by many the believer's daily walk. Alas, the state is usually far from perfect. Even Paul, when speaking of his state said, "Not as though . . . I were already perfect" (Phil. 3:12).

And though he referred to the Christians at Philippi as those who were "perfect" (Phil. 3:15), he was speaking of their standing, for he sent Timotheus unto them that he might know the condition of their "state" (Phil. 2:19). He also found it needful to exhort Euodias and Syntyche (two who were perfect in their standing) to stop their quarreling and to be of the same mind in the Lord (Phil. 4:1-2). In our state we are in constant need of the grace of God to meet the testings of life. We need to walk close to the Lord Jesus, or else we will fall into sin and dishonor Him. But as Andrew Miller has rightly said, "In the proportion that we are thus occupied with Christ, our state here below will be the reflection of our standing in Him above."

Now we are ready to consider the relationship of our standing and state to our eternal security. Our standing is changelessly perfect, and it is upon this that

*WE ARE saved
—absolutely—
perfectly—
eternally saved. There
is no such thing as be-
ing partly saved and
partly lost; partly jus-
tified and partly
guilty; partly alive
and partly dead; part-
ly born of God and
partly not.*

—C. H. M.



our souls' salvation depends. Since it changes not, even as Christ changes not, the believer can never be lost. Our state is sadly imperfect and should be constantly changing for the better as we grow in grace, but let it be said with emphasis, our salvation does *not* depend upon the goodness or badness of our state. That our salvation depends upon our standing in Christ and not upon our state is seen in the life of Lot. From the time he left Abraham and pitched his tent toward Sodom, his state got worse and worse. He lost his testimony, he lost his self-respect, he lost his joy and peace, he lost his personal purity; but he did not lose his salvation. That depended upon his perfect standing, which was unaffected by his grievous backsliding. God reveals this blessed fact to us by referring to him as "just Lot," and, "that righteous man." (II Pet. 2:7-8). It is no little significant that this was said of him in reference to the time when he was living in Sodom, in the midst of his backsliding—"dwelling among them."

IN CONCLUSION let us briefly review the evidence which has been presented to demonstrate the eternal security of the believer. The new birth assures us of our salvation, for it gives to us everlasting life, ever-

lasting sonship, and an everlasting home. The sealing of the Spirit testifies that God has accepted us in Christ and is an earnest of our inheritance, guaranteeing that we shall receive all that He has promised us. Then our changeless and perfect standing in Christ makes it impossible for us to be lost, since our salvation depends on it alone and not upon our imperfect state. This is just a little of the Bible evidence for the security of the believer. Weigh it carefully and prayerfully.

Can it be right for me to go
On in this dark, uncertain way?
Say, "I believe," and yet not know
Whether my sins are put away?

Not know my trespasses forgiven,
Until I meet Him in the air!
Not know that I shall get to heaven
Until I wake and find me there!

And shall I just begin to say,
"Father, Thine every Word is true,"
And cast my doubts and fears away,
When all the world will own it too?

Oh crush this cruel unbelief;
These needless, shameful doubts remove:
And suffer me no more to grieve
The God Whom I do really love.

GOD'S WORD—OUR GROUND OF ASSURANCE

[Continued from p. 106]

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. (See also verses 5 and 7.)

Assurance produces stability in the believer's life. The man whose soul is torn with doubts and fears is bound to have his eyes upon his own works and not upon the work that God in grace has finished in his behalf—hence his life will be characterized by self-effort and uncertainty. Suppose you were to meet me on the train and were to ask me where I was traveling. Suppose that in answer to this I said, "I really do not know. Sometimes I imagine I am journeying to New York, and at other times I fancy I am on my way to New Orleans. Sometimes I think I am going East, and sometimes I feel that I am going West. All I can say about it is that I am hurrying on to an unknown destination, but I hope I will arrive safe at last." You would think me a fool, would you not? But that is just exactly the kind of answer thousands of Christians are giving to their fellow men. No wonder they are so unsettled in their Christian life! No wonder they find so few along the way whom they can interest enough to take the journey with them!

Take God at His Word. It will assure you of your eternal destination and will steady you in your Christian walk here and now. Then you can say with the Apostle:

For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day (II Tim. 1:12).

We could speak of many more blessings which come to us as a result of this assurance, but we will confine ourselves to just one more.

Assurance of one's salvation produces joy in the Christian life. Isaac Watts has written:

O might I hear Thy heavenly tongue
But whisper, "Thou art mine!"
These gentle words should raise my song
To notes almost divine.

That is exactly the message which comes to the heart of the believer when with faith he reads the pages of God's Word. To the nation Israel, God's picture of the believer He says:

I have redeemed thee, I have called thee by thy name; thou art Mine (Isa. 43:1).

And to the believer of the present day He says:

Ye are not your own,
For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19-20).

Remember! As Isaac Watts says in that same grand old hymn from which we have already quoted:

His very Word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.

It is this Word of which the Holy Spirit speaks when He says:

These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life (I John 5:13).

What joy is this! We poor, unworthy, hell-deserving sinners, simply by trusting God's Word may KNOW that we have eternal life.

Now may we sing of a truth:

Blessed assurance, Jesus is mine!
Oh what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood!

NOT CURSED, BUT NIGH

[Continued from p. 102]

the internal testimony of the Hebrews epistle itself, certain acts are made clear—Jerusalem has not yet fallen, the temple is not yet destroyed, the temple offerings are still being carried on, and Jewish priests still offer gifts according to the law.

The fact that the sacrifices are still going on furnishes background and reason for the exhortations of the epistle. The presence of these sacrifices near at hand must have presented a very real temptation to the Hebrew converts to go back to the religion they had left. The Apostle enters into this difficult situation in a happy and understanding fashion. His appeals fit the case. He says, "Let us go on," and, "Let us not lay again the foundation," and, "Let us hold fast the profession of our faith without wavering," and, "Cast not away your confidence," and, "Let us go on to HIM without the camp." Who could turn a deaf ear to such sympathetic, appreciative, and yet pointed appeals?

Yes, the Hebrew Christians of that early day were confronted with a danger—a grave danger. They were in danger of drifting away from the simplicity of faith and being once more entangled in the Judaism from which God in grace had rescued them. If they thus drifted back were they still saved? Would they be forever lost if they returned to the priests' and altars and offerings of that soon-to-perish legalism?

The Apostle's answer stands forth throughout the book and particularly in the passage we are about to study. It is an answer which causes the grace of God to be revealed in a glorious radiance. His answer is,

"NOT CURSED, BUT NIGH!"

I. EXHORTATION

THE need of the average Christian life is exhortation. The Hebrew Christians of the day in which the apostle Paul was writing were in special need of loving admonition because of the temptations which were brought to ear upon them as a direct result of their particular surroundings. They had accepted Christ indeed, but their former friends and associates were still devotees of Judaism. They had left behind the Jewish temple and its services, but their former companions, yea, their loved ones and relatives still followed the orthodox Jewish worship by bringing their lambs and goats to the brazen altar at the temple gate. Such a condition was inevitably trying to the Hebrew believers of that early hour of the Church dispensation. If they were to drift away from their first love under such adverse circumstances, 'twould be small wonder indeed. And that they did grow cold and indifferent is indicated by the Apostle's exhortation,

Let us go on (Heb. 6:1).

They had evidently stopped growing. They were failing to go on. Every believer needs the general exhortation to go on in the things of Christ, to grow in grace. But Paul makes this exhortation so specific that its special Jewish import cannot be gainsaid. He says, "Therefore leaving the principles (rudiments) of the doctrine of Christ, let us go on unto perfection." That is to say, "Let us go on into the perfection of the doctrine of Christ," for the force of the expression "doctrine of Christ" carries on the "perfection" as well as the "rudiments." What an interesting expression—"Leaving the rudiments of the doctrine of Christ." Such language could only be employed in connection with Jews. Only Jews have had the "rudiments of the doctrine of Christ." Only Jews have enjoyed the marvels and privileges of Old Testament typological revelation. Only Jews have experienced the advantage of knowing the Messianic pictures which had been entrusted to them in their sacred oracles. The very phraseology of

the passage demonstrates Hebrews six to be Jewish in character. This is in illuminating agreement with the general nature of the book, which we have already seen is a message to Hebrew Christians.

And they were to go on unto perfection—the perfection of the doctrine of Christ. The perfection of the doctrine of Christ finds its one and only perfect exhibition in the Person of the Lord Jesus Himself. The exhortation is to "go on" from rudiments to maturity; from the types to the fulfillment; from the pictures to the Person.

A beautiful maid is separated from her lover because he is away in a far country. In his devotion to her he keeps sending home pictures of himself in many places and under varied circumstances. One day, as she is yearning for her absent loved one, she spreads the pictures before her and is enjoying the contemplation of their many presentations of the one who has won her heart's affection, when a knock is heard at the door of her home and a familiar voice is speaking. It is her beloved! He has returned unexpectedly. She does not need exhortation to press on from the "rudiments" to the "maturity." Like a flash she dashes from the pictures to the person. This is the appeal of Paul to the Hebrew Christians of that early hour of the history of the church—let us go on to the Person of the Christ Himself; let us not tarry under the bondage of the sacrifices and the Levitical ritual, even though the pictures of our beloved Messiah be most beautiful and charming. Let us not stay under the confines of law when the glorious liberties of grace are beckoning to the soul. Shall "rudiments" hold us when "maturity" may bless us? Nay, nay, let us go quickly on from the shadow to the substance. Put into practical living expression, the Apostle's exhortation to the Jewish mind meant just this: Let us forever abandon the temple sacrifices and rejoice in the finished sacrifice of Christ; let us resolutely turn away from the Jewish altar in order that we may bow down at the Cross of Calvary.

Then Paul proceeds to show these Hebrew Christians why they should not return to the Jewish temple worship and the bloody ritual of the altar services. His words are:

Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment (Heb. 6:1-2).

This is impressive language, indeed. Paul is saying to them, "If you Hebrew Christians return to the temple worship, you will be again laying the foundation of six things," and he names the six things in a clearly described list.

Instantly a question of vital import presents itself to the mind. What is this amazing foundation? What can it possibly be? Where can there be found a foundation so powerful, so strong, so effective? The apostle Paul declares that this foundation is

- (1) The foundation of repentance from dead works;
- (2) The foundation of faith toward God;
- (3) The foundation of the doctrine of (teaching of) baptisms;
- (4) The foundation of laying on of hands;
- (5) The foundation of the resurrection of the dead;
- (6) The foundation of eternal judgment.

Whatever this unusual foundation is, it is already laid, for Paul warns the Hebrew believers not to lay it "again." The question "What is the foundation?" is not a difficult one. The foundation of which the apostle Paul is here speaking is the finished work of Jesus Christ at Calvary.

The "foundation" of "repentance from dead works" is the glorious work of Him Who died on the Cross. Every work performed apart from simple confidence in



Him is indeed a dead work. If repentance has any value it must be based on Him and Him alone.

The "foundation" of "faith toward God" can never be anything other than our Lord Himself in the shedding of His precious blood on our behalf. Here is the focal point for all faith.

The "foundation" of "the doctrine of baptisms" is the Lord in His death and resurrection, for death and resurrection is indeed the teaching or message of baptism.

The "foundation" of the "laying on of hands" is the sacrificial death of Him Who was willing to become one with us sinners, for the laying on of hands in Scripture always speaks of identification. Calvary is the "foundation" of identification.

The "foundation" of the "resurrection of the dead" is the glorious death and resurrection accomplished by God's self-emptying Son, when He came to take our place. We have hope of resurrection because our Lord has already gained the victory and risen triumphant over death.

And the "foundation" of "eternal judgment" is also the Christ of Calvary, because the Scripture doth declare, "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

It seems hardly necessary to have raised the question, "What is the foundation?" when the whole sweep of Scripture gives but one answer—that glorious foundation on which these six things rest is the finished work of Christ on the cross. His sacrifice is the ample and efficient foundation for every spiritual blessing. What a striking instance of the self-interpreting feature of Scripture it is, that Paul should have said to the Corinthian Church!

Other FOUNDATION can no man lay than that is laid, WHICH IS JESUS CHRIST (I Cor. 3:11).

And thus the exhortation of Paul to the converted Jews living in and about Jerusalem becomes clear.

He exhorted them in a general way to "go on" in the Christian life because there is always a need to encourage the people of God in their pilgrim pathway.

He exhorted them specially to "go on" from the "rudiments" (the temple sacrifices) to the maturity (the Christ Himself), because they were daily thrown with friends and acquaintances who would be speaking of the temple, or the sacrifices, or the altar, or the priests. It was a most normal and needed exhortation to faithfulness.

He exhorted them not to "lay again" the foundation of the six mighty blessings which we have been discussing. Calvary is the foundation of the blessings. The Lord Jesus, dying on Calvary, is the glorious foundation which has already been laid. The temple sacrifices were types of Calvary. To accept Christ and then return to the altar and its offerings was logically and typically to "lay again the foundation"—it was to recrucify Christ.

Such is the drift of the exhortation of Paul. He admonishes them not to resacrifice the Saviour by returning to the "rudiments." He lifts a faithful voice of appeal, pleading with them not to re-enact the awful tragedy of the Cross by backsliding into Judaism and its ritualism. He gives them a startling and truthful interpretation of such action. He tells them that to go back is to "lay again the foundation." His whole exhortation is, "Don't go back, go on!"

But not once does he say that if they do go back they will lose their salvation. On the contrary, he tells them toward the end of this very chapter (Heb. 6:19) that they have "an anchor of the soul, both sure and steadfast," and in verse eight the one who does go back is said to be "high unto cursing." The inspired Apostle steadfastly avoids declaring that even such a sin as "laying again the foundation" would cause a Christian to lose his salvation.

What a blessing it must have been to those struggling and tempted Jewish Christians of that early day to realize that Paul did not threaten them with condemnation. How

*BEING confident of this
very thing, that He
Which hath begun a good work
in you will perform it until the
day of Jesus Christ.*

—Phil. 1:6



their hearts must have throbbed with gratitude to God for His grace as they awakened to the fact that Calvary's cross availed for even an extreme backslider. And let it be observed, Paul does not minimize the gravity of such backsliding. He shows up the blackness of the disobedience, the awfulness of such spiritual treason, and the heart-breaking dishonor brought to Christ Himself—but the anchor of that poor turbulent soul still remains sure and steadfast. In the light of all the declarations of the Apostle in this connection, the worst that can be said of those who apostatize to their ancient faith after trusting Christ, is

"NOT CURSED, BUT NIGH!"

II. DECLARATION

WITHOUT a word of transition Paul passes from exhortation to declaration. His initial declaration is a unique indication of the sturdy faith of the Apostle, and reveals his delightful willingness to do that which he is exhorting others to do, for it must not be forgotten that Paul is, himself, a converted Hebrew. Hear him as he takes his stand.

And this will we do, if God permit (Heb. 6:3).

Including both himself and his readers, he in effect declares, "We'll do it, we'll go on. We'll not tarry at the temple sacrifices, we'll go on to the sacrifice of Christ. We'll not stop at the 'rudiments.' We'll carry on to the 'maturity.' We'll not be content with contemplating 'pictures.' We'll only be satisfied when fellowshiping with the Person." Glorious resolve! Courageous declaration!

Some writers seem to be a bit perplexed over the expression "if God permit," but, it seems to us, quite unnecessarily. The use of these words furnishes us with another valuable example of the self-interpreting feature of the Scripture. The thing which Paul declares he will do involves a life-long decision—the time element enters in. Paul recalls the uncertainty of life and that our times are in the hand of the Heavenly Father. His beautiful subjection to God and his use of the expression "if God permit" are fully explained by the inspired words of another apostle

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, IF THE LORD WILL, we shall live, and do this, or that (Jas. 4:14-15).

*I GIVE unto them eternal
life; and they shall never
perish, neither shall any pluck
them out of My hand.*

—John 10:28



And now we come to that portion of our passage over which many an earnest Christian has been sorely puzzled.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good Word of God and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame (Heb. 6:4-6).

This much discussed statement is speaking of a believer—Hebrew believer. If we take the position that these three verses of Scripture are speaking of an unbeliever, the significance of words totters to a collapse. If, for instance, partakers of the Holy Spirit" means an unbeliever, whom we all know is not a partaker of the Holy Spirit, then lack may mean white, and death may mean life, and hate may mean love, and condemnation may mean salvation. It is dangerous business to tamper with God's Holy Word. It is not difficult to wrest it to our own destruction. It is true, there have been those who have sought to defend the idea that the men before us in Hebrews 6:4-6 are unbelievers, but that interpretation has ever been successfully defended.

The fact that the whole epistle is a message to Hebrew Christians favors the conclusion that this particular passage is speaking of one who is a believer also. This conclusion is endorsed by that godly biblical expositor, Arthur Pridham:

The language (of Heb. 6:4-6) . . . seems scarcely applicable to any soul not REALLY ALIVE TO GOD.

—Pridham on Hebrews, page 51

This example of clear and biblical teaching is ably seconded by the noted Farrar:

But for dogmatic prepossessions no one would have dreamed of explaining them (verses 4-6) to mean anything less than FULL CONVERSION. —F. W. Farrar, Archdeacon of Westminster in the Cambridge Bible, page 105

There was a time in the days gone by when "Barnes Notes in the Books of the Bible" was found in the library of almost every preacher. This great expositor said,

It seems to me that it (Heb. 6:4-6), refers to TRUE CHRISTIANS.

—Albert Barnes in Notes on Hebrews, page 131
And where is the Christian who has not been greatly helped at one time or another by Horatius Bonar? This man, ripe in scholarship and spirituality, declared, in speaking of Hebrews 6:4-6:

These HEBREW CHRISTIANS were not making progress, and it is against the danger of thus standing still that the Apostle warns them in the fourth verse.

—Horatius Bonar in Light and Truth, page 241

And Francis S. Sampson, a theological teacher of note, writing some years ago, said,

The words here (Heb. 6:4-6) indisputably describe SAVING FAITH and EVANGELICAL REPENTANCE.

—F. S. Sampson in Commentary on Hebrews, page 199

Few Bible students have shown greater faith in God or more mature scholarship in the Greek than Dean Alford. His rather pointed appeal on this point is,

Hold fast the simple plain sense of the passage (Heb. 6:4-6), and recognize the fact that the persons are truly the partakers of the spiritual life—REGENERATE BY THE HOLY SPIRIT.

—Dean Alford on Hebrews 6:4-6

And Dr. James M. Gray is no less clear cut and definite in his discussion of this interesting portion of Scripture,

Some think these verses (Heb. 6:4-6) present the case of a Jewish professed believer who turns back from Christ after advancing to the very threshold of salvation but who never experienced real faith. But we differ and hold the opinion that A TRUE BELIEVER IS MEANT.

—Jas. M. Gray in Christian Worker's Commentary, page 417

But after all it is not what godly men have said, but what the inspired Word doth reveal that settles every question. And let it be clearly understood that we would in no wise belittle the teaching of the brethren. Nay, such an idea is far from our mind. But the standard which should be very plain to every Christian is that if there be a difference between the Word of God and some brother who is greatly beloved, or some denominational group that has long held our confidence, our loyalty should be unflinchingly with the Bible and not with man's opinions. "The Book of God is the voice of authority."

We may unhesitatingly declare that the Bible teaches that the persons presented in Hebrews 6:4-6 are thoroughly saved folk. There are five pieces of information given to us about them:

1. They have been "once enlightened" (vs. 4);
2. They have "tasted of the heavenly gift" (vs. 4);
3. They "were made partakers of the Holy Ghost" (vs. 4);
4. They have "tasted the good Word of God" (vs. 5);
5. They have "tasted . . . the powers of the world to come" (vs. 5).

The very first impact of this information upon the soul is certainly to the effect that these persons knew God in blessed experience of Spirit-given regeneration.

But let us consider, one by one, these impressive expressions employed by the Holy Spirit. It is the teaching of these five expressions from God's own inspired Word which will permanently settle our inquiry—"Are those spoken of in this passage saved or lost?"

First, the Apostle says they have been "once enlightened." The word translated "once" means "once for all." The word translated "enlightened" is only used in one other place in this epistle, when, in referring to their acceptance of Christ, he says, "After ye were illuminated (enlightened, same word in Gr.), ye endured a great fight of affliction" (Heb. 10:32). We can arrive at but one conclusion. Those of whom Paul speaks in this passage are those Jews who have "once for all" accepted Him Who is the true light. They are enlightened.

The Apostle's next declaration concerning this group is they have "tasted of the heavenly gift." An effort has been made to make this "tasting" of the heavenly gift mean barely a coming up to and a backing away. One writer disparagingly refers to these persons as "supposititious tasters," saying as is observed by Dr. Gray, that they turn back from Christ after advancing to the very threshold of salvation. But the language forbids such careless handling. The word translated "taste" implies a complete experiential entrance into whatever is being spoken of. The same word is used in this epistle concerning the Saviour's death—"that He . . . should TASTE death for every man" (Heb. 2:9). Where is the Christian who would accuse the Lord of being a "supposititious taster" of death? What reliable expositor of God's Word would teach that the Lord Jesus "turned back" from death after advancing to its very threshold, because the text says He only "tasted" death? We know of none! The word "taste" does not mean a near-experience. It means a full, complete, and actual experience.

And that which is said to have been tasted is the heavenly gift. We are told that God's gift (and surely this is the heavenly gift) is eternal life (Rom. 6:23). The Saviour Himself said, "Ye must be born FROM ABOVE" (John 3:7; R. V. Margin). The teaching of this expression is crystal-clear. The Apostle is boldly saying that the men spoken of in this passage have "experienced the faith which is from above"—"tasted of the heavenly gift."

The third descriptive point concerning these much discussed Christians is, "They were made partakers of the Holy Spirit." The apostle Paul in the Romans letter has given us the light on the interpretation of these words. He says, "Now if any man have not the Spirit of Christ, he is none of His. Such a clear negative statement always carries its affirmative implication, "Now if any man have the Spirit of Christ HE IS HIS." These to whom the apostle refers in our passage are the Lord's own because they are "partakers of the Holy Spirit."

The fourth expression has a point of similarity to the second. "They have tasted the good Word of God." The word "taste" is the same we studied in verse four. It is saying emphatically to us that these persons have entered into a blessed experience of God's Word. Such "tasting" of the things of God cannot possibly be the experience of lost men. The men described here cannot be other than regenerate.

The fifth feature of this group of descriptive expressions yet remains. "They have tasted of the powers of the world to come." This is literally "tasted of the works of power of the age to come." The age to come which is to be characterized by godly works of power is the coming Kingdom. It is only Christians who are given in this present age by grace divine wondrous fore gleams of the superb blessings which shall come in that age of Kingdom glory which is the veritable key to the right apprehension of the prophetic truth of God's Word. Those who are thus enabled by divine power to anticipatively experience the bliss of the coming Kingdom could only be Christians. Such blessings are not enjoyed by the unsaved.

We have seen, from a consideration of the book as a whole, that the Hebrews epistle is addressed to Hebrew Christians. We have also seen from a careful study of Hebrews 6:4-6 that these words are in a special sense, like the rest of the book, intended for the Hebrews and that the Hebrews addressed in these verses can only be those who have left Judaism and embraced Christianity. They are believers.

And what is Paul's declaration concerning them? He says it is impossible for these Hebrew Christians if they fall away (return to their temple worship) to renew them again unto repentance.

He does not say it is impossible to renew them again unto salvation. Indeed he does not say they have lost their salvation. Nor does he say they have lost their "enlightenment," nor their "heavenly gift," nor the "Holy

Ghost," nor the "Word of God," nor their experience of the power of the age to come. In fact he doesn't even suggest that he is going to discuss what they have lost. What he does say is, "It is impossible to renew them again unto repentance." Now repentance in Scripture means a "change of mind." It is sometimes used in reference to the unsaved, and more frequently used in connection with the saved. When the unsaved repent, it invariably stands connected with their acceptance of Jesus Christ. When the saved repent, their salvation is in no wise involved. The repentance of a Christian, for his misdeeds, results not in salvation but restoration. When a believer sins and does not repent, he fails of the restoration which the loving Father purposed should be his, but his salvation, being a gift from God, remains unaffected and unharmed. When a saved man sins, he is not revealing a need of salvation—he is saved already. But when a saved man sins he does need repentance for the sin which has deceived and tripped him up. The repentance of a saved man is not to be confused with the repentance of a lost man. When a man is once saved, God has given unto him eternal life and he shall never perish (John 10:28). There is only one repentance for the lost man—he repents, and believes, and is saved. That repentance can never be repeated. A man can only be saved once. There are many repentances of the saved man, and not one of these repentances has any bearing whatsoever upon his salvation. A Christian man's alacrity to repent of his wrong actions does not increase his salvation. A Christian man's hesitancy and tardiness to confess and repent of the sin of his pathway do not decrease his salvation. A saved man's repentances have not the power to modify, or dislodge, or touch, or even remotely affect his wondrous salvation, which is eternally his by grace divine (Eph. 2:8-9).

When the Apostle said of Hebrew Christians, "It is impossible . . . to renew them again unto REPENTANCE" the question of their salvation does not come into view. The repentance of Christians does not involve their salvation. The Apostle was simply saying it is impossible to renew them to the place of a change of mind or godly sorrow for their evil deeds in returning to the temple, the altar, the priest, and the bloody offerings. Instead of going on from the "rudiments" to the "maturity" they have sinfully turned from Jesus Christ to go back to Judaism—they have backslidden from the "maturity" to the "rudiments." Their fight is serious, their sin is appalling. But the grace of God is not exhausted or their salvation imperilled. They do not need to be saved, they are saved already. They need to be restored to loving fellowship with God and to once more walking with Him.

Besides, the word "impossible" must be understood in

VERILY, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

—John 5:24

the light of the balance of Scripture. There are those who demand that we regard this word as meaning an ABSOLUTE impossibility. With this we cannot agree because the Scripture elsewhere avers that with God all things are possible (Matt. 19:26). The sense of this passage is, consequently, that it is impossible for such a backslider to renew himself unto restoration, or be restored by the faithful exhortation of his fellow-Christian (Heb. 3:13). The Apostle is simply saying that it is impossible for any MAN to renew such a backslider, but there is certainly no effort to limit the power of God nor to curtail His beneficent activities in graciously renewing any drifted Christian, be he Jew or Gentile. Naught but a special activity of God's Holy Spirit operating upon the soul can restore such an one to his blessed fellowship with Christ. A Scriptural appreciation of the force of the word "impossible" in this passage is of paramount importance if the Apostle's message is to be rightly understood.

The Apostle now graphically describes the character of the sin of those believing Jews who turn their backs on Christ to resume the habit and custom of the temple offerings. He says, "They crucify to themselves the Son of God afresh and put Him to an open shame." Startling pronouncement! Calvary's tragedy restaged, the once-for-all sufferings of Christ continuously and blasphemously repeated! Appalling anomaly! How easy it is to forget that the divine significance of every offering is the death of the Lamb of God Who is none other than the Son of God. These Jews who had had the experience of bringing about the sacrifice of Christ in type many times, have accepted the Saviour, and in so doing have recognized that these sacrifices were pictures of the true and have received the death of Christ on Calvary as God's provision for them and fulfilment of all the old law types. If they turn away from the substance to grasp again at the shadow, it is impossible for mere man to bring such ones to change their minds and to have sorrow for their sin. They are willing to put Calvary on the same basis as the temple offering. The offerings were made continually. They are willing for Calvary's Offering to be a continual thing. This is the exact force of Paul's accusation—"They crucify to themselves (so far as they are concerned) the Son of God afresh." Logically they are recrucifiers!

And thus we see the unity of the Apostle's "exhortation" and his "declaration," both of which we have been investigating. His exhortation was, "Let us not lay again the foundation of repentance from dead works, etc.," which, in effect, was, "Let us not repeat Calvary, let us not recrucify our Lord—instead let us go on, let us grow!" What a blessed and worthy exhortation!

And his declaration, we now see was like unto his exhortation. He declared, in effect, "When Hebrew Christ-

ians go back to Judaism, none but God, with Whom all things are possible, can restore them. They blaspheme God by recrucifying His Son."

But what about the salvation of these backslidden believers? The Apostle has made most clear that they are saved because He has said they have tasted of the heavenly gift and have become partakers of the Holy Ghost. Such being the case, their salvation cannot be brought into question. They have the anchor "both sure and steadfast." They are the Lord's forever.

Yes, their sin is a terrific sin. The stench of their blasphemy reeks to heaven, but where "sin abounds grace doth much more abound." They are slated for the chastenings of God, and they have lost the blessed reward which God has purposed should be theirs, but not one word can be found in the passage which remotely indicates that their salvation has been jeopardized. The salvation of God standeth firm. The anchor is indeed and in truth sure and steadfast. "Whatsoever the Lord doeth it shall be forever."

It is right here that men are blinded to the fullness and the richness of the grace of God. They do not see that in great love He has eternally pledged Himself to His own. They do not see that God's devotion to the soul who has once accepted Christ forbids that God should ever forsake that soul. "Though we are faithless, yet He abideth faithful, He cannot deny Himself" (I Tim. 2:13 R. V.). This is the astounding feature in the character of God which poor blind man is so loath to accept. It is not too good to be true, it is good enough to be true. God will never turn His back on the soul that has been miraculously born into the family of grace. How easy it is to see why Jesus said,

Ye must be born again (John 3:7).

III. ILLUSTRATION

APTLY chosen illustrations give life, light, and punch to truth. Here is an illustration which is more than aptly chosen—it is inspired. God's apostle, having clearly shown the danger of returning to Judaism with which the Hebrew Christian of that day was constantly confronted, places the whole situation in keen and readily understandable illustrative form.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned (Heb. 6:7-8).

It is an illustration which illustrates. Like all illustrations, parables, types, and analogies of Scripture, the symbols which appear in this illustration bear the same meanings as they do throughout the balance of the inspired Word. Most of these symbols are familiar to students of Scripture. They are earth, rain, thorns and briers, herbs and fire. Remembering that the Bible is self-interpreting, and using the Scripture for what it is indeed and in truth—an unabridged dictionary of celestial significances, we present the following inspired meanings for these symbols which the Holy Spirit employs in this brief but striking illustration.

Earth—Men of Israel (Earth, when used symbolically in Scripture always has "Israel" for its primary meaning. In a secondary and applicational sense "earth and ground" stand for any man.)

Gen. 13:16

Matt. 13:3-5, 19-23

Jer. 22:29

Mark 4:26-28

Rain—The Holy Spirit

Isa. 32:15

HE THAT hath the Son
hath life; . . . these things
have I written unto you that
believe on the Name of the Son
of God; that ye may know that
ye have eternal life.

—I John 15:12-13

Ps. 72:6
Hos. 6:3
John 3:5; 7:38, 39
Acts 1:5
Isa. 5:6, 7

Thorns and briers—Evil fruit, unrighteousness, sins

Gen. 3:18
Mark 4:7, 18, 19
Luke 6:43-45
Matt. 27:29
Isa. 9:18

Herbs—Good fruit, righteousness, good deeds
Gen. 1:29; 1:12
Ps. 104:14, 15

Fire—Presence of God (Fire in Scripture stands connected with the presence of God in either acceptance or judgment—the context must determine which. In this case it is the presence of God in judgment.)

Gen. 19:24
Exod. 3:2; 13:21
Lev. 9:24; 10:2
II Thess. 1:7-8
Rev. 20:9
Heb. 12:29
Deut. 4:12, 24

Lying at the heart of this illustration is a word which biblical interpreters have often misunderstood. It is the word which is translated "rejected." This word only occurs eight times in the New Testament and is translated "reprobate" six times, "castaway" once, and "rejected" once. As a matter of fact none of these renderings faithfully present the real thought of the word. Thayer, Hickey, Parkhurst, and others give "disapproved" as the primary meaning of this word. Darley, Weymouth, Way and Conybeare, instead of rendering it "rejected," observe that that is a far too strenuous rendering and put it in their translations as "worthless." Tyndall, translating four hundred years ago, renders it "reproved," while Rotherham, Young, and Sawyer adopt the very word given in the lexicons and translate it "disapproved." At once it becomes evident that the words "rejected" and "reprobate" are much too strong to be faithful renderings of the thought in this word. But even more potent than the testimony of lexicographers and translators, is the actual way in which the inspired Apostle uses this word, or any other word. The key to the apostolic usage of this word is found in the First Corinthian letter.

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a CAST-AWAY (I Cor. 9:27).

The word translated "castaway" is the same as is rendered "rejected" in our Hebrew passage. The context shows that Paul is not discussing salvation, but rather has the Christian's reward in view. In fact he tells us what he is talking about in so many words—"Know ye not that they which run in a race run all, but one receiveth the prize (reward)?" "So that ye may obtain." He contrasts the Olympian Games and the Christian life, showing that in the games only one may receive a reward, but in the Christian life he exhorts all so to run as to obtain a reward. Then he shows the danger of losing the reward which might have been obtained by stating that there is the possibility that even he himself might be (not a "castaway," but) "disapproved." In other words, fail of his prize or reward, but no question raised concerning his salvation whatsoever. Salvation is the gift of God, reward the product of the Christian race well run. Salvation is without works, reward is by works* Salvation cannot be lost, but in the realm of reward even Paul the apostle might be "worthless" or "reproved" or "disapproved." Thus we see, the apostolic presentation of the word under discussion accurately and satisfactorily shows its meaning and its use. It has identically the

same force in Hebrews six, when the Apostle says, "That which beareth thorns and briers is rejected"—"disapproved"!

The foregoing discussion prepares us to receive the beautiful message of this inspired illustration. The message of the illustration, briefly stated, is as follows:

For you Hebrews (the earth) who have received the glorious blessing of the regenerating and comforting work of the Holy Spirit (the rain), and being saved are now bringing forth good fruit (herbs) meet for them by whom it is dressed, you shall receive blessing (reward, not salvation for they are already saved) from God.

But you other Hebrews (earth) who have received the outpoured Holy Spirit (the rain) and being consequently saved also, but who are now bringing forth thorns and briers (evil fruit, sins) by backsliding and returning to the temple offerings, you are not cursed, but nigh, and your evil deeds are to be burnt up.

Commentators have been at disagreement concerning the "whose" in the last clause of verse eight. Some say it refers to the earth, but this cannot be, for the earth in the illustration is soaked with the Holy Spirit (rain) and the Holy Spirit cannot be burned. Some say it refers to "curs-

*IF LANGUAGE can be
made to mean anything,
God's Word makes it plain
that every redeemed man,
every believer in Christ, has
HERE AND NOW, eternal
life.*

—T. T. Martin

ing," but this cannot be, for it reduces the passage to an absurdity. How could cursing burn? But others say that the expression "whose end is to be burned" refers to "thorns and briers," which is the only understanding of the passage harmonious with both common sense and the balance of Scripture. It is not the believer himself who is to be burned, but the evil deeds of the believer who is not walking with God that are to be destroyed by fire.

This truth is very clearly taught by Paul to the Corinthian believers. He says,

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon he shall receive a reward.

If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Cor. 3:11-15).

Here is another inspired illustration. It is teaching the same truths we have found in our illustration in Hebrews

* See "Salvation and Rewards" by the Editor.

six. It is showing the glorious security of the one who believes, and frankly discussing the loss of reward which will befall the Christian who builds an unworthy building. The analogy between these two illustrations is full of interest and blessing, and is vital to our present study.

THE INSPIRED ILLUSTRATION

I Cor. 3:11-15

1. Only includes believers, because all the builders build on the one foundation—Jesus Christ, hence must be saved

2. Divides all believers into two general classes

(a) The builders of gold, silver, and precious stones

THE INSPIRED ILLUSTRATION

Heb. 6:7-8

1. Only includes believers, because all the "earth" in the illustration receives the blessing of rain—the Holy Spirit, hence must be saved

2. Divides Jewish believers into two general classes

(a) Those who produce "herbs meet for them by whom it is dressed"

upon a Jewish man bringing the blessing of salvation

7. That which is burned is "thorns and briars," representing the wicked works of the Hebrew believer

8. The rain and earth (taken together) stand connected with both God and the Jew—the rain and earth are not destroyed

(a) The Holy Spirit is set forth by the rain

(b) The Jewish believer is identified with the rain because it is definitely stated that the rain cometh upon the earth

7. That which is burned is "wood, hay, and stubble," representing the wicked works of any believer

8. The foundation stands connected with both God and man—the foundation is not destroyed

(a) Christ is set forth by the foundation (I Cor. 3:11)

(b) The believer is identified with the foundation because when the fire has left nothing but the foundation, "he himself shall be saved"

9. Those whom the fiery test reveal to have built a wicked superstructure are "saved yet so as by fire"

9. Those Jewish believers whom the fiery test reveals to have lived a life of thorns and briars are "nigh unto cursing" but are not said to be lost

The Apostle's remarkable illustration certainly illuminates the truth he has been teaching. He has shown us plainly the value of a good illustration.

In his "exhortation" he appeals to the Hebrew believers not to resume their animal offerings and thus wickedly lay again the foundation of life's richest blessings by recrucifying Christ. In his "declaration" he unhesitatingly proclaims that if they as converted Jews recrucify Christ, no human power can bring them to a godly sorrow for their sin. And in his thrilling "illustration" he shows that believing Jews who do return to Judaism are producing a crop of thorns and briars which are doomed to fiery destruction. As to the salvation of these believing Jews, his teaching and testimony are clear. They are,

"NOT CURSED, BUT NIGH!"

The grace of God has held them fast. The love of God would not let them go. The salvation of God is stirringly demonstrated to be an "anchor sure and steadfast." These believing Jews, in spite of their awful sin of going back to the temple sacrifices, become an age-abiding testimony to the actuality, dependability, and scripturalness of the eternal security of the believer.

CONCLUSION

WE HAVE sought to present simply and clearly the exposition of this exceedingly interesting portion of God's Holy Word. We have seen that Hebrews six, instead of teaching that a believer might fail in keeping his salvation, is just another convincing proof from God's Word that the wondrous gift which the loving Father gives to those who trust Him is immutable, unchangeable, and unloseable. Our study has revealed that there are at least six points which must be fully taken into consideration if an acceptable exegesis is to be had:

- (1) The fact that those spoken of in the five-fold description are Hebrew Christians;
- (2) The fact that the expression "impossible to renew them" cannot include God without contradicting a definite passage of Scripture;
- (3) The fact that the repentance or lack of repentance of a Christian does not involve his salvation but rather his rewards;

*HERE is a threefold
cord upon which each
Christian may hang his assurance;
the unchanging purpose,
the almighty power, and the
unbreakable promise of the
living God.*

—B. B. Sutcliffe

(b) The builders of wood, hay, and stubble

3. Promises "reward" for any who build gold, silver, and precious stones

4. Threatens loss of superstructure and consequent loss of reward to those who build "wood, hay, and stubble"

5. The medium of judgment is fire—"the fire shall try every man's work of what sort it is"

6. That which escapes the burning is the foundation—the foundation represents Christ in Whom is hidden the believer

(b) Those who bear "thorns"

3. Promises "blessing from God" for those Jews who bring forth "herbs meet for them by whom it is dressed"

4. Threatens that they will be brought nigh unto cursing and consequent loss of "blessing from God" (reward) to those Hebrew Christians who bring forth thorns

5. The medium of judgment is fire—"whose end is to be burned"

6. That which escapes the burning is the "earth and the rain which cometh oft upon it"—the rain and the earth represent the Holy Spirit coming

- (4) The fact that the temple offerings were still going on when the words of Hebrews six were written;
- (5) The fact that the basic idea of the entire passage is to "go on" from the temple offerings to full abandonment to the once-for-all offering of Jesus Christ;
- (6) The fact that the Bible teaches both in this passage and elsewhere the eternal security of the believer.

The great truth of the eternality of the grace of God to a sinner who believes has never yet found full credence in the heart of man. The immensity of grace appals and chokes a being who is unwilling to admit his own destitution of merit. And yet the revelation of the Word is clear, "I give unto them eternal life, and they shall NEVER PERISH" (John 10:28). The wicked heart of man turns away from the grace of God because grace leaves no loophole whereby man may commend himself. Grace is glorious in its eternality, but it is most humiliating in that it reduces human effort and human accomplishment to a cipher and exalts God to the glorious heights of celestial, terrestrial, and salvational sovereignty.

In a moment of supreme nearness to God, Paul cried out,

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38-39).

No separation from the love of God which is in Christ Jesus the Lord! These words, so full of blessed promise, carry an exceedingly sad suggestion. The suggestion is that there is a love of God from which separation is possible. The teaching of John 3:16 corroborates this point. "God so loved the world." Yes, there is a love of God which reaches every soul from Adam to the Great White Throne, a love of God which is not "in" but "out" of Christ. There is a love of God which includes every soul in the blood bought provision of Calvary. There is a love of God which dictates the wondrous message "He tasted death for every man." But separation from this love of God is "possible," yea, is "sure" if men reject the Christ. But when once a man has received the wondrous gift divine and has by faith claimed the love of God in Christ Jesus, separation is past. There is no power in earth, heaven, or hell that can separate the believing soul from the love of God which is in Christ Jesus our Lord.

If the Christian can lose his salvation, God's Word is not reliable, and God is a liar.

If the Christian can lose his salvation, the ink and the paper in millions of Bibles now scattered over the face of the earth is worse than wasted, and should be cast immediately into consuming flame.

If the Christian, be he Jew or Gentile, can lose his salvation, then God is guilty of cruelly rousing in the human breast a false hope, which could at any moment be dashed into eternal disappointment.

If the Christian can lose his salvation, then the word "eternal" in the expression "eternal life" has changed its meaning and has come to mean "temporary."

If the Christian can lose his salvation, the promises of God are as empty and vapid as the drivelling Hindu philosophy of Eddyism.

If the Christian can lose his salvation, human works are more potent than divine grace.

If the Christian can lose his salvation, the precious blood of our Lord Jesus Christ, shed on Calvary, is no more efficacious than the New Year's resolution of the confirmed drunkard.

If the Christian can lose his salvation, morality is just as worth-while as Christianity, and neither one is worth much.

If the Christian can lose his salvation, godly assurance, based on the inspired promises, is a screaming farce.

If the Christian can lose his salvation, faith is a fiasco, and fear is the only really sensible experience for the poor, duped, and deluded race of men.

If the Christian can lose his salvation, the pain-wracked death and victory-filled resurrection of the Lord of Glory have been consummated for naught.

To accuse God of purchasing a "temporary hope" of salvation at the fearful cost of the shedding of the blood of His only begotten Son is to charge deity with an infinite extravagance, profligacy and waste, which, if true, would represent God as destitute of virtue and guilty of immorality.

HE GIVES them eternal life; they shall never perish. On the one hand, there shall be no perishing of life within; on the other, no one shall pluck them out of the Saviour's hand—force from without shall not overcome the power of Him Who keeps them.

—J. N. Darby

IN THE HARVEST FIELD

Conducted by A. H. YETTER



The Sunday-school at the Colorado State Home for Dependent Children

Under the able leadership of Mr. John L. McMenamin, the Colorado State Home for Dependent Children, located at Denver, is doing a splendid work. Mr. McMenamin, who has been superintendent for several years, is doing everything possible to aid in the physical, mental, and moral training of the children. He has a real heart interest in them, and a real God-given concern for their spiritual welfare.

At his request the Denver Bible Institute is conducting the State Home Sunday-school. The picture on this page shows the boys and girls with their matrons and teachers. Rev. P. Von Stillhammer, one of the men whose ordination we reported in the last issue, is in charge of the Sunday-school.

God has greatly blessed this work, as the following incident shows. One of the children, a little girl, was going with a representative of the Home to the southern part of the state, where she was to find a new home with a family which had adopted her. As evening drew on, he rather expected her to be afraid, but she surprised him by singing: Anywhere with Jesus I can go to sleep.

Though the dark'ning shadows round about me creep;
Knowing I shall waken never more to roam,

Anywhere with Jesus will be home, sweet home.

Anywhere, anywhere, fear I cannot know,

Anywhere with Jesus I can safely go.

The work of the Fundamental Evangelistic Association of Los Angeles has so greatly increased that Rev. Marion

Reynolds, superintendent, has been compelled to resign his pastorate at San Gabriel in order to devote all his time to the work of the Association. There are now thirteen workers giving all their time to this work, the latest addition to the staff being Rev. W. A. Hillis, formerly with the Bible Institute of Los Angeles.

Mr. Reynolds was with us at the Denver Bible Institute for a one-day Bible conference a few weeks ago. His ministry was greatly used of God, and resulted in a number of decisions. One man who accepted the Saviour said, "I have been a member of a Baptist church for seventeen years, but have never been satisfied that I was saved. Today I take Jesus as my Saviour."

This summer the Fundamental Evangelistic Association is planning to use tent meetings and street meetings to reach the lost. Personal work and tract distribution will be stressed. They will need money and men, but in addition to this they will need much prayer. Help in this work by prayer.

During a recent visit to Denver, Rev. Chester E. Tulga, pastor of the First Baptist Church of North Platte, Nebraska, brought great blessing to the workers and students of the Denver Bible Institute. While he spoke to us only once we will long remember his message and continue to profit by it. He is fighting a great battle for Fundamentalism in Nebraska, and we yearn for more men like him.

[Continued on p. 136]

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

THE GREAT TRIBULATION AND THE SECOND COMING OF CHRIST

In this pamphlet Evangelist W. E. Biederwolf discusses various interpretations of the twenty-fourth chapter of Matthew. He speaks at some length of the reasons for and against each interpretation discussed. The best things which can be said about it are that it is clearly written, informative, and thought provoking, and it holds that Christ will literally come again. On the other hand, Mr. Biederwolf declares himself in favor of the interpretation of Philip Mauro, which interpretation relegates the fulfilment of the prophecies of verses 1 to 28 to the past, entirely does away with a future period of Great Tribulation, and engages in a variety of spiritualizing which is utterly destitute of proof and subject to no rules save those of the author's invention. Commenting upon Mauro's interpretation of the word "immediately" in Matt. 24:29, Mr. Biederwolf gives us a summary and example of this wild and ungoverned spiritualizing, in the following words:

"There is still another explanation which gives to the words of verse 29 a figurative meaning descriptive of some of the distinguishing characteristics of the age following the Destruction of Jerusalem, the darkening of the sun and the moon and the falling of the stars referring to the political heavens, i. e., the sphere of governments." Mauro.

"What, therefore, the Lord meant to say, according to this explanation, was that the darkening of the sun (the decay of supreme authority in the world), and the moon (the waning of lesser authorities), and the falling of the stars (prominent persons in the sphere of governments) would begin immediately after the Destruction of Jerusalem, and becoming more and more pronounced throughout this present age, would at the end of the age terminate in total darkness of this kind, at which time the coming again of the Lord would take place.

"The word 'immediately,' therefore, as used by Matthew, signifies that the destruction of the city, as foretold, would be followed immediately by a period (of unmeasured length) which would be characterized by commotions of the sort just described."

This is identically the kind of "private interpretation" which has always characterized postmillennial teaching, and every prayerful and thoughtful soul knows that such handling of the Word of God is nothing more or less than the open door to "Modernism." For men to propound or endorse such expositions reveals that they are unsafe guides, and calls for a definite word, warning God's children against their writings.

The more one reads of this kind of so-called exposition, the more he realizes the need for men to let the Bible interpret itself.

"The Great Tribulation and the Second Coming of Christ," by W. E. Biederwolf, 5 x 7 3/4 inches, 32 pages, paper, art stock cover. Published by Hamilton Brothers, 120 Tremont St., Boston, Mass., price 20 cts.

LOVE'S DANGER SIGNAL

This booklet is a defence of the doctrine of the future punishment of the wicked. The writer teaches that there is a hell, that it is a place of eternal torment, and that Christ-rejectors and the devil and his angels will go there. He also sets forth the blessed fact that all who accept Jesus Christ as their Saviour shall never go to hell. He emphasizes the fact that the purpose of the teaching of future punishment is not merely to frighten people, but it is the warning of a grim reality prompted by God's love. It is "Love's Danger Signal."

"Love's Danger Signal," by John G. Reid, A. M., Ph. D., published by the Bible Institute Colportage Ass'n., 843-845 No. Wells Street, Chicago, Ill. Size 4 1/4 x 7 1/4 inches, Paper.

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

OUR WAYS

I. EVERY WAY OF MAN IS RIGHT IN HIS OWN EYES

Prov. 21:2
Prov. 16:2

II. THE WAYS OF MAN ARE BEFORE THE EYES OF THE LORD

Prov. 5:21
Prov. 21:8
Prov. 14:12
Prov. 16:25

III. THE UPRIGHT CONSIDERETH HIS WAY

Prov. 21:29 (Marg.)
Prov. 14:14

IV. THE LORD PRESERVETH THE WAY OF HIS SAINTS

Prov. 2:8
Prov. 3:5
Prov. 10:29
Prov. 12:28

—H. A. W.

THE MYSTERY OF GODLINESS

I TIM. 3:16

I. THE MYSTERY OF THE INCARNATION—"God was manifest in the flesh"

II. THE MYSTERY OF THE RESURRECTION—"Justified in the Spirit"

III. THE MYSTERY OF THE MANIFESTATION—"Seen of angels"

IV. THE MYSTERY OF PROCLAMATION—"Preached unto the Gentiles"

V. THE MYSTERY OF THE RECEPTION—"Believed on in the world"

VI. THE MYSTERY OF THE ASCENSION—"Received up into glory"

—A. H. Y.

"STAND FAST"

I. IN THE FAITH OF CHRIST

I Cor. 16:13
Phil. 1:27
II Thess. 2:15

II. IN THE LIBERTY OF CHRIST

Gal. 5:1

III. IN THE UNITY OF CHRIST

Phil. 4:1

—A. H. Y.

WHEN ISAIAH SAW THE LORD

Isa. 6:1-9

INTRODUCTION—HIS VISION

Vss. 1-4

I. HE WAS CONVICTED OF SIN

Vs. 5

II. HE WAS CLEANSED FROM SIN

Vss. 6-7

III. HE WAS CALLED TO SERVICE

Vs. 8

IV. HE WAS COMMISSIONED FOR SERVICE

Vs. 9

—A. H. Y.

THE MESSAGE OF THE RESURRECTION

I. JESUS IS THE SON OF GOD

Rom. 1:4

II. SATAN IS A DEFEATED FOE

Heb. 2:14
Col. 2:14-15

III. SALVATION IS PROVIDED FOR ALL

Rom. 4:25
I Cor. 15:17-20

IV. JUDGMENT OF THE WORLD IS SURE

Acts 17:31

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Second Quarter, Lesson 9

Sunday, June 1, 1930

CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS

Lesson Text: Matt. 25:14-46
(Assigned for printing: verses 14-30)
Read also Psalm 40:1-8

Golden Text:

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

Two parables of Christ's second coming come before us in today's lesson. They are the parable of the Talents and the parable of the Sheep and the Goats. These parables appear in the conclusion of the discussion begun in Matthew 24. You will remember from former lessons that this chapter opened with the discussion of the Great Tribulation and led into a discussion of Christ's second coming. The three parables of Matthew 25 were given in further development of that truth, for each of them presents the second coming as its central fact. The parable of the Ten Virgins we considered in our last lesson. Today we consider the two concluding parables in this discussion.

I. THE PARABLE OF THE TALENTS (Matt. 25:14-30)

In order to avoid confusion we need carefully to distinguish the parable of the Talents from the parable of the Pounds, given in Luke 19:12-27. These parables have been confused, and some have thought that they were different accounts of the same parable; but a little reflection will show that they were two separate and distinct parables. Though it must be admitted that they have some points in common, the difference between them is made most apparent by a series of contrasts.

THE PARABLE OF THE TALENTS

1. The parable of the Talents presents three servants

(Matt. 25:15)

2. The parable of the Talents deals with talents

(Matt. 25:15)

Though the value of the talent varied according to time and place, its value ranged from about \$237.00 to a little more than \$1,000.00

THE PARABLE OF THE POUNDS

1. The parable of the Pounds presents ten servants

(Luke 19:13)

2. The parable of the Pounds deals with pounds

(Luke 19:13)

The pound of the parable is a little more than \$15.00

3. In the parable of the Talents the talents were given in varying amounts, "to every man according to his several ability."

(Matt. 25:15)

4. In the parable of the Talents the amounts gained were as follows:

- a. 5 talents gained 5
- b. 2 talents gained 2

(Matt. 25:16-17)

5. In the parable of the Talents the neglected talent was hid in the earth

(Matt. 25:18)

6. In the parable of the Talents the faithful servants entered into the joy of their Lord. No difference was made between them

(Matt. 25:21-23)

7. In the parable of the Talents the unfaithful servant was cast into outer darkness

(Matt. 25:30)

8. In the parable of the Talents it is evident that the unbeliever is represented by the unfaithful servant—no believer shall ever be cast out

(Matt. 25:30; John 6:37)

3. In the parable of the Pounds each servant was given exactly the same as the others

(Luke 19:13)

4. In the parable of the Pounds the amounts gained were as follows:

- a. 2 pounds gained 10
- b. 1 pound gained 5

(Luke 19:16-18)

5. In the parable of the Pounds the pound was hid in a napkin

(Luke 19:20)

6. In the parable of the Pounds the faithful servants were given authority in proportion to their faithfulness

(Luke 19:17-19)

7. In the parable of the Pounds the unfaithful servant was deprived of his pound but was not cast out

(Luke 19:24)

8. In the parable of the Pounds the unbelievers are represented by the rebellious citizens

(Luke 19:27)

From these considerations it is evident that the parable of the Talents is a parable dealing with salvation, whereas the parable of the Pounds is a parable dealing with rewards. We shall see shortly that the talents stand for perception or belief of the truth, which alone determines a soul's salvation. But the pounds stand for the testimony or for the use to which a man puts the truth, on which is based the believer's reward. (II Thess. 2:13; Dan. 12:3)

Before we enter into the details of the interpretation of this parable let us pause for a moment to offer a few reasons for the conclusion that the talents stand for the apprehension or belief of the truth.

Our first reason is that verse 29 uses language almost identical with the language used in Matthew 13:11-13 where the context shows that the Saviour is speaking of the knowledge of the truth when He says, "Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath" (Matt. 13:12). The symbolic meaning of money is limited, however, by the fact that similar language is used in Luke 19:26. While it confirms the conclusion that money stands for truth, this shows that we must carefully consider what was done with this money in order to determine what aspect of man's relationship to the truth is presented.

One most significant detail of the parable of the Talents furnishes our second reason for concluding that talents stand for perception or belief of the truth. To every man was given "according to his several ability" (Matt. 25:15). From the conduct of the unfaithful servant it is apparent that this "ability" was not ability to use what was given, else he would have received nothing. Rather we must conclude that the "ability" spoken of is the ability to receive. The principle operative here, therefore, is the principle of willingness (John 7:17). This is further confirmed by the Saviour's discussion in Matthew 13:11-13, to which we have already referred. It was given to the disciples to know the mysteries of the Kingdom of Heaven because they were willing souls. Conversely these mysteries were hid from the unbelieving of Israel because they were unwilling to receive the truth. "Their eyes THEY HAVE CLOSED" (Matt. 13:15).

A third reason for concluding that the talents stand for apprehension or belief of the truth lies in the significance of the numbers. The number five in the Scripture stands connected with the grace of God. (Note the fifth dispensation—the Dispensation of Grace, (Eph. 3:2); five wounds in the Saviour's Person upon the cross.) The number two on the other hand stands connected with the Person and work of Christ in redemption. (Note Christ, the divine "second" of Scripture: Heb. 10:8-10—see especially verse 9; I Cor. 15:47.) But the number one sets forth the simple existence of Deity. (Deut. 6:4)

Our fourth reason for concluding that the talents stand for apprehension or belief of the truth is that the man with one talent was cast into outer darkness (Matt. 25:30). Throughout the Scripture salvation is given on one ground and one ground only, that is, that men must believe on the Lord Jesus Christ to be saved (Acts 16:31; John 5:24; 3:16). From this it follows that, whatever else is involved, the first two servants of the parable must have accepted the Lord Jesus Christ as their Saviour, but the third failed to do so. Thus the fate of the one-talent man in itself becomes a confirmation and demonstration of the significance of the numbers above mentioned.

Now for the interpretation of the parable. It can best and most briefly be presented in the form of an analogy.

THE PARABLE

THE INTERPRETATION

- | | |
|-------------------------------------|---|
| 1. The man
(Matt. 25:14) | 1. The Lord Jesus Christ
Note the context
(Matt. 25:13, 31) |
| 2. The far country
(Matt. 25:14) | 2. Heaven
(Acts 1:11; Isa. 13:5) |
| 3. The servants
(Matt. 25:14) | 3. The children of Israel
(Isa. 44:1, 21) |
| 4. The talents
(Matt. 25:15) | 4. Apprehension or belief of the truth
(See reasons given above) |
| 5. "Ability"
(Matt. 25:15) | 5. Willingness
(John 7:17; Matt. 13:11-13, 15) |

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6. The numbers

- a. The five-talent man
- b. The two-talent man
- c. The one-talent man

7. The gains

(Matt. 25:20-22)

8. The time of reckoning

(Matt. 25:19)

9. The judgment of the faithful servants

(Matt. 25:20-23)

6. Degrees of apprehension of the truth

- a. An apprehension of God's grace
- b. An apprehension of Christ's redemption
- c. An apprehension of the existence of Deity, but no faith in Christ—this man was a Unitarian

7. Growth in grace and in the knowledge of the Lord Jesus Christ

(II Pet. 3:18)

8. The second coming of Christ

(See context. Matt. 25:13, 31; Rev. 22:12)

9. Entrance into the Kingdom of Christ

(Rewards are implied in this parable in the words "ruler over many things." But this teaching is confined to implication and no distinction is made between the servants because the emphasis here is on salvation and kingdom participation.)

(Isa. 35:10; 51:11; Jude 24)

10. The judgment of the unprofitable servant

(Matt. 25:24-30)

10. The judgment of the unbelieving at Christ's second coming

(II Thess. 1:7-10)

Before we leave this parable note the opportunity of the one-talent man. Had he used his one talent it would have gained one more and he would have had two. In other words, men are responsible for their knowledge that there is a God. If they will follow up their knowledge, seeking to know Him, they will be brought into the knowledge of the second Person of the Trinity, the Lord Jesus Christ, and will be saved through faith in Him. But how many, like the one-talent man, go on in wilful blindness and ignorance until at last they plunge into a Christless, hopeless eternity without knowing Him because they "did not like to retain God in their knowledge" (Rom. 1:28; 3:11, 18).

II. THE PARABLE OF THE SHEEP AND THE GOATS
(Matt. 25:31-46)

Now we have time only briefly to consider the parable of the Sheep and the Goats. Four considerations are of primary importance.

A. This parable deals with the judgment of the living nations at Christ's second coming. In the division of the nations, no doubt, each nation shall be divided into two parts, one part composed of believers and the other of unbelievers. All believers will have their place among the "sheep." All unbelievers will have their place among the "goats." The faith or the unbelief of the individual will determine his classification. But in addition to the two groups—the sheep and the goats—there is a third group, called by Christ, "My brethren." In the 14th chapter of Revelation we are given a vision of a group who have a special place of honor with Christ at His coming, and this undoubtedly is the group to which reference is made in the expression, "these, My brethren." This group is composed of the 144,000 sealed messengers who preach the gospel in all the world during the Great Tribulation. (Rev. 14:1-5; 7:1-8; Matt. 24:14)

B. The second fact which this parable presents is that all who enter the Kingdom of Christ shall enter on Jewish ground. "Sheep" in the Scripture always stand for the believing of Israel. (Ps. 80:1; 23:1; Ezek. 34:10-17, 20-31;

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John 10:14-16, 20-29) Though all nations are gathered before the King, when they are divided all are classified either as sheep or as goats. In other words, believers of all nations are identified with Israel. There are several reasons why all believers will enter the Kingdom on Jewish grounds. First, the Kingdom was promised to Israel (Micah 4:8). Second, they come in through the message of Jews, for to the Jew was committed the oracles of God, and the messengers of the Great Tribulation will be Jews (Rom. 3:2; Rev. 7:1-9). Third, no man shall enter the Kingdom who has not been born again through faith in our Lord Jesus Christ, the seed of a Jewish maiden (John 3:3, 5, 7; Gal. 4:4; Luke 1:26-35). Fourth, the King of all the earth of that day, after the flesh shall be a Jew, the divinely begotten Son of David (Luke 1:32-33). And finally, in the Kingdom the land of Israel shall be the center of all the earth, and Israel shall be the head and not the tail of the nations (Deut. 28:13; Isa. 61:6; 62:6; Micah 4:1-3, 7; Zech. 14:16).

C. The third consideration of outstanding importance is that this parable indicates that a sharp distinction will be drawn between the works of believers and the works of unbelievers in the Great Tribulation. Today it is almost impossible to tell believers from unbelievers by their works, but in the Great Tribulation persecution will so develop the character of believers that there will be a clear distinction between believers and unbelievers (Rev. 13:15-17). It is of this period particularly that John wrote when he said, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil," and, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:7-8, 10). And it is in that time that the words of the Saviour will have their deepest significance, "By their fruits ye shall know them (Matt. 7:20). In the Great Tribulation only believers will minister to the messengers of God. From all others they will receive nothing but hatred and persecution. And many a believer in that day will seal his kindness to the servants of God with his own blood (Matt. 10:36-42). Though the Word teaches that the distinction between believers and unbelievers will be most marked in

the Great Tribulation, it brings great joy to the heart of the Saviour for His children so to yield themselves to Him in this age that He may transform them and cause them to shine as lights in the darkness of this world (Phil. 2:14-16).

D. The fourth fact to which we call attention is that believers minister to Christ by ministering to those who love and serve Him. Perhaps we have wished that we might have spoken some word of kindness to Him when He was harassed by the multitude which pressed Him as He went to the cross. Perhaps we wish we might have been there to press a cup of cold water to His lips as He hung dying upon the cross. But did we ever stop to think that in the affliction of His people He is afflicted? (Isa. 63:9). And did we ever pause to consider that ministering to His needy and suffering servants we are ministering to Him? That such is the case is surely taught by this parable, and in this there is a practical personal lesson for our guidance in dealing with our fellow-believers—particularly with those who bear the Word of God. "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

VITAL-TRUTH ILLUSTRATION

D. L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than about the literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said, "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight." "Very likely," replied Mr. Moody. "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?"

Second Quarter, Lesson 10

Sunday, June 8, 1930

JESUS IN THE SHADOW OF THE CROSS

Lesson Text: Matt 26:1-75
(Assigned for printing: Matt. 26:31-46)
Read also Psalm 42:1-5

Golden Text:

"And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. 26:39).

For several weeks our attention has been centered in the dispensational teaching of the Gospel of Matthew. We have seen that both in picture and in precept it points forward to the Great Tribulation and Kingdom of Christ. This prophetic teaching intensifies as we move through the book until it reaches its climax in our last lesson. This emphasis is to be expected when we consider that the Gospel of Matthew is the gospel of Christ's majesty. It was written to present Him as the King of Israel, the promised Seed of Abraham, and the Son of David. As we come to the closing chapters of the book, however, our attention is diverted from the Kingdom to the Person of the King. So in our three concluding studies in this gospel we must particularly consider the Person and work of Christ in His death and resurrection.

Today's lesson falls logically into five divisions.

I. THE SAVIOUR, A STUMBLINGSTONE TO THE UNBELIEVER (Matt. 26:1-25)

The first 25 verses have one central thought. Our Lord Jesus Christ is a stumblingstone to the unbeliever. Here is a demonstration of the truth which the apostle Paul states in Romans 9:31-33: "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed." Throughout the earthly life of our Lord Jesus Christ there had been murmurings against Him on the part of the rulers of the people, and occasionally, in the heat of the moment they had tried to do Him violence. But now all their pent-up fury and hatred is about to explode in most malignant manifestation. So in the opening verses of this section we see the chief priests and the scribes and the elders of the people, gathered in the palace of the high priest, deliberately plotting to kill our blessed Lord. This dark picture is not complete, however, until the



black-hearted treachery of Judas is portrayed and his impotence when the Saviour discloses His knowledge of his treachery.

How the worshipful ministry of Mary by contrast reveals the hideousness and the heartlessness both of the plot of the rulers of Israel and the treachery of the disciple. And, knowing as He did, both the malignity of His enemies and the treachery of Judas, how the adoration of her loving heart must have comforted the heart of the Saviour. It is sad, but true, that every sacrifice which is made for love of Christ will provoke criticism on the part of believers who have not learned to love Him as they should, but it rejoices His heart and wins His commendation. (See also John 12:1-8.)

The lesson of this section may be summed up in the words of I Peter 2:6-8. "It is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient; whereunto also they were appointed." Our Lord Jesus Christ, though the salvation and the joy of the believer, has always been a stumbling stone to the unbeliever. Let all such be warned by His solemn words, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44; I Cor. 1:23-24).

II. THE SAVIOUR, THE COMPASSIONATE LORD OF THE BELIEVER (Matt. 26:26-35)

The outstanding thing in the next few verses of our lesson is the Saviour's tenderness in dealing with His disciples. Though He plainly told them that they should be offended because of Him that very night (Matt. 26:31), yet in that very hour He took bread, blessed it, brake it, and gave them to eat, saying, "Take, eat; this is My body." And taking the cup He said, "Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:27-28). And what a thrilling promise was involved in His words, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom" (Matt. 26:29). He had witnessed the blindness of the disciples, exhibited in their rebuke of Mary, and He had seen the evidence which that rebuke gave that they had not learned to love Him as they should (Matt. 26:8). He knew that they would forsake Him in the hour of His betrayal, and He knew that they would be offended because of Him. And yet, with this full knowledge of their weakness, He told them that His approaching death was for their benefit, and in prophetic vision He pointed forward to the Kingdom and promised them that they should sit with Him in the Kingdom to fellowship with Him there even as they had fellowshiped with Him on that last night in the upper room. In the face of such marvelous scenes, how can anyone doubt either the grace of our Lord Jesus Christ or the security of His children? (II Cor. 8:9; John 6:37-40)

Perhaps the most striking evidence of the Lord's tender compassion for His disciples is found in His dealing with Peter. Poor, proud, boastful, self-sufficient man! That his purpose to be faithful was sincere, the Lord attested when He said, "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). But the Saviour's knowledge of his weakness is evident in His words, "This night, before the cock crow, thou shalt deny Me thrice." Though He knew full well Peter's weakness and that he was to deny Him, yet our Lord took him with Him into the garden in that supreme hour of His testing, and invited him to watch with Him. Then when the disciple failed, He admonished him with the kindly words, reminiscent of his self-sufficient boasting, "What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is

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weak" (Matt. 26:40-41). Luke narrates that He said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31-32). To appreciate to the full the marvelous tenderness and loving-kindness of the Saviour's dealing with Peter, we need to read the shameful story of his denial and then to read of our Lord's dealing with him after the resurrection. How gracious He is! How kind and gentle, how long-suffering, how full of compassion and tender mercies! Oh, that we might learn to love Him as He deserves! (Ps. 103:1-4, 10-14).

III. THE SAVIOUR, THE OBEDIENT SERVANT OF THE FATHER (Matt. 26:36-45)

Two thoughts will help us to appreciate a little more fully the scene in the Garden of Gethsemane.

We have here, first, an exhibition of the perfect obedience of the Lord Jesus Christ. In this hour of crucial testing His prayer was, "If it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. 26:39). And again, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (Matt. 26:42). Herein is exemplified the spirit of perfect obedience which characterized our Saviour. In Hebrews it is written that when He cometh into the world He saith, "Lo, I come to do Thy will, O God" (Heb. 10:7, 9). The context plainly shows that these words were uttered with full knowledge that the Father's will would lead to the sufferings of the cross (see Hebrews 10:5-6, 8). Thus, not only in His life, of which He testified, "I do always those things that please Him" (John 8:29), but also in His death our Lord Jesus Christ was the obedient Servant of the heavenly Father.

How striking is the contrast between the Saviour's language quoted here and Satan's language quoted in Isaiah 14:13-14. It was the "I will" of Satan which made him the devil that he is; but it was the "Thy will" of the Lord Jesus Christ that made Him our Saviour. He was "made perfect" as the "Captain of our salvation" through the sufferings into which His perfect obedience to the Father's will led Him (Heb. 2:10; 5:8-9).

We cannot understand the full import of this incident, however, unless we know that the prayer of our Lord Jesus Christ in the Garden of Gethsemane was answered. This we are told in Hebrews 5:7: "In the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, (He) was heard in that He feared." This verse indicates that our Lord was in danger of death in the garden, even before He went to the cross. Other Scriptures shed helpful light upon this. In Luke, the book of Christ's humanity, we are told that "being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). The word "agony" comes from a root which means "a contest, a fight." This is very illuminating. Our Lord was certainly not struggling with His own heart, for His heart was perfectly set on doing His Father's will. And He had no sinful nature (such as we have) to rebel against that will. His conflict must, therefore, have been with forces outside Himself. In Hebrews 2:14 there is a suggestion as to whom He was struggling with, for here we read that the one who has the power of death is the devil. It is quite evident from these considerations that in the garden our Lord was engaged in a life and death struggle with Satan, who sought to crush the life from His body before He could go to the cross and finish the work which He came to do. The Saviour's prayer was heard and He was delivered from death in the garden that He might go the following day to the cross, there to offer Himself a sacrifice for our sins. To strengthen Him and to preserve His life in this struggle was doubtless the purpose of angelic ministrations (Luke 22:32).

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IV. THE SAVIOUR, THE WILLING VICTIM FOR THE SLAUGHTER (Matt. 26:46-68)

This brings us to our fourth consideration, which is that our Lord Jesus Christ went a willing victim to the slaughter. He knew that the cross awaited Him, for in the days preceding this He had often told His disciples both of His approaching death and His resurrection. But, knowing that the cross was ahead, our Lord had "steadfastly set His face to go to Jerusalem" (Luke 9:51). (See also Matt. 20:28; 16:21; 20:19; Luke 9:31; 13:33-34; 18:31-33.) So now that the hour is come, He willingly gives Himself into the hands of wicked men to be mocked, and scourged, and crucified (Matt. 26:44-45; John 18:4-8). Neither suffered He His servant to fight for Him with the sword (Matt. 26:51-52). Though He testified that He could ask the Father and He would send more than twelve legions of angels, yet He forbore to make this request. And though He had power to shrivel His captors to ashes by a word or a look, yet He went with them, a willing captive. How true is His testimony, "I lay down My life, that I might take it again. No man taketh it from Me" (John 10:17-18; Phil. 2:8; Eph. 5:2).

V. THE SAVIOUR'S SUFFERINGS, THE BELIEVER'S EXAMPLE (Matt. 26:69-75)

Finally, we note that in His sufferings our Lord has left us an example that we should follow in His steps. Peter was reproached for his identification with the Saviour, and in weakness he denied his Lord. So, too, every believer is identified with Christ and must expect to suffer persecution for His Name's sake if he is faithful in following Him. We are living in a world which hates our Lord and which did Him to death. Should we expect to receive kind treatment at its hands, or should we desire such treatment? Perish the thought! It is given to the believer as a privilege to fellowship in the sufferings of Christ. If we will live godly in Christ Jesus we certainly must suffer persecution. Shall we shrink from it as did Peter? Oh, how many of God's children are doing this very thing today! Rather than endure the sneers and jeers of worldly and unbelieving companions, they plunge headlong into worldly

amusements and sinful occupations. How striking is the contrast between Peter's conduct here and his boldness and willingness to suffer for his Lord on subsequent occasions (see Acts 4:8-31). So, too, we may be strengthened, if we will, to bear the reproach of Christ and to glorify Him in the very teeth of our persecutors. With Moses let us esteem the reproach of Christ greater riches than the treasures in Egypt, and, rejoicing that it is given to us on the behalf of Christ, not only to believe on Him, but also to suffer for His sake, let us go forth to Him, without the camp, bearing His reproach (Heb. 11:26; Phil. 1:27-30; Heb. 13:13; I Pet. 2:19-23).

VITAL-TRUTH ILLUSTRATION

In one of the Welsh towns, a little boy by the name of Willie Hughes was lost. The only child of a miner, blue eyes and golden ringlets, the child went a-missing, and when the sun set at the back of the high hills, the young mother's heart became anxious in her search. She went through the streets of the town, and wrung her hands in distress, and despairingly cried, "My child Willie is lost, is lost, is lost!" The sympathy of the whole town was awakened; they searched from street to street; the miners, with their little lighted lamps, went to the mountains and searched until the break of day, but their search was fruitless. Out of very exhaustion, new life seemed to come to the mother. She sprang to her feet again. They searched another day and another night. It was not until the next morning that they found the little corpse in a thick copse. He had perished with exhaustion and fright. They brought his precious body back to the home, and the people showed their sympathy and their love. When I went down on the day of his burial, people were wearing some little bit of crape, a sign of mourning, and I said, "My God, if a town can be so moved and stirred at the loss of a little lad, couldst Thou not pour out Thy Spirit to drive them to the same intensity, the same passion, the same sacrifice, to seek and to save the lost?"

"Canst thou not watch with Me one hour?"

—Christ Life Magazine

Second Quarter, Lesson 11

Sunday, June 15, 1930

JESUS ON THE CROSS

Lesson Text: Matt. 27:1-66

(Assigned for printing: Verses 33-50)

Read also Psalm 22:1-5, 14, 19, 27, 31

Golden Text:

"Looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the Throne of God" (Heb. 12:2).

In order to understand any Scripture we need to study it in the light of other Scripture. Particularly is this true of the Scripture which comes before us in this lesson. Here we have a faithful account of what happened at the cross of Christ, and its significance is suggested; but it is not until we get into the epistles that we reach the apex of revelation concerning the sufferings of Christ. The epistles are given over largely to an exposition of the meaning of the cross and the resurrection of Christ, their place in the believer's salvation, their application to his daily life, and their connection with his hope in the second coming. For today's study, therefore, we shall first outline the lesson Scripture and then bring to it light from other parts of the Bible.

I. THE LESSON SCRIPTURE OUTLINED

Three salient facts appear in our lesson Scripture.

A. Our Lord Jesus Christ was the innocent Substitute for the condemned sinner (Matt. 27:1-28).

His innocence was testified by the traitor Judas, who

cried, "I have sinned in that I have betrayed innocent blood" (Matt. 27:4). It was testified by Pilate's wife, who called Him "that just Man," and by Pilate, who called Him "this just Person" and asked, "What evil hath He done?" (Matt. 27:19, 23-24). (See also Luke 23:4; John 18:28.) Truly He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26—see also I Pet. 2:22).

That He is the substitute for the sinner appears in the fact that He died in the place of Barabbas. We shall not speak at length of the sin of Israel in preferring a sinful man to the blessed Son of God, though that has been the attitude of the world from that day to this. But rather we shall call attention to the significance of the substitution which was involved in the releasing of Barabbas and the condemning of the Saviour. These two were the most notable of those who had come before the judgment seat of Pilate. One must die or the other. It was Pilate's custom to release one at the feast, but only one. The innocence of Christ was beyond question as was also the guilt of Barabbas. But the people were clamouring for the blood of Christ, and the people must be satisfied even at the expense of justice! We are all acquainted with the outcome. Christ died and Barabbas went free.

There is very good reason to believe that the cross on which Christ died had been prepared for Barabbas. He

was a condemned criminal awaiting judgment (Mark 15:7; Luke 23:19). He had led a band of violent men in an insurrection in which murder had been committed. The penalty for such a crime was crucifixion. But there is additional evidence that the cross which the Lord occupied had been prepared for this criminal. We know, of course, that the Scripture had predicted that the Saviour would be numbered with the transgressors in His death, but as it ever occurred to you to wonder just how it happened that the thieves were crucified with Him? Does it not shed light on this fact to consider that the "thieves" were literally "robbers" (not those who purloined by stealth, but those who robbed with violence) and that in the original tongue exactly the same word is applied to them which in John 18:40 is applied to Barabbas? (The same word translated "robber" in John 18:40 is used in Matthew 7:38 and translated "thieves.") Is it not highly probable that those "thieves" were the lieutenants of Barabbas, and that it had been planned that they should be crucified together, which plan was carried out but with the Saviour in the place of Barabbas? This being true, in a very real sense our Lord became the substitute for the sinner.

The message of this part of our lesson is summed up in one Scripture, "Christ also hath once suffered for sins, he just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18—see also Isa. 53:5-6; 1 Pet. 2:24).

B. Our Lord Jesus was the rejected King of Israel (Matt. 7:29-38).

In the inscription which Pilate placed over the cross, **THIS IS JESUS KING OF THE JEWS**, we find the keynote of the next section of our lesson. It was as their King that our Lord was presented to Israel, and it was as their King that they rejected Him. (Matt. 21:5-9; John 9:15) We have before discussed the significance of His presentation and rejection and have spoken at some length of the consequences of Israel's unbelief. Let us be warned by their experience, for the national experiences of Israel have their counterpart in the individual experiences of the believer. Our Lord has the right to the throne of our lives. Having saved us by His blood, He offers to sit upon the throne of our hearts and to fill our lives with Kingdom blessings. Are we receiving Him and permitting Him to reign, as Israel shall in the Kingdom, or are we rejecting Him as they did at the cross? (Rom. 5:17, 21; 6:12; 1 Cor. 11:20)

C. Our Lord Jesus Christ was the forsaken Son of God (Matt. 27:39-66).

In the remaining verses of our lesson we see how utterly our Lord Jesus Christ was forsaken. The keynote of this section is expressed in the words, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46). Our Lord Jesus was forsaken by the very people whom He had called unto Himself and shepherded through the centuries. He was forsaken by those whom He had called and blessed during His earthly ministry. He was forsaken by the multitudes who only a few days before had shouted, "Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord." And He was forsaken by His disciples, who skulked in the throng and mingled with the multitude who had done Him to death. In the darkness of that hour there was not a single voice lifted in His defense except that of the dying thief, who at this eleventh hour trusted Him as Saviour. But worst of all, and most significant of all, our Lord Jesus Christ was forsaken by God the Father. Oh, the depth of meaning in that cry, "My God, My God, why hast Thou forsaken Me?" Why had God the Father forsaken Him? The only possible answer to this question is, "Sin!" God "is of purer eyes than to behold evil, and cannot look on iniquity" (Hab. 1:13). But as our Lord hung upon the cross He was earning the sins of an accursed race. And so the Father turned His back on the Son, and for the first and only time in eternity the fellowship between these two was broken—broken because of your sin and mine—broken that we who were afar off might be made nigh and enjoy eternal fellowship with God. Oh, the depths of mercy revealed in the willingness of our Lord Jesus Christ to suffer thus

for us and the willingness of the Father to permit Him so to suffer on our behalf! (1 Pet. 2:24; Isa. 53:5-6; II Cor. 5:21; II Cor. 5:18-19).

II. ESSENTIAL FACTS CONCERNING THE CROSS

Now we turn for a few moments to consider the light which other Scriptures shed upon this event.

A. Our Lord's death was the fulfilment of the Old Testament types. In many, many pictures the law had set forth the death of our Lord Jesus Christ. Beginning with the sacrifice which God made in the Garden of Eden, and the blood offering of Abel, through the offerings of the Patriarchs and the offerings and sacrifices of Israel, both in the tabernacle and temple, the death of Christ had been pictured. It was pictured also in the experiences of many of the characters whom the Spirit of God had set forth as types of Christ, most notable among them being Joseph against whom his brethren plotted to slay him, Moses who first commanded the sprinkling of the blood of the Passover lamb, and later led the children of Israel down into the place of death in the Red Sea and upon to the other side in type of resurrection life, and Joshua whose experience at the river Jordan was similar in its message to that of Moses at the Red Sea. These and many more types of the Old Testament which time forbids our mentioning were fulfilled in the death of Christ. He was "the Lamb slain from the foundation of the world" (Rev. 5:6; 13:8). All other sacrifices and offerings were but shadows—His was the substance. (Heb. 10:1-4; Heb. 9:26-28; 10:5-14)

B. Our Lord's death was the fulfilment of Old Testament prophecies. When it is remembered (as Arthur T. Pierson says) that there are 333 prophecies from the Old Testament specifically quoted, or referred to, in the New as prophecies of Christ, it will be seen how impossible it is for us to go fully into this subject in the brief limits of space assigned for this lesson. We must pause to remark, however, that the prophets testified beforehand the sufferings of Christ. Two of the most notable and familiar of the Old Testament prophecies are the twenty-second Psalm and the fifty-third chapter of Isaiah, in both of which the crucifixion of our Lord Jesus Christ is described in amazing wealth of detail, centuries before it actually came to pass. "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43; 1 Pet. 1:10-11, 18-20).

C. Our Lord's death was the price of the sinner's salvation. The Law had testified for many years that "without the shedding of blood is no remission" (Heb. 9:22). Though they were shadows, pointing forward to the coming of Christ, by their very repetition the Old Testament sacrifices testified their own weakness and insufficiency, "for it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:1-4). But when our Lord Jesus Christ came He made one offering. He gave Himself for our redemption. And now the Scriptures testify that His offering was sufficient for all men in all time. It was by virtue of His forthcoming offering that God was able to pass over the sins of the Old Testament believers (Rom. 3:24-25), and it is by virtue of His offering that we now know the forgiveness of our sins and the joys and blessings of sonship (Eph. 2:13; 1:7; Heb. 2:10). He is the Way. Beside Him there is no other. "Neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved" (Acts 4:12; John 3:16).

D. Our Lord's death is the means of the believer's emancipation. Naturally we are hopeless and helpless slaves of sin. But by the death of our Lord Jesus Christ God has set us free. "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." For he that is dead is freed from sin" (Rom. 6:6-7). When we trust the Lord Jesus Christ as our Saviour, we are identified with Him in death and resurrection, and in this perfect provision is made for our deliverance from the power of sin. We may actually enter into the experience of this emancipation by counting ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11-14—see also Titus 2:14).

With this we must close. We have barely touched the fringe of this great subject, but how thankful even this brief glimpse of the meaning of the cross should make us, for the marvelous grace of our blessed Saviour Who loved us and gave Himself for us. Let us thank God for His mercy toward us in Christ Jesus, and let us quickly and gladly give Him the fruit of His passion, knowing that Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again" (II Cor. 5:15).

VITAL-TRUTH ILLUSTRATION

One day a physician called me to see a young lady in the last stages of consumption, much concerned over her sins, who had seen her vicar, but was not satisfied. I went at once, and at sight of me she said with much emotion, "I am so glad to see you; I want you to write out some prayers for me to use." I told her that would be of no service to her; she must come to God in her own words, and He would not turn away from her, if the petition was presented in the Name of His Son. I asked her what it was she needed, and she replied that she must die soon, and her sin lay heavy on her; she had thought little of God, and had wasted her life. I said, "Did not your vicar tell you how to obtain the forgiveness of your sins?" She said he did not understand; he had asked her if she had not been baptized and confirmed, and been

pretty regular in attendance at church, not neglecting the communion. "I told him I had, and he said I need not trouble myself; I was all right. But I knew my sins were not forgiven—what can I do?"

The good news of salvation through the blood was once set before her, with one or two striking texts, as illustrated by the history of the serpent of brass. As proceeded, her intensely earnest face began to brighten and she exclaimed, "Why, now that you have told me this I remember other verses which give the same promise. Yes, the Lord does love even me, and will wash away all my sinful stains with His most precious blood." And with a full heart, she gave thanks to God for His unspeakable Gift.

As I was at the door, she said the Lord had taken away her fears away, except a little dread of the act of dying. I asked her if, having taken away the greater fear, I would not take away this lesser one if she asked Him. Having given His life-blood for her, how small in comparison was any other gift He could bestow!

When I visited her the following day she had been made to triumph over all her fears, and was rejoicing in the hope of the glory of God. A few hours afterwards she died. She had been for a while free from pain; when suddenly, weak as she was, she raised herself in the bed, stretched out both her hands, uttered an exclamation of joy, and fell back dead.

—G. H. Pember, M. A.

Second Quarter, Lesson 12

Sunday, June 22, 1903

THE RISEN LORD AND THE GREAT COMMISSION

Lesson Text: Matt. 28:1-20

(Assigned for printing: Verses 1-10, 16-20)

Read also Psalm 116:1-9

Golden Text:

"Go ye therefore, and teach all nations" (Matt. 28:19).

A little girl who had learned to trust the Lord Jesus Christ was once accosted by an infidel, who challenged her faith. With an expression of pity for her credulity, he said, "Little girl, do you not know that there have been ten thousand christis? Which christ do you worship?"

"The Christ Who rose from the dead, sir," she replied without a moment's hesitation.

Yes, there have been many false christis, but the resurrection of our Lord Jesus Christ is the fact which sets Him apart from all others as nothing else could possibly do. It is this great fact of the gospel which comes before us in our concluding study in the Gospel of Matthew.

We earnestly recommend that the fifteenth chapter of First Corinthians be read and studied in connection with this lesson. There we are shown that the resurrection of Christ is the very heart of the gospel, which consists of three facts:

- A. Christ died for our sins (I Cor. 15:3).
- B. Christ rose again from the dead (I Cor. 15:4).
- C. Christ is coming again to receive us unto Himself (I Cor. 15:51-58 with I Thess. 4:13-18).

Space forbids our entering into the discussion of this chapter, but in it the teacher will find much valuable material to supplement that which the lesson exposition affords in preparing to teach this lesson. We can only pause to remark that the fifteenth chapter of First Corinthians reveals the vital importance of resurrection truth and shows that it is this truth which validates all other truth which the gospel presents.

I. THE RESURRECTION OF CHRIST, THE PROOF OF HIS DEITY (Matt. 28:1-10)

The resurrection of the Lord Jesus Christ is the proof of His deity. He is "declared to be the Son of God with

power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Before He went to the cross He had told His disciples that He was to die, and that the third day He would rise again. Now the angels bring the glad tidings to the sorrowing women, "He is risen, as He said" (Matt. 28:6). Many have appeared who have claimed to be divine, but none has ever risen from the dead to substantiate that claim save our Lord Jesus Christ. Had He been mere man, it must have been said of Him as it was of David, "His sepulchre is with us to this day," but our Lord Jesus Christ arose in fulfillment of His own Word and in fulfillment of the prophecies of the Scripture. "Thou wilt not leave My soul in Hades; neither will Thou suffer thine Holy One to see corruption" (I Ps. 16:8-11; Acts 2:23-32). What wonder, then, that when the women met Him, as they were running to tell His disciples, they fell at His feet and worshipped Him (Matt. 28:9).

There is great blessing for us in noting how the Saviour dealt with His disciples after His resurrection. Our Lord Jesus Christ is God. If we would know how God thinks toward us, let us note how our Lord dealt with His disciples. He was no vague, intangible Being. Though He could enter and leave a room without opening the door, yet He could talk with His disciples face to face and permit them to handle His Person (Matt. 28:9-10, 16-20). Though He had power with the Word of His mouth to sustain this great universe, the very vastness of which staggers the imagination, yet He took personal note of His disciples, and called them by name. Mary, Peter, Thomas—they were as near and as dear to Him after the resurrection as they were before. So tenderly compassionate was He that He left with the angel at the tomb a special message to the poor, backslidden Peter (Mark 16:7). As the two women on the road to Emmaus, their hearts weighed down with grief because of Him, He appeared to them and made their hearts burn within them, reasoning with them out of the Scriptures, and finally making Himself known to them in the breaking of bread (Luke 24:13-32). When His disciples, seeing Him, were affrighted, thinking they had

een a spirit, to allay their fears He graciously ate before them of the broiled fish and the honey-comb (Luke 24:6-33). And when Thomas doubted and insisted on a test to convince him of the reality of Christ's resurrection, He appeared to him, inviting him to press his finger in the rent of the nails in His hand and to thrust his hand into his side and to be not faithless but believing (John 20:5-27).

Who had told Him that Thomas was doubting? Who had told Him of his unbelieving words?

Does not this reveal that our Lord, though unseen, had been with His disciples in personal presence as really though He had been visible all the time? Even so He is with us now. As His heart yearned for His disciples, and as He tenderly dealt with their weaknesses, even so His attitude toward us now. Think of it, dear reader, as you read these lines He is with you as really as though He were seated by your side, His head bowed with yours over this page. And is He not even now speaking to you through the words of our lesson as really as though you were to hear His audible voice? May He speak to you through the words which He has laid upon the heart of His servant. As we think upon these things our hearts open in worship and adoration before Him, and we cry with Thomas, "My Lord and my God."

I. THE RESURRECTION OF CHRIST, THE CHALLENGE OF UNBELIEF (Matt. 28:11-15)

The resurrection of our Lord Jesus Christ is always challenge to unbelief.

In the illustration column of the Sunday School Times story was told recently as follows:

In a large public assembly hall in Moscow a public lecture was given by Comrade Lunatscharsky, the Bolshevik commissary for popular education, attacking the "obscene faith." This faith, he said, was the product of the capitalist class but was now completely overthrown; its illity was easy to prove. The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence with himself, he brought to an end by inviting a discussion of his theme, but with the stipulation that no speaker was to occupy more than five minutes. Any one who wished to address the meeting was to give him his name.

There came forward a young priest, with a close cropped head, of homely appearance, shy and awkward—a typical village priest.

Lunatscharsky looked down at him scornfully. "Remember, not more than five minutes!"

"Yes, certainly. I shall not take long."

The priest then mounted the platform, turned to the audience, and said, "Brothers and sisters, Christos wossee!" (Christ is risen!) This was the solemn Easter greeting exchanged by all on Easter night.

As one man the great audience answered, "Woi istinu oskresse!" (Verily, He is risen!)

"I have finished. I have no more to say."

The meeting was closed at once. All of Comrade Lunatscharsky's flowery eloquence availed him nothing.

Such is the weight of conviction which the resurrection of Christ carries with it. The only refuge of unbelief is to deny the fact. And this unbelief has always tried to do.

A great many have followed in the train of the chief priests and elders who bribed the soldiers to say that Christ's disciples had stolen Him away. The infidels of the first generation sneered at the resurrection of Christ. St. Eddy told her dupes that He had not actually died, it had lain in the grave in a swoon. The "Modernists" have mocked at a literal resurrection, and now the Bolsheviks and the atheists are doing everything in their power to shake men's faith in the reality of Christ's resurrection. It is though men may sneer and cavil, the resurrection is the best attested fact of history. Let those deny it who will,

"This Jesus hath God raised up" (Acts 2:32). Let all who deny the resurrection of Christ be warned by the solemn words of Scripture, "God . . . hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:30-31).

III. THE RESURRECTION OF CHRIST, THE COMMISSION OF THE BELIEVER (Matt. 28:16-20)

Following His resurrection, our Lord appeared to His disciples and gave to them a commission which was vitally related to that glorious event. We know that this commission will be most perfectly carried out in the Great Tribulation (Matt. 24:14). And in other gospels promises of healing and working of miracles accompany this commission which will find their greatest fulfillment then, though in part they were fulfilled in the ministry of the twelve. (See Mark 16:16-18.) But, knowing that it is our Lord's purpose that all nations shall hear the gospel, should we not do everything in our power to get it to them today? Though we recognize that the "Great Commission" has a very definite dispensational content, yet we may well study it for our instruction and encouragement as we press on in the great work of evangelism and missions in our own generation.

See then, first, the ground of this commission. "All power is given unto Me in heaven and in earth. Go ye therefore" (Matt. 28:18-19). Is this not a pledge of Christ's resurrection power on behalf of all who will go forth with His Word in obedience to His command? What a blessed encouragement when we are talking with a soul who is dead in trespasses and sins to know that the same power that raised Christ from the dead is pledged to give life to this dead soul if he will but receive the Saviour. And what an encouragement to those who are laboring in the mission fields where the malignant might of the powers of darkness is especially manifest! As we bear the testimony of our Lord Jesus Christ, we have with us, and in us, and behind us a power which is greater than any power which Satan has, even the power of our Lord Jesus Christ. His resurrection power is not only enabling power, however, it is also constraining power. "To this end Christ both died, and rose, and revived, that He might bring us both of the dead and living" (Rom. 14:9). Let us therefore, go forth without fear, bearing the Word of His death for sinners, of His resurrection from the dead, and of His coming again. (Eph. 1:15-20)

Note also the scope of His commission. "Make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19, margin). Some among the nations are unwilling to hear the gospel and think that we are intruding ourselves into things which are no business of ours. Nevertheless, our Lord has given us His commission. Let us not be dismayed by the opposition of the unbelieving, but let us boldly preach the Word, win souls to Christ, and lead them to open confession of their faith in Him. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim. 4:2; Matt. 4:19).

See also the message which this great commission enjoins. "Teaching them to observe ALL THINGS WHATSOEVER I HAVE COMMANDED YOU" (Matt. 28:20). We once heard a college president speak on this verse and say that God's program was "evangelize, baptize, educate," and then he went on to talk about secular education of an exceedingly questionable doctrinal quality. It is true, our Lord does say, "teaching them," but He does not stop here. He says, "teaching them TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." The true servant of Jesus Christ is commissioned to teach the Word of God. We have no quarrel with secular education except when it teaches infidelity and atheism (and we are compelled sadly to confess that this is the character of practically all secular education today), but we do say that the great commission does not enjoin us to teach secular subjects. It does enjoin us to teach the

Word of God. This is the message of the man of God: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

And finally, note the fellowship which is promised in the great commission. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Has it ever gripped our hearts, as it should, that Christ is actually risen from the dead, and that He is actually WITH US? What a blessed promise! Here is an unfailing Counselor and Guide. Here is a Companion in all our life's experiences. Here is One Who can strengthen us for every task, bring us victoriously through every testing, enable us to triumph gloriously over every enemy. Here is One with Whom we can walk and talk every moment of the day and every step of the way. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20; John 14:18-20; Heb. 13:5-6; Col. 1:27).

VITAL-TRUTH ILLUSTRATION

"Brother Bryan" is officially the pastor of a Presbyterian church on the South Side of Birmingham, but he

is, in fact, the pastor of all Birmingham. Every Negro child, man and woman in that southern city, every white chick and child, knows and loves him.

When there was a national convention going on there several years ago, they were having some sort of "Efficiency Conference," and Brother Bryan could hardly stand it. He sat through a morning session, hearing reports, speeches, surveys without end; then he slipped out while the rest were eating lunch, preparatory for another long session. As he told it to Dr. Stuart, it went in this manner:

"George, it got too monotonous for me, so I slipped out and ate lunch with a working man I know in the mill. We sat on the curbstone and ate from his lunch pail then I prayed with him and he gave his heart to the Lord. I've been laying for that rascal for months. Now and then he drops into church. All morning in that slow conference I kept thinking of him. They were talking about saving men in mass movements, and that's all right. But I couldn't get Jim Ruggles out of my mind. I knew where he sat to eat his lunch, so I slipped out and found him for the Lord. Now I think I can stand it to sit through the afternoon of that efficiency conference, with God's help."

—The Christian Herald

Second Quarter, Lesson 13

Sunday, June 29, 1933

REVIEW

Read Isaiah 2:2-4

Golden Text:

"Thou art the Christ, the Son of the living God" (Matt. 16:16).

The Scripture assigned for the devotional reading in connection with today's review is an excellent selection. In the Gospel of Matthew we have traced Israel's rejection of the Messiah, in consequence of which the establishment of His Kingdom has been postponed. The many promises of the Kingdom have not been made of none effect, however, for Christ will yet establish His Kingdom. Of this the earnest is given in that God has raised Him from the dead, of which resurrection we studied last Sunday. With these considerations in mind it is very fitting that we should now particularly consider a Scripture which speaks specifically of the Kingdom which Christ shall establish at His second coming.

Consistent with our usual custom, we will first outline the devotional reading and then furnish questions for review.

THE LESSON SCRIPTURE OUTLINED Isaiah 2:2-4

I. THE KINGDOM TEMPLE

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;

II. THE KINGDOM WORSHIP

"And all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;

III. THE KINGDOM INSTRUCTION

"And He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem;

IV. THE KINGDOM GOVERNMENT

"And He shall judge among the nations;

V. THE KINGDOM PEACE

"And they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

QUESTIONS FOR REVIEW

Lesson 1—"The Law of the Cross"

(Lesson Text: Matt. 16:13-17:27)

(Golden Text: Matt. 16:24)

1. Did the Lord Jesus know before His crucifixion that He must die upon the cross?
2. What prophetic message did Christ's transfiguration teach?

Lesson 2—"The Child and the Kingdom"

(Lesson Text: Matt. 18:1-14; 19:13-15)

(Golden Text: Matt. 19:14)

1. Why did Christ say, "Except ye be converted ar become as little children ye shall not enter into the Kingdom of Heaven"?
2. What is the Christian's first responsibility to little children?
3. What does this mean, "In heaven the angels do always behold the face of My Father which is in heaven"?
4. What did the Saviour mean in saying, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven"?

Lesson 3—"Jesus Teaching Forgiveness"

(Lesson Text: Matt. 18:15-35)

(Golden Text: Matt. 6:12)

1. How should we deal with fellow-believers who try to pass against us?
2. What was the meaning of the Saviour's instruction to His disciples to forgive "until 70 times 7"?
3. How does God deal with Christians who will not forgive their brethren?

Lesson 4—"Giving Up All for the Kingdom"

(Lesson Text: Matt. 19:1-26)

(Golden Text: Matt. 6:20)

1. Why did Christ say to the rich young ruler, "If thou wilt enter into life keep the commandments"?
2. In this connection what do these words mean, "With man this is impossible, but with God all things are possible"?

Lesson 5—"Promotion in the Kingdom"

(Lesson Text: Matt. 19:27-20:28)

(Golden Text: Matt. 20:28)

1. How will the government of the Kingdom be organized?
2. What is the outstanding thought in the parable of the Laborers in the Vineyard?
3. On what will the rewards in the Kingdom depend?

Lesson 6—"Jesus Acclaimed as King"

(Lesson Text: Matt. 20:29-21:46)

(Golden Text: Matt. 21:9)

1. What was the dispensational significance of the healing of the blind man? the triumphal entry? the cleansing of the temple?
2. What was the dispensational significance of the cursing of the fig tree? of the parable of the Two Sons? of the parables of the Rebellious Husbandman and the Headstone of the Corner?

Lesson 7—"Jesus Teaching in the Temple"

(Lesson Text: Matt. 22:1-23:39)

(Golden Text: Matt. 22:37-39)

1. What lesson concerning salvation can we learn from the parable of the Wedding Feast?
2. What weapon did the Saviour use in meeting the false teachers of His day?
3. How does God deal with hypocrites?

Lesson 8—"Jesus Describes the Future of the Kingdom"

(Lesson Text: Matt. 24:1-25:13)

(Golden Text: Mark 13:33)

1. In what dispensation will Matthew 24:1-28 find its fulfilment?
2. Toward what great event do verses 29-51 point?
3. What is the outstanding dispensational lesson of the parable of the Ten Virgins?

Lesson 9—"Contrast between Faithfulness and Slothfulness"

(Lesson Text: Matt. 25:14-46)

(Golden Text: Matt. 25:21)

1. Does the parable of the Talents deal with salvation or rewards?
2. When will the parable of the Sheep and the Goats be fulfilled?

Lesson 10—"Jesus in the Shadow of the Cross"

(Lesson Text: Matt. 26:1-75)

(Golden Text: Matt. 26:39)

1. What connection has Matthew 26:1-25 with I Corinthians 1:23? with Romans 9:31-33?
2. What was Christ's attitude toward His disciples in those hours preceding His betrayal?
3. What did the Saviour mean when He prayed, "Oh, My Father, if it be possible let this cup pass from Me"?
4. Did Christ go willingly with His captors, or was He overpowered by sheer force of numbers?

Lesson 11—"Jesus on the Cross"

(Lesson Text: Matt. 27:1-66)

(Golden Text: Heb. 12:2)

1. What is the typical significance of the releasing of Barabbas?
2. Why did our Lord cry, "My God, My God, why hast Thou forsaken Me"?
3. What connection has the death of Christ with the Old Testament?
4. What relationship does the death of Christ sustain to the believer's salvation?

Lesson 12—"The Risen Lord and the Great Commission"

(Lesson Text: Matt. 28:1-20)

(Golden Text: Matt. 28:19)

1. What does the resurrection of Jesus prove?

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2. What false teachers today are denying the reality of His resurrection?

3. What connection has Christ's resurrection with the believer's service and testimony?

VITAL TRUTH ILLUSTRATION

Here is a little child on ship-board with her father. A heavy sea is rolling. The child is walking the deck, tightly grasping the hand of the father. At every lurch of the ship she clings the more, and all the while her heart is full of fear lest her grasp break and she be hurled over into the angry sea, for she knows the weakness of her own childish grasp. By and by her father speaks a strange word: "My child, let go my hand entirely and let me hold your hand." At once the request is obeyed. The child lets go. The father takes hold. And now they stroll the deck as aforesaid; but there is this notable difference. The safety of the child now depends not upon her own weak grasp upon the father's hand, but upon his strong grasp upon hers. And, as the outcome of all this, fear has fled from the heart of the child, and she is kept in perfect peace.

This is the exact picture the Word of God gives of our safety. We see Christ hold up His hand, the hand of love, the hand pierced for us. And then He says, "No man shall pluck them out of My hand." And then another hand goes up; it is the hand of the Father, the hand which created us, and forever cares for us. And we hear Him say again: "No man is able to pluck them out of My Father's hand."

—"Safety," by McConkey

IN THE HARVEST FIELD

[Continued from p. 121]

When he returned to North Platte he commented upon his visit in his church paper, "The North Platte Baptist" as follows:

"We spent our spare time visiting the Denver Bible Institute, partaking of the hospitality of their table and enjoying a fine fellowship with the workers and students. We found them to be a very happy, joyful group of Christians and we enjoyed every minute of our stay.

"We were amazed at the things God has accomplished in such a short time. We thank God for the way He supplies their needs. We were entertained by the Dean and the workers Saturday evening in the beautiful Brookes Hall on the campus. A delightful evening was spent in social fellowship, in singing gospel choruses and in prayer. The Editor and the three North Platte boys, Ernest Lott, Max Kronquest, and Carl Hoos were the guests of the evening.

"Every kindness was shown us. In fact we were embarrassed by its second-mile nature. There is a thoughtfulness and courtesy shown at the Institute that is seldom seen.

"Our boys are doing fine and looking fine. The food and climate seem to agree with them. All are heavier in weight than when they left home. We certainly did enjoy seeing them and enjoying their fellowship. We think a lot of our boys.

"We spoke to the student body Saturday morning. How they listened and how we enjoyed speaking to them. They are a fine crowd.

"Our heart was warmed when a representative of the Senior Class visited us at the hotel with the request that we preach the baccalaureate sermon for the graduating class of the Institute. We consented, and the Lord willing, we will deliver the baccalaureate sermon Sunday evening, June 1, at the Church of the Open Bible. The president of the class, Ralph Obitts, is a friend of some years standing, and the son of one of our good friends in the east. The worthy son of a worthy father and mother. His home was our home when visiting in Elyria, Ohio.

"We could write many other things, but having had the Queen of Sheba experience, we will simply say that 'the half has not been told.'"

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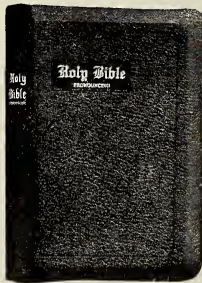
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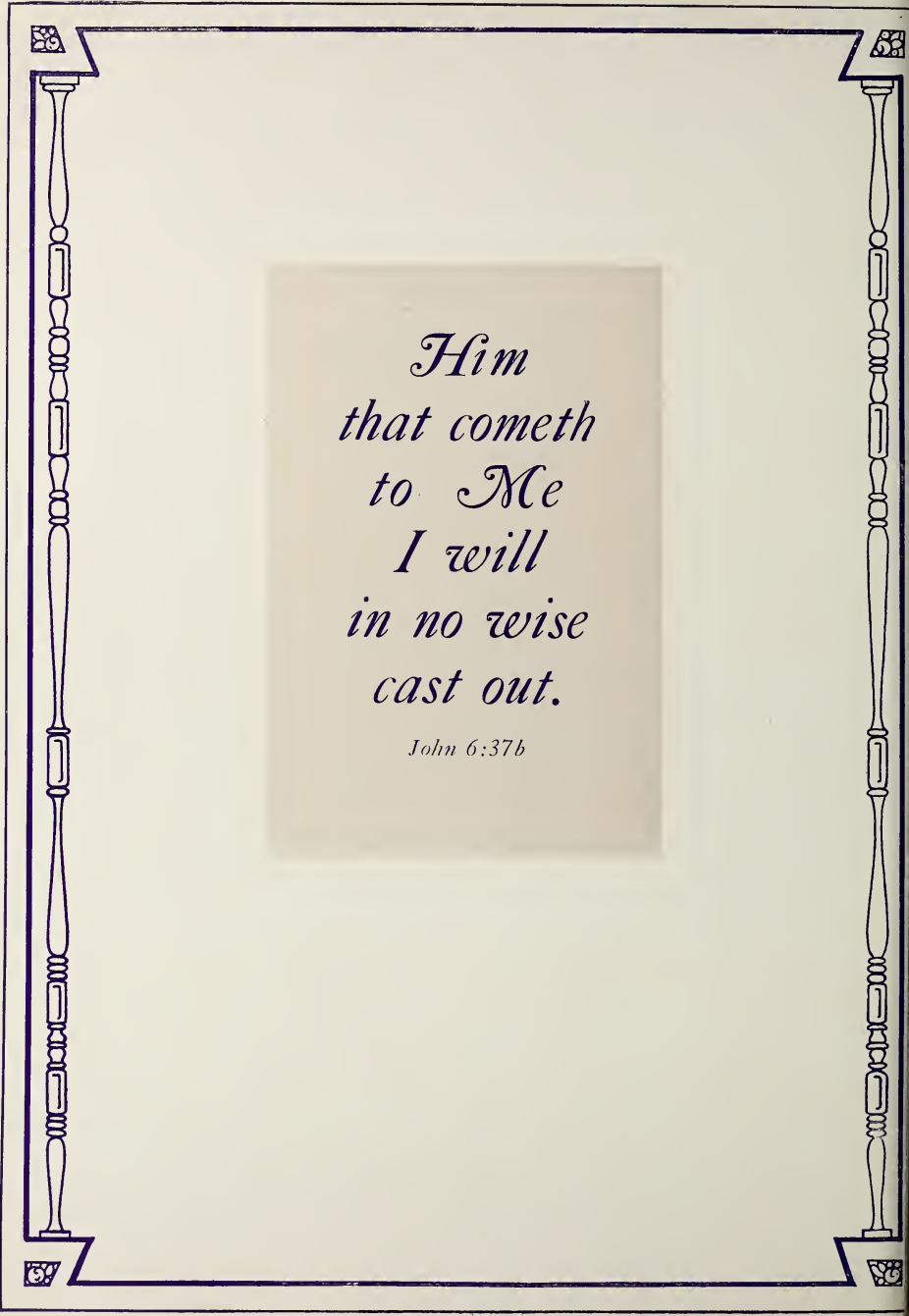
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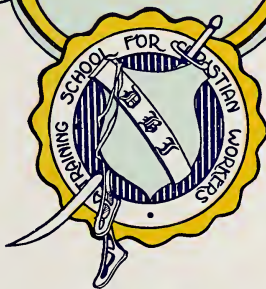


*Him
that cometh
to Me
I will
in no wise
cast out.*

John 6:37b

GRACE *and* TRUTH

May, 1930



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Separation Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

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VOL. VIII

MAY, 1930

NO. 5

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unrepentant men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Are We Robbing Christ of the Fruit of His Passion?

FOR Christians to refuse to be separate from sin and worldliness is to rob Christ of the fruit of His passion.

In Galatians 1:4 we are told that Christ "gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father." And Titus 2:14 says that He "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." From this we see that it was not only to save our souls from the awful penalty of sin that Christ died, but also in order that He might deliver us from the power of sin and might separate us unto Himself, a people set apart to the will of God.

Since it means so much to our Saviour that His people should be holy, shall we continue to trample upon His heart by living sinful and worldly lives? God forbid! Such sin and selfishness deserves the stern rebuke of the apostle James:

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world is the enemy of God (Jas. 4:4).

It is with the eager desire and prayer that God may use it to stir in the hearts of His people the desire and the purpose to be holy in mind and body that we send forth this "Separation Number" of "Grace and Truth."

Dedication Day

DEDICATION Day is June fifth. The great need of \$5,000.00 to clean up all current expense and \$2,000.00 to furnish Chapman Hall has been so heavily and definitely laid upon our hearts by the Lord Himself, that we can but call upon the great "Grace and Truth Family" to blend their prayers with ours that the whole amount shall be in by noon of Dedication Day, so that we can dedicate with every obligation met. The Gracious One Who heard our cry and sent the \$15,000.00 to meet our recent need is mighty and able to supply this need also. Pray, brethren, pray!

"Stop That Rent Drain"

WHEN we were first asking God to stop the rent drain, our rent was \$700.00 per month. Today our rent is \$205.00 per month. Join with us in prayer that the balance of the "rent drain" will be removed as speedily as is harmonious with His blest will.

The way God has dealt with D. B. I. in thus lifting our terrific rent burden is a convincing revelation of His love and grace, and a glorious demonstration that He still hears and answers prayer.

HAVE you been bearing to God in prayer the needs in the Current Expense Fund of the Denver Bible Institute? We are very rapidly approaching the end of the school year. Less than two weeks will remain when this issue of "Grace and Truth" reaches you. The needs are very, very great. But God is able! Our confidence is in Him. He will provide! Never in the centuries since He revealed Himself to the first man has a single promise which He made been broken. And never in the fifteen years of D. B. I.'s history has He failed to keep His Word. Let us not fail on our part. Let us pray as His Word admonishes us; and let us give as His Spirit directs. Pray! brethren, pray!



W. E. Pietsch

WE ARE happy to announce that Rev. W. E. Pietsch has become an official representative of D. B. I. on the Extension Department. We are asking God to graciously bless this new relationship.

W. E. Pietsch is Assistant Editor of "The Bible Witness," a fundamental periodical of Great Britain, and is also associated with Rev. Marion Reynolds, in the Fundamental Evangelistic Association, whose faithful testimony throughout the great South West we have been for many months reporting in "Grace and Truth."

The testimony of Bro. Pietsch has been greatly blessed of God. His more recent Bible Conferences have been at Dodge Center, Minn.; Montorville, Minn.; Golden, Colorado; St. Louis, Mo.; and Albuquerque, N. M.



Rev. W. E. Pietsch

Modernistic Subtlety

IT IS quite remarkable how "Modernists" can create the impression that they are teaching orthodoxy while in reality they are subtly instilling infidelity. In answering the question "Do you believe that Christ was God?" Dr. S. Parkes Cadman said recently,

It is my unfeigned faith that Christ revealed as much of God the Father as could be revealed in human flesh (The Rocky Mountain News, March 25).

On first reading this, the unwary might conclude that Dr. Cadman was confessing his faith in the deity of Christ. But on closer investigation it will be seen that any Unitarian in the country could subscribe to his confession of faith. His real infidelity concerning the deity of Christ and the triunity of the Godhead appears in another statement in which Dr. Cadman employs the "Modernist's" favorite method of teaching by innuendo so as to dodge the responsibility for actually saying what he believes.

The apostles . . . could hardly have supposed that while Jesus was with them on earth the throne of Deity was vacant, or that their adored Master was directing the universe from His home at Nazareth (ibid).

This statement with its faith-blighting connotations is buried in a number of other statements which are designed to impress the reader that the writer is actually teaching what the Bible teaches.

Such deceptive practices remind us of the words of Scripture.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Rom. 16:17-18).

How refreshing it is to turn from the evasive twaddle of the "Modernists" to the plain and unequivocal statements of God's Word.

Unto the Son He (God) saith, Thy throne, O God, is for ever and ever (Heb. 1:8).

The Hottel Meetings

THE special Bible Conference of Rev. W. S. Hottel in Elizabethtown and Allentown, Pa. have received the rich blessing of God. Many souls have testified of receiving new light on God's Word, and new encouragement to press on in the things of the most holy faith. Rev. Hottel is a member of the Extension Staff of D. B. I.

"Family" Correspondence from Our Missionary Readers

DURING the past twelve months we have sent letters of inquiry to practically all of the missionaries on our missionary gift subscription list, asking if they wished their subscriptions to "Grace and Truth" renewed. This action was taken because it is our desire to administer the funds which are entrusted to our care for this purpose in such a manner as will make every penny count for the greatest blessing. Almost without exception they have responded with an emphatic affirmative.

Some months ago we shared some such letters with "the Family," and many have testified of special blessing which came to them through reading them. We are happy, therefore, to be able here to pass on a few more of the many which have been received in the past few months.

Here is one from a busy missionary doctor:

You ask if we appreciate "Grace and Truth." To say "Yes" would be putting it very mildly.



To live this distance from the rest of the world makes us more than appreciate any communication from the outside world, but there is no question of the appreciation and esteem in which we hold "Grace and Truth." We rejoice to see the truth being so faithfully contended for, and we enjoy the sound doctrine which your paper teaches.

Please voice our sincere thanks to the dear friends which give us this joy every month.

The next comes from one who has been recently added to our missionary list:

Yesterday your letter of February 8th reached us, telling of our name being put on your mailing list through the kind gift of the Sunday-school. On behalf of my wife and myself I wish to sincerely thank you for this. I have ere this seen copies of "Grace and Truth" which appeals to me both because of its matter and its "get up." We keep it because we believe its matter will be helpful in preparation for our own work of Bible teaching. The idea of one number dealing particularly with one topic, to my mind, increases its value.

Another comes from a war-torn, bandit-ridden strict in the interior of China:

Your letter of the 4th of January mentioned that through the kindness of one of the friends of your valuable magazine a subscription has been paid for a copy of it for me for this year.

I should be grateful if you would convey to this gentleman, or lady, my sincere appreciation of this generous act. Your paper's monthly visits are always eagerly looked forward to. It is one of the few whose Sunday-school lesson helps appear sufficiently early to be of use to us away in Asia. The many helpful and valuable articles which appear from month to month are a refreshment and strength when sometimes one gets tired in the work, though not of it.

Yet another comes from one who was compelled by bandits to vacate his mission premises on the very eve retiring after forty-six years in service:

I want to thank you most heartily for "Grace Truth," which, through a friend, you have sent to me so regularly for some time past. Let me say articles that have been so helpful, stimulating, and inspiring—always so sound and orthodox that I was pleased to pass the same on to the Chinese. We have followed all your interests at Denver in prayer and rejoice in the way the Lord has again and again come to your help. May He increase you more and more in every good and perfect work. . . . We shall be very thankful if the kind friend would continue to send us "Grace and Truth," as it will be an inspiration and help in the days of our retirement. I have been spared to bear witness for the Master forty-six years. To Him be the glory.

Another missionary doctor writes:

Thank you for your letter regarding "Grace and Truth." We do most certainly enjoy it very much, month by month, and heartily agree with its position. It is a great blessing to us out here, and if it is possible would much like to receive it for the coming year.

This letter comes from a missionary working on a station from which one of our readers was recently added home:

It is with great sorrow that I say our dear brother.....has gone home to glory. Faithful and earnestly he preached till the day he contracted typhus and died.

I know that he enjoyed "Grace and Truth," and though he has gone home to glory, yet we who remain to carry on the work would surely miss its monthly appearance, to say nothing of its helpful and inspiring messages. I was a subscriber until I came to China, when I had to give it up; but I assure you that if, in the providence of God, you are enabled to continue your gracious gift to us monthly, not one copy shall be in vain.

And yet another expresses special appreciation for the fact that "Grace and Truth" arrives in time for the Sunday-school lesson expositions to be used on the field:

I should like to ask you to convey my warm appreciation to the kind friend through whose generosity I have been receiving your paper. I always look forward to its monthly arrival. One thing that I always turn to soon after it comes is the helps on the Sunday-school lessons. These are printed far enough ahead to be of use to us away here. This is not the case with most others. The sound, sane articles that constantly appear on various subjects are a real help. Away off here, too, we often feel in need of encouragement in the work, these trying days, for the China of a few years ago seems gone forever. One cannot see that the change is for the better either. I question if the work of the missionary in this country has ever been fuller of difficulty than at the present time.

A friend in Central America writes:

Just a note to say that it surely is my desire, if at all possible, to receive your magazine. It has been the means of bringing much encouragement to my heart on the mission field, and God has used it in the deepening of my Christian life. I am most grateful to the one who has made it possible for me to receive this magazine each month.

And then she adds this post-script:

"Grace and Truth" does a real ministry here in C. R., for it is sent on to the English-speaking people who receive very little Christian literature, and who, too, are being richly blessed.

Another friend recently added to the list writes:

I have received your letter of the seventeenth of September, advising me of the gift of "Grace and Truth" for the ensuing year, through the kindness of some friend, and wish to express my appreciation of the gift through your office.

The first number has been received, and I feel sure it will be the means of great blessing and help to me. We keenly feel the need of spiritual food and are very grateful to those kind friends who not only remember us before the Throne of Grace but see that we are supplied with necessary food.

May the blessing of the Lord rest upon those who are looking after the needs of the brethren.

From the south of India comes this encouraging word:

I write to thank you for your offer to continue the monthly visits of the magazine if funds permit, and if we desire it. I assure you we do desire it and do appreciate its visits. May God richly bless

the one whose gift made it possible for you to send it to us this past year.

We wish to commend you for the way the paper is gotten up, especially the making each number center around some special topic. Then the Sunday-school notes are very helpful to us as we use the International lessons in our Sunday-school, and, aside from commentaries, helps of any kind are scarce.

Some other magazines that used to come to us have been discontinued, and, while they were interesting, they were not essential nor especially helpful to us in our ministry, so we do not miss them; but if "Grace and Truth" failed to come we would certainly feel the loss. This being the case, we shall surely pray that God will make it possible for you to continue this gracious ministry, not only to us but to others who in like manner look to "Grace and Truth" for help and inspiration.

Frequently a number of missionaries enjoy a single copy of "Grace and Truth." One of such a group, whose brother missionary very thoughtfully left instructions for his associate to receive his magazines in his stead, writes:

And now, since I am the one who has been getting the benefit of this generosity, may I say that the magazine frequently contains an article that is well worth the price of a full year's subscription. I think especially of Dean Fowler's study on "Angels" in a recent issue. To me it is really profound, and I rejoice that it was my happy lot to be able to read it. Won't you please extend to the ones who may have had part in making this possible, my warm thanks and the assurance of my prayers for our Father's rich blessings upon the ministry of making known Him Whom to know is life.

From English-speaking Jamaica writes one whose benefactor is unable this year to renew her subscription, owing to failing health:

You asked if I wish you to continue sending "Grace and Truth" to me. I shall be very grateful if you can continue to do so, and will make the service of the paper more widely spread by passing on my copies to our Bible women, of whom we have six on the island, supported by Fundamentalist Churches in America and Canada. I have not means at present to subscribe to "Grace and Truth" myself. Our circumstances this year have been straightened, but we thank our Heavenly Father that He has provided for all our needs. The articles are so helpful spiritually, and deeply instructive, and the lesson helps are real Bible studies for teachers. Each number is like a volume of real spiritual help.

A Cuban pastor writes:

Your letter, dated the 17th inst., has been received and read, regarding your kindly wish to continue sending me, by divine grace, your beautiful and ever longed-for monthly magazine, "Grace and Truth." God bless you all for all your endeavors personally to me in the supply in the past of such a spiritual food that has been so much to me and many others. My heart in gratefulness will continue in prayers that it be continued, not only to me, but to all the needy ones who really cannot receive same through the lack of the essential to procure same, except through the love of those who are fellow-workers with Him. The sufficiency of our God is ours who are in HIS will. Brethren, God bless you. Be reminded

my prayers will continue to support you as you occupy in feeding the flock.

Just one word. There is only one regret that the magazine is not also printed in Spanish to help the many thousands upon thousands of these Spanish-speaking peoples who would be won for our Lord and Master. May the day be soon when it may be possible.

And from the heart of Europe a pastor writes, broken English, but with a warm heart:

By thankfully heart I can written this letter. I will express very many thanks for your kindness and your letter to me. And many thanks for..... by whose gift you added my name to your list for a years subscription to "Grace and Truth."

I believe that this gift shall bring many many blessings for me in the next year in my service to the Lord by the pages of "Grace and Truth."

I am very glad and thankfully to our Lord that He has helped me by His grace, and by His generous servants.

The next comes from South America:

I enclose a note of thanks for Mr....., and I surely appreciate the studies in "Grace and Truth." I preserve them all as they serve as a kind of Topical Commentary on the various subjects which are of such great importance at times to those who want to follow the Lord wholly.

And finally a busy missionary on furlough England writes:

I must ask you to forgive me for not answering sooner your kind letter in which you ask me to state whether I wish to continue receiving "Grace and Truth." I have been in Spain for the past two months, hence the delay in answering.

I do feel grateful to those who make such sacrifices to enable many, like myself, to receive a copy of your magazine every month. I can only say that I have found it, both on the South American Mission Field and here in England, a wonderful source of inspiration, comfort, and help. I have found it specially so from the fact that, owing to a very busy and active life, I have found very little time for reading, but this little monthly visitor has brought me the fundamental truths that I stand for in a concrete and helpful way that has been much appreciated.

Yes, dear brother, I shall be most grateful to continue to receive your paper, and do most heartily thank you and the friends who make this possible. I pray God to bless you in this labour of love and to supply your every need.

When you read such warm-hearted letters as these can you wonder that we cherish the privilege of this ministry to the missionaries which in God's gracious providence, the generosity of our loyal "family" "Grace and Truth" readers has made possible? And do they not fill your hearts with joy in the consciousness that God has used your gifts and offerings to bring to the hearts of His servants the blessings which they testify

As stated in our "Grace and Truth" advertisement this month, our Missionary Gift Subscription Fund entirely exhausted. We will appreciate your prayer fellowship in asking God to replenish this fund in such abundant measure that we may be able, not only to renew the subscriptions which have expired, but also to extend this ministry.

SEPARATION

by HENRY OSTROM

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works (Titus 2:14).

SEPARATION as such from this age is in lieu of five truths worthy of all acceptance!

- (1) It is an iniquitous age.
- (2) It is a doomed age.
- (3) The Christian's good works are in contrast with this age.
- (4) No provision is anywhere made for overcoming or abolishing the need of separation.
- (5) It is a Christ-rejecting age.

(1) The ignoring of God by substituting utilitarian theories for godliness is in itself gross iniquity, or lawlessness. "The law of the spirit of life in Christ Jesus" Christian. But the spring from which this law of liberty flows is life—*life!* Separation from the age in which we live would be torture without the "newness of life," and those who criticize the Christian with the tag of "unsociable Christianity" would be correct. But Christ gave Himself for our sins that He might deliver (mark that word deliver) us from this present evil age (Gal. 1:4). The age is evil. Christians are not to be conformed to it. Their love for souls is to be winged with rescue but not with compromise. There is a so-called charity which is only a doom-sharer.

(2) It is a doomed age. How that truth cheapens the age! The bank will fail. The spring will run dry. The house will fall. It has an end. That of itself could separate us since Christ is alive *forevermore*. The world passeth away," but the life of the new world of which we were speaking is everlasting life. Withering, fading, dying age—let me emphatically say to it, "Vain, delusive world, adieu!"

(3) The Christian's good works are in contrast with this age—they classify as separate. To advertise

them, to tag them is the reverse of Jesus' way. They, the works of this age, may originate in a motive to call forth human applause or to promote personal pride. But the Christian—what is this?—is a "peculiar" person. He would do the deeds solely because of *Him* Whose blood has bought him. Being bought with a price, and not his own, to have his Lord's approval is the very secret value of reputation to the Christian. And he "is called out" to be "sent forth." He has something to give the world now.

(4) No provision is anywhere made for overcoming or abolishing the need of separation. It is a separation eternal, that is all that guarantees it forever. "I have chosen them out of the world." It is ever Himself after the age is done.

How bewildering to those whose stress is given to improving the age rather than proclaiming the blood of the cross! If it had been God's order to reconstruct and save this age, how surely He would have told us of a time to come when men could live in it and be of it. But never a hint of this! This age, this wicked age, this unpurifiable age terminates before the "ages to come" begin. While it lasts, no bridging, no cementing, no mixing, no handgrasping with the Christian spirit can be! "What fellowship hath light with darkness?"

(5) It is a Christ-rejecting age. O, how those words poisoned the very air as they told of a Christ-rejecting age, "Away with this fellow from the earth." It is as if they had driven Him off the planet. Only the saved, the redeemed can answer that. They, gathered to Him, must He bring with Him to stress the answer in the ending of such an age. The false profession which weeds to this age, while professedly given to Christ, while not at all peculiar, is of the essence of idolatry. Nor may we prescribe rules for abolishing it. To see *Him* with the eyes of the heart is to part with the world.

HERE is a mighty challenge and a much needed appeal. Dr. Ostrom, a member of the M. B. I. extension department, shows the wickedness of this age and the believer's responsibility to it. May God use his appeal to stir many of His children with a new purpose to turn their backs on the world which crucified their Lord and to love Him and to live for Him as never before.



IF ONE shall say, "How can I give up the world?" I answer, "Look, look, look! Look to Jesus! Behold love's price, paid to free you from the death-stricken thing. It is rescue! It is salvation!" That it is salvation appears all the more when we trace its relation to the cross of Christ. In the epistle addressed to the individual (Titus 2:14) it is thus stated—"Who gave Himself for our sins, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works," while as we have noted, in Galatians 1:4, to the Church, it is stated thus—"Who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of God and our Father." Thus, a special people, a peculiar people is set forth in the will of God at the cost of Jesus Christ giving Himself for our sins.

The whole question in our times hinges upon the distinction between Christendom and Christianity, a distinction apparently overlooked by many writers and speakers even within American churches. It is easy to see that modern conduct, as well as modern belief, does not accord with the primitive Christianity. By primitive Christianity I do not mean customs and doings while Jesus was here in the flesh. I do not mean "as the disciples lived by Galilee," for I must then include Philip bewildered, Thomas doubting, Peter denying, and Judas betraying.

I mean some of these very men with others who, having lived until our Lord Jesus had borne our sins in His own body on the tree, and had risen and ascended to the right hand of the Father, had been knitted into oneness with each other by the Spirit's baptism, with Christ their Head. These, who without prestige or government protection, had representatives of their company come to them and report how they had been kept over night under arrest by religionists, and coming to them, they came "to their own company." Their own company? See the separation!

But how sad the day when those pilgrims and strangers accepted the protection of Constantine! Although the mix with the age had been ventured upon by some who had professed faith in Christ before this, yet you can trace plainly the rise and the doomed

character of Christendom from the days of Constantine. In short, it is a mix of pagan with Christian outward exhibits. As the paganism increased, the dark age darkened. The Protestant Reformation, followed by repeated efforts (called Revivals) to arouse the people to the imperative appeal of actual Christianity, although attended with much grace and salvation, has but left Christendom Christendom. It is the subject of clear observation to call it the iniquitous age. It tries both idolatry and Christianity. What an attempt! Anything said to be religious, which organizes and probably has a gathering of people once a week, may be called church. This is Christendom. But Christianity! I begin with individual acknowledgment of sin. It says all have sinned. It insists that both the nature of God and the responsibility of man demand this. It insists upon shed blood, the slain sacrifice having been originated with God, and this because He "so loved"! It claims that when all man's philosophy or labor fails, the blood of the cross succeeds.

It insists that redemption by blood is liberation, sin being not only deficiency, but enslavement. Redemption accepted is freedom forever. It insists that nothing on earth produces the Christian program, but that it is of heavenly origin, with heavenly life, for a heavenly program, with a heavenly destiny and, consequently not popular with Christendom, but peculiar.

It insists that purely because of the blood of the cross substituting for the lost, the Christian is saved and that the Lord having ascended to the right hand of the Father has sent the Holy Spirit to give the believer zeal according to knowledge to perform works which can truly be called good.

Christianity does "turn us from idols to serve the living and true God and to wait for His Son from heaven, Whom He raised from the dead, even Jesus. Which delivered us from the wrath to come." It ought not to be so difficult to drop dry, burning chesnut burr for diamonds, or to separate from an evil world where winning our glorious Christ. What this world has done toward Christ should help to arouse us to claim all that is included in what *He did for us*. Let us rate it and refuse and claim in its stead "the riches of grace."

O CHURCH of the living God on earth, how many are in thee
who are at home in the gay lighted hall of midnight mirth, but out
of place in the upper chamber of thy Lord and Master!

—Horatius Bonar

SEPARATION! "FROM," OR "TO"?

by E. B. HART

IT IS said that a great artist once invited some friends to view a beautiful painting. When they arrived at his quarters, a servant showed them into a darkened room, where they were kept waiting for several minutes. When the artist appeared, he apologised for keeping them waiting but explained that it was necessary for their eyes to be relieved of the harsh glare of the outer world before they could appreciate the exquisite tones and colors of the painting. Hart points out that to perceive and appreciate the beauties of Christ, which infinitely surpass the garish and tawdry attractions of the world, we must be separated from worldliness and occupied in Him. Hart is pastor of the Beth Eden Baptist Church, of Denver.

SEPARATION is not seclusion. Our Lord was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Sin had no place in His life. He was separate from the sin of sinners. Yet none ever loved lost men as He did. For the people's sins, "He offered up Himself" (Heb. 7:27). The medieval separation built monasteries, made recluses of its inmates, and by its refusal to bring the testimony of the dedicated life out into the open world where sinners could see the power of God to make life victorious over in—by its very seclusiveness became a seclusion in sin rather than separation from it. God's child should be, like Christ, separate from sin, yet a "friend of sinners."

Separation is the divine equipment for abiding service—it is dedication. Our Lord coveted for His disciples and for all who should believe on Him through their testimony, "Not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" (John 17:15). He prayed that the children of God should be found in the thick of a world's spiritual conflicts, in the very midst of sinners, facing the world's problems, yet kept in heart and life from sin's contamination. "In the world, but not of it." Separation is insulation from the short-circuits of a round wire for the purpose of delivering power in full strength to accomplish its work. Separation places in God's hands a life yielded to His will, dedicated to His glory, free from the claims of the world or the flesh, insulated from the ground wire of worldliness or the short-circuiting of God's power by a self-controlled life. Separation gives God a clear channel for power. Separation is both from and to.

SEPARATION for Abraham meant a final farewell to Chaldea's attachments. It meant lasting departure from Chaldea's friendships and idols, but it meant also Canaan and God's new place for Abraham

in the life of nations. Separation for the nation Israel was a clear call to leave Egypt forever, but it led the way by pillars of cloud and fire, symbolic of God's very presence among His people, to Sinai's revelations, to wilderness providences, and to Canaan's conquests. Separation from Egypt, a picture of the world, means no compromise in the Christian life with worldliness. Pharaoh of Egypt proposed compromise. He said in effect, "Worship God but stay in Egypt"—"Go ye, sacrifice to your God in the land" (Exod. 8:25). Moses refused the compromise. Pharaoh yielded a little more room for God in the life of Israel when he said, "I will let you go, only ye shall not go very far away" (Exod. 8:28); in other words, "Go, worship God, but do not get very far away from Egypt." Once more compromise was declined. Then Pharaoh offered another substitute for real separation when he proposed, "Go now ye that are men" (Exod. 10:11)—"Just leave your families in Egypt and you will come back to Egypt's bondage." How well the god of this age knows how to beguile even the heart of God's child into compromise. Just keep some heart-attachments in the world, and it will draw you back into its power and away from a life of true separation unto God and blessing. Once again Pharaoh disguised his subtle appeal for a compromise which would be no separation at all, "Go ye, serve the Lord, only let your flocks and your herds be stayed, let your little ones also go with you" (Exod. 10:24). Let a child of God save a place in his heart, however small, for the love of possessions of the things of earth, and the world can draw him back into its clutches. When Moses demanded that not only the men and their families go, but that all possessions be taken into the new relation of separation for Israel from Egypt, he proposed complete separation from Egypt unto God. Yet even then, "a mixed multitude went up also with them" (Exod. 12:38). Israel allowed some of the Egyptians to go with them. Christians try to take some of the old

*T*HERE is no true separation FROM the things which Jesus calls us to leave, without a corresponding separation UNTO things which are incomparably better.

—Frances Ridley Havergal

self-life, some of the world, into a life of dedication unto God; but now, as then, "the mixed multitude that was among them fell a lusting" (Num. 11:4). The carnal mind is ever enmity against God and is not subject to God (Rom. 8:7). Egyptians love the things of Egypt. Leave a small place in your life for the world, and the world will assert itself. The natural heart receives not the things of God (I Cor. 2:14). Give the natural man a small room in your life, and he will try to rule the mansion, loving still the things of the world. True separation does not take a mixture of self and the world into a life of fellowship with God. The very mixture is compromise. Separation is absolute surrender unto God by virtue of complete yieldedness of everything to His scrutiny, judgment, and control. Separation is *from* and *to*. It dethrones self and the world completely, that it may enthrone Christ fully in life.

Failure in complete separation *from* is a very costly experience for God's child. Lot loved Sodom's materialism and honors, and Sodom entered his home to claim his daughters and his wife for the degradations of sin. Incomplete separation from the world and the things of the world means incomplete separation unto God. It means marred service, blemished experiences. Many Christians are unhappy because they are neither wholly in the world nor fully in the will of God. They halt between two opinions. Lot apparently saved none out of Sodom's bondage because he loved some of Sodom's possessions and preferments. True separation is aggressive conquest for God, not passive resistance against evil. Failure to abide in a Nazarite's separation unto God led Samson into entangling alliances with the enemies of God, placed him in the power of Philistia, blinded him to his loss until actual bondage in blindness in Philistia's prison-house led him to confession of his compromise in separation. Samson did not lose his power because his locks were shorn. The shorn locks were the symbol of his shorn power. Samson lost his power when he broke the vows of separation. Failure fully to separate from the world means failure to serve God as we should. It gives God only a partially-yielded vessel. This means a partially-wielded life. *Separation to* is the sequence to *separation from*.

A VAST majority of Christians, it is to be regretted, think of the dedicated life as a continual *giving up* process, a dreary experience of living under a multitude of prohibitions. Is the Christian life a weary burden of endless "don'ts"? Or is it a wondrous experience in the conquests, victories, and triumph of Christ in the life of His child? Is it a load or a lift? Young people in churches true to Bible standard too often say, "We are told it is wrong to dance; we are told we ought not to attend the theater and the shows; we are warned against fraternities and sororities as a compromise in Christian testimony—well, what is left? Is there no pleasure at all in the Christian life?" To this position we reply, "Have you tasted that the Lord is good?" "Unto you that believe is this preciousness" (I Pet. 1). Do you know what Jesus meant when He said, "Peace I leave with you, My peace I give unto you; *not as the world giveth*, give I unto you" (John 14:27). Can you understand Paul when he testifies, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"? (Phil. 3:8). Peter Paul, and Jesus speak of satisfactions and pleasures far better than the best the world has to give. Have Christians tasted of God's best? It is a fact of experience as well as an affirmation of Scripture that affection for the world and love for the things of God are mutually exclusive. "If any man love the world, the love of the Father is not in him" (I John 2:15). If one loves the world he cannot enjoy the Lord. If one, by separation from the world, has learned the sweetest joys of companionship and communion with Christ, he no longer loves the world. "Ye cannot serve God and Mammon." The mistake so often made in dealing with this vital issue in Christian lives is that we ask them to look at the things they must separate from rather than engaging their hearts with those things God waits to bestow upon them on the condition of their surrender to Him. We should speak of the "peace that passeth understanding, and of 'joys unspeakable and full of glory,' and of the 'prize of the high calling of God in Christ Jesus'" (Phil. 4:7; I Pet. 1:8; Phil. 3:14). We hesitate to turn to the myths of Greece for illustration, but this reference



too clear to avoid speaking of it. When the soldiers of Greece returned from Troy they had to sail near the island of the Sirens, whose bewitching music caused them to leap overboard to their own destruction. The captain ordered all ears stopped with wax and himself securely tied to the masthead. As the Sirens lured, their rains fell upon deafened ears, and the captain was unable to free himself until the danger was passed. But when Jason led the Argonauts in search of the golden fleece, he took Orpheus with him. As they neared the land of the Sirens, Orpheus began to play upon his golden harp, and so beautiful was his music that the sailors laughed the Sirens to scorn. The music of Orpheus far surpassed that of the Sirens. They had lost their attraction. Paul said that the beauties in Christ so far surpassed the attractions of the world that former interests held no power over him after he had earned of Christ. "I have suffered the loss of all things and do count them but refuse, that I may win Christ" (Phil. 3:8). Every child of God should fully separate from the world because it is plainly God's will. "Be ye not unequally yoked together with unbelievers"; "Come out from among them and be ye separate" (II Cor. 14, 17). Every Christian should be separated from the world because it is so costly in spiritual things to himself and to others he might reach if he refuses to dedi-

cate everything to God. Remember Lot and Samson. Every Christian should separate from the world because by so doing he appropriates the fullness of Christ and comes to know the superlatives of the Christian life. Remember Paul. Every Christian should separate from worldliness and self because the life that is separated unto God is so far better, so much the happier life, so much more attractive, that the world has no attractions to him who has tasted of the good things to come.

"SEPARATION from or to?" Both! Clearly recognize that worldliness is disobedience to Christ. Therefore, separate from. God promises better things for His child than the world can ever offer. Therefore believe, and dedicating all to Him, claim the riches of His fullness in your life. Let the invitation of Christ win your heart for a full surrender to Him. Let His will control your decisions. Let His love move you, even as Paul was moved, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

FORWARD MARCH!

SEPARATION PURELY A MATTER OF OBEYING GOD'S WORD

by E. OSCAR OTTO

IT WOULD be quite natural to ask, "From what source comes the desire, the incentive, the urge for the 'Forward March!' into the life of separation?" Some philosophers would have us believe that "everywhere man is upward climbing," while others will declare that "only man is vile." Experience and observation should lead us to a very definite conclusion in the matter. Both go to show that "the natural man perceiveth not the things of the Spirit of God" (I Cor. 14); and again that "there is none that seeketh after God" (Rom. 3:11). Isaiah saw that "every one turned to his own way" (Isa. 53:6); and the Psalmist mourns that "the wicked . . . will not seek after God" (Ps.

10:4). So we may conclude from the Scriptures that it is not the natural tendency of man to seek after God; and if no man can come unto Christ "except the Father draw him," so it will be found that no one by his own natural volition or desire goes forward in Christian experience into the life of separation, but as a matter of growth in grace. And growing in grace is wholly a matter of God's Word being studied and obeyed.

ALIFE of separation is not to be thought of as a life of oblivion—a life to be lived within a high walled enclosure of "don'ts." God's Word shows that while there are things to be given up that had a

IN THIS issue of "Grace and Truth" a new voice is heard. It is the voice of E. Oscar Otto, pastor of the Mount Hermon Baptist Church, of Denver; a brother who has endeared himself to all at D. B. I. by his firm stand for the fundamentals of the faith. In this article Otto calls the soldier of Jesus Christ to His colors. The fight is on! The devil has mustered against our Lord the world, the flesh, and the demons. Our Captain has given His orders. "Come out from among them and be ye separate!" To the loyal soldier there can be only one response.



natural satisfaction to the natural man, yet the reward for these little sacrifices is so great, and the pleasure in Christian living is so satisfying, that all who have experienced the blessings of a separated life sing as did Paul, "Old things are passed away; behold, all things are become new" (II Cor. 5:17). To this David adds his invitation, "O taste and see that the Lord is good" (Ps. 34:8).

For our learning, the Scriptures present the story of God's dealing with Abraham, whose experience illustrates and demonstrates how, by obeying God's Word, he was led step by step into the life of separation. Since "God is no respecter of persons," may we not correctly conclude that His thought is similar for each and every one of us—that the spiritual blessings that came to the "father of the faithful" are to be the heritage of all those who by dependent and willing obedience follow in the footsteps of their father as he followed God the Father? For all believers are declared to be "the children of Abraham by faith."

The first step then, in this forward march of the life of separation, is a demonstration as to whom we shall recognize as the sovereign of life and conduct: "Get thee out!" (Gen. 12:1). Love of country, love of kindred and friends, and family ties are all to be thought of as secondary to the expressed will of God the Father. Paul so indicates his understanding of this principle when he writes in II Timothy 2:4, "No man that warreth entangleth himself . . . that he might please Him Who hath chosen him to be a soldier." So God's invitation appears to have been, "Come out to a place that I will show thee" and "leave the rest of the world behind." For in this matter, as in all other matters of the soul, God deals with us all individually.

No doubt Abraham would have spent the rest of his natural life in Ur of the Chaldees if God's Word had not beckoned him out—out where God could do for him what the love of His Father heart prompted Him to do for His child. He was to go alone. Naturally Sarah, his wife, would be going with him, for this was not an excursion or exploration from which he would return to "the former things," but it was to be a permanent separation. His possessions not being prohibited were to go along. How often Satan has gotten the better of us when he has made us believe that it is not to be expected that our possessions are to be held and used as if we were stewards of God. God showed Abraham how to use his possessions to the glory of God.

Partial obedience brought its partial blessing, but God knew, by the divine principle of foreknowledge, why it was best for Abraham to go out and to go alone, for out there Lot and his possessions became a hindrance to the life of separation. Yes, Lot was a hindrance and remained so. But when God asked for separation from all back home and Abraham did not fully yield, God entered into the situation out in the land of promise in a way which finally made the separation complete and at the same time interpreted to us His Word that, "all

things work together for good to them that love God, to them who are the called according to His purpose." Prompt and full obedience would have been the best, but after the final separation between Lot and Abraham, when Abraham was alone, he soon found that he was not alone at all. God the Father came to him in that hour of full obedience to assure his soul and to reveal to him that the deed of trust to all of the promised blessings was resting in God, and that they were held for Abraham and his posterity forever. What a wonderful example Abraham is of dependent faith exercised in God as a soul comes up upon the "higher ground" experience of the life of separation.

That was no idle command to Israel, "Thou shalt have no other gods before Me," for anything that we permit to stand between us and full yieldedness may soon, to all intents and purposes, become a god to us. So Paul placed his personal attainments upon the altar of sacrifice, while the rich young ruler refused to place his possessions there. And Jesus drew a fine line of loyalty in Matthew 10:37, "He that loveth father or mother, . . . son or daughter more than Me, is not worthy of Me."

Abraham had arrived. He had become established in the faith, for, whatever God asked from now on, Abraham yielded without hesitation. I do not desire to even think of what went on within the human heart during the last testing. The Holy Spirit of God seems to have regarded it so personal and sacred that He did not tell us. But when the step appeared, "Abraham, offer up Isaac!" he started out to obey to the full extent of his ability. God had made a very great and far-reaching promise that was in part fulfilled in the birth of Isaac. What would happen should his life be taken now? But God's Word is sure. His promise cannot be broken. Abraham's unhesitating obedience to the Word of God wrought no disaster. He received Isaac again from the dead "in a figure." And so we may kneel with Abraham and Isaac beside the altar of sacrifice and look away down the ages and see the cross where the expectation of Abraham was fulfilled, when God did "provide Himself an offering."

BUT in all the way that Abraham came on with God, there is not one word that he did any one of these things at the behest of his own desires. It is made very plain that it was all done in simple, willing, dependent obedience to the fiat—the Word of the Lord God Almighty. It is that same Word which is to be our guide today, and forever to those in the body. That Word says to all of God's children, "Come out from among them, and be ye separate . . . touch not the unclean thing; and I will receive you."

God has spoken! Let there be no hesitation in obeying His Word.

Forward then, into a life of separation.

Forward march!

STUMBLING—BLOCKS OR STEPPING—STONES?

by A. H. YETTER

MANY Scriptures teach that the believer should be, both in word and in deed, a testimony for Christ. "Ye are the epistle of Christ," said the apostle Paul, "known and read of all men." "Ye are the light of the world," said our Saviour, and in like vein the Apostle wrote that God is working in us to will and do of His good pleasure, that in the midst of a crooked and perverse nation we should "shine as lights in the world." Yetter's discussion raises the question, "What kind of a testimony am I bearing?"

EVERY Christian is either a help or a hindrance to his fellow-men. He is either influencing people for Christ or Satan. There is no neutral ground, as the Lord Jesus made plain when He said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12:30). If the believer is a hindrance to others, he is a stumbling-block; but if he is a help to others, he is a stepping-stone. Which are you?

I. A STUMBLING-BLOCK TO AN UNBELIEVER

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame (I Cor. 15:34).

BEFORE Harry Rimmer was saved, he was working in a lumber camp. One evening a missionary topped at the camp and announced a gospel meeting. Rimmer decided to go. He had not been seated very long when an old farmer sat down beside him. The most noticeable thing about this fellow was a bulge on his cheek indicating the presence of a big chew of tobacco. During the meeting he spat on the floor several times, which disgusted Rimmer who had never used tobacco. When the invitation was given, the farmer turned to him and, amid a shower of tobacco juice, blurted out, "D'yuh want 'cept Christ as your Saviour?" Rimmer, who had been on the verge of going forward, looked at him in amazement and disgust. "Is this man a Christian?" he thought, "and is this the fruit of Christianity?" Rising from his seat, he left the meeting and did not come to Christ for six years. Why? A Christian had been a stumbling-block in his way.

But why was the farmer a stumbling-block to Harry Rimmer? "Because he chewed tobacco," you will say. But why did he chew tobacco? Did he not know that it was wrong? Of course. Then why did he hang on to the bad habit? Because he thought more of his tobacco than he did of pleasing the Lord and winning souls. What a shameful confession! Yet this was probably the root of the trouble. The man was dead-set on living his life in his own selfish way. Are you that kind of a Christian? Is your life characterized by worldliness? If so, you are hindering the cause of Christ. Change for His sake!

II. A STEPPING-STONE TO AN UNBELIEVER

The fruit of the righteous is a tree of life; and he that winneth souls is wise (Prov. 11:30).

CHARLES Gallaudet Trumbull tells the following story concerning a well-known pastor. He had been calling on one of his members whose husband was an unbeliever. As he left, the minister said, "Please remember me to Mr. B. when he comes home; tell him I am sorry to have missed him, and I hope to have a good talk with him soon."

A few days later he met Mrs. B. once more. "Jim made me promise to tell you something for him," she said, much embarrassed. "He says if you want to see him so much you will just have to go where he is."

"And where is that?" was the inquiry.

"Haden't you better wait a few days before going to him? Then he'll be where the likes of you can get to him better. You see, today he's working on the last section of the steeple of the new church."

I would rather have ten church members who were separated from the world than a thousand unseparated members.

—D. L. Moody

It was enough. The minister made up his mind he would find Jim that very afternoon. At the church—a magnificent building with a lofty spire—he learned that his quarry was indeed at the top. "You can't get to him—though; nothing but ladders to climb on; better let us call him down," the foreman suggested.

But the minister had been challenged to go where Jim was. So he climbed ladder after ladder until—nearly two hundred feet above the street—he found a much-surprised man. A few minutes were spent in very satisfactory conversation. Then the minister climbed down to make other calls.

The next Sunday Jim accepted Jesus Christ. He became a member of the church, and was thereafter known as an earnest Christian man. His friends wondered at the change in his life; but the only explanation he would give was this: "The preacher who'll climb two hundred feet of ladders to call on me can have me every time."

The chief reason for Jim's change of heart was the minister's conversation on the church steeple. He was willing to use his strength and to risk his life to get the message to Jim. His salvation meant more to him than his own life. He was unselfish and therefore a stepping-stone to Jim. Unselfishness, and a life utterly devoted to our Lord Jesus Christ will make you a stepping-stone to others. Be an unselfish and yielded Christian for the Lord's sake.

III. A STEPPING-STONE TO BELIEVERS

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4:12).

THE apostle Paul's fearlessness in preaching the Word resulted in his imprisonment more than once. At one time he was in prison at Rome, chained to a Roman soldier on either side. His guards were changed frequently during the day, so that he came in contact with many men. They had the power to make things miserable for Paul if they saw fit, and it behooved him

to stand well with them. What did Paul do under these circumstances? Did he keep quiet or put on the soft pedal for fear of offending them? Not at all. He preached Christ to them with such boldness and power that many turned to the Saviour. In addition to this, and this is the point in which we are particularly interested at present, his fearless stand strengthened the backbones of many of the brethren. We read of this in Philippians 1:14:

Many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the Word without fear.

Would to God we had more men, who, like Paul would be a help to believers. The reason that Paul was so fearless is found in the fact that he had committed his life to God to do His will, and he was trusting Him to care for him. Faithfulness to the will of God was his predominating motive. Listen to his testimony to the Ephesian elders:

The Holy Ghost witnesseth . . . that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the the gospel of the grace of God (Acts 20:23-24).

This whole-hearted devotion to the Saviour gave Paul the holy boldness which made him a tower of strength to others. Let us remember that we have the same mighty God, and if we give ourselves to Him, He will use us to bless others.

IV. A STUMBLING-BLOCK TO BELIEVERS

But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ (1 Cor. 8:12).

IN THE early days of the church, the apostle Peter paid a visit to the church at Antioch. Though he was a Jewish Christian, he made no distinction between Jew and Gentile but freely fellowshipped with all. He even sat at the same table with the Gentiles and ate the same food. But when certain Jews came down from Jerusalem, he became afraid of what they might think of his actions and drew apart from the Gentiles

Lot took office in Sodom. Behold Christians today, seeking office and power at the hands of a world that killed their Lord.

—I. M. Haldeman

Barnabas, a younger Christian, followed his bad example. Then many more of the Jewish Christians also followed suit and refused to eat with the Gentiles. Thus Peter was a bad influence upon his brethren. He was a stumbling-block to them. So the apostle Paul testifies,

I withstood him to the face because he was to be blamed (Gal. 2:11).

Peter was a hindrance to these others because he was looking out for number one. He was afraid that his Jewish brethren would not think very highly of him if they saw him eating with the Gentiles. He would lose face with them. Consequently, he refused to eat with the Gentiles. His selfish slant blinded his mind to his responsibility to the Lord, to Barnabas, and to the other Christians. How many of us are like Peter? How many of us would rather stand well with men than be faithful to Christ?

YOU will notice that we have presented four incidents in which a Christian was either a stumbling-block or a stepping-stone to others. We have seen how the tobacco-chewing farmer was a stumbling-block to an unbeliever, while the minister who climbed the ladder was a stepping-stone to an unbeliever. We have also noted how Paul's fearlessness was a stepping-stone to the believers, leading them to proclaim Christ more boldly, while Peter's cowardice was a stumbling-block to other believers, bringing them under the bondage of the law. Furthermore, we saw that the reason these Christians were stumbling-blocks was selfishness, and that the reason the others were stepping-stones was unselfishness.

Have you classified yourself as you have read this discussion? Which are you, a stumbling-block, or a stepping-stone? If you are a stumbling-block the Lord will give you grace to be a stepping-stone this very hour if you will let Him, as the following story from the *King's Business* illustrates.

There was a Christian woman living in Manchester who was greatly burdened for the salvation of her husband. She fairly besieged the minister of a nearby

church with requests that he pray for him. They would nearly succeed in winning the man, when the wife would fly into a fit of temper over something and spoil everything. Then her husband would say, "Well, Mary, if that is religion, I don't want it."

Finally the pastor told the woman that she was keeping her husband from the Lord by her temper, and that she must overcome this habit, and he added that the Lord would give her grace to do it.

In shame and despair, Mary took the matter to the Lord and He gave her the victory.

The time for spring cleaning came. Mary had just gotten a new lamp hung in the hall and a new carpet laid when John came home, carrying something on his shoulder. Of course he knew nothing of the new lamp, and there was a fearful crash of breaking glass. Knowing his wife was home, he waited for the storm to burst. Mary looked over the stairs and said quietly, "Never mind, husband; it's all right; we can get a new lamp."

Much surprised, he asked, "Mary, what's happened to you?"

"Oh, my dear," she said, "I have trusted the Lord Jesus to cure me of my temper."

"Well, if He has cured you," said John, "come right down and pray for me, for that is what I want." John was converted that very day because a stumbling-block had let the Lord have His way and had become a stepping-stone.

Will you not let the Lord have His way with you and become a stepping-stone to others?

Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak (1 Cor. 8:9).

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak (Rom. 14:21).

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2).



THE SEPARATENESS OF THE CHURCH

by W. GRESHAM MACHEN

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men (Matt. 5:13).

IN THESE words our Lord established at the very beginning the distinctness and separateness of the church. If the sharp distinction is ever broken down between the church and the world, then the power of the church is gone. The church then becomes like salt that has lost its savor, and is fit only to be cast out and to be trodden under foot of men.

It is a great principle, and there never has been a time in all the centuries of Christian history when it has not had to be taken to heart. The really serious attack upon Christianity has not been the attack carried on by fire and sword, by the threat of bonds or death, but it has been the more subtle attack that has been masked by friendly words; it has been not the attack from without but the attack from within. The enemy has done his deadliest work when he has come with words of love and compromise and peace. And how persistent the attack has been! Never in the centuries of the church's life has it been altogether relaxed; always there has been the deadly chemical process, by which, if it had been unchecked, the precious salt would have been merged with the insipidity of the world, and would have been thenceforth good for nothing but to be cast out and to be trodden under foot of men.

THE process began at the very beginning, in the days when our Lord still walked the Galilean hills. There were many in those days who heard Him gladly: He enjoyed at first the favor of the people. But in that favor He saw a deadly peril; He would have nothing of a half-discipleship that meant the merging of the company of His disciples with the world. How ruthlessly

He checked a sentimental enthusiasm! "Let the dead bury their dead," He told the enthusiast who came eagerly to Him but was not willing at once to forsake all. "One thing thou lackest," He said to the rich young ruler, and the young man went sorrowful away. Truly Jesus did not make it easy to be a follower of Him. "H that is not with Me," He said, "is against Me." "If any man come to Me, and hate not his father, and mother, and wife and children . . . , he cannot be My disciple." How serious a thing it was in those days to stand for Christ!

And it was a serious thing not only in the sphere of conduct but also in the sphere of thought. There could be no greater mistake than to suppose that a man in those days could think as he liked and still be a follower of Jesus. On the contrary the offence lay just as much in the sphere of doctrine as in the sphere of life. There were "hard sayings," then as now, to be accepted by the disciples of Jesus, as well as hard commands. "I am the bread which came down from heaven," said Jesus. It was indeed a hard saying. No wonder the Jews murmured at Him. "Is not this Jesus," they said, "the son of Joseph, whose father and mother you know? how is it then that he saith, I came down from heaven?" "How can this Man give us His flesh to eat?" Jesus did not make the thing easy for these murmurers. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." At that marriage of His disciples were offended. "This is a hard saying," they said; "who can hear it?" And so He left Him. "From that time many of His disciples went back and walked no more with Him." Many of them went back—but not all. "Then said Jesus unto the

*I*N THIS message Dr. Machen spoke as a prophet. It was delivered in 1925. Since then the capture, by the "Modernists," of Princeton Theological Seminary, which for many years stood as a bulwark of The Faith, has compelled Machen and a number of his colleagues to resign from the faculty. We reprint this message from a tract published by the Presbyterian Press Ass'n., because we consider that it sounds a much needed note and suggests the only scriptural course for God's children to take—the course of separation.



twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life." Thus was the precious salt preserved.

Then came the gathering clouds, and finally the cross. In the hour of His agony they all left Him and fled; apparently the movement that He had initiated was hopelessly dead. But such was not the will of God. The disciples were sifted, but there was still something left. Peter was forgiven; the disciples saw the risen Lord; the salt was still preserved.

One hundred and twenty persons were gathered in Jerusalem. It was not a large company; but salt, if it truly have its savor, can permeate the whole lump. The Spirit came in accordance with our Lord's promise and Peter preached the first sermon in the Christian Church. It was hardly a concessive sermon. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." How unkind Peter was! But by that merciful unkindness they were pricked in their hearts, and three thousand souls were saved.

So there stood the first Christian church in the midst of a hostile world. At first sight it might have seemed to be a mere Jewish sect; the disciples continued to attend the temple services and to lead the life of Jews. But in reality that little company was as separate as if it had been shut off by desert wastes or the wide reaches of the sea; an invisible barrier, to be crossed only by the wonder of the new birth, separated the disciples of Jesus from the surrounding world. "Of the rest," we are told, "durst no man join himself to them." "And fear came upon every soul." So it will always be. When the disciples of Jesus are really faithful to their Lord, they inspire fear; even when Christians are despised and persecuted and harried, they have sometimes made their persecutors secretly afraid. It is not so, indeed, when there is compromise in the Christian camp; it is not so when those who minister in the Name of Christ have—as was said in praise some time ago in my hearing of a group of ministers in our day—it is not so when those who minister in the name of Christ "have their ears to the ground." But it will be so whenever Christians have their ears, not to the ground, but open only to the voice of God, and when they say simply, in the face of opposition or flattery, as Peter said, "We must obey God rather than men."

BUT after those persecutions there came in the early church a time of peace—deadly, menacing, deceptive peace, a peace more dangerous by far than the bitterest war. Many of the sect of the Pharisees came into the church—false brethren privily brought in, and they tried to dominate the councils of the church. It was a serious menace; for a moment it looked as though even Peter, true apostle though he was at heart, was being deceived. His principles were right, but by his actions his principles, at Antioch, for one fatal moment, were belied. But it was not God's will that the church

should perish; and the man of the hour was there. There was one man who would not consider consequences where a great principle was at stake, who put all personal considerations resolutely aside, and refused to become unfaithful to Christ through any fear of "splitting the church." "When I saw that they walked not uprightly," said Paul, "according to the truth of the gospel, I said unto Peter before them all" Thus was the precious salt preserved.

But from another side also the church was menaced by the blandishments of the world; it was menaced not only by a false Judaism, which really meant opposition of man's self-righteousness to the mysterious grace of God, but also by the all-embracing paganism of that day. When the Pauline churches were planted in the cities of the Graeco-Roman world, the battle was not ended but only begun. Would the little spark of new life be kept alive? Certainly it might have seemed to be unlikely in the extreme. The converts were for the most part not men of independent position, but slaves and humble tradesmen; they were bound by a thousand ties to the paganism of their day. How could they possibly avoid being drawn away by the current of the time? The danger certainly was great; and when Paul left an infant church like that at Thessalonica his heart was full of dread.

But God was faithful to His promise, and the first word that came from that infant church was good. The wonder had actually been accomplished; the converts were standing firm; they were in the world but not of the world; their distinctness was kept. In the midst of pagan impurity they were living true Christian lives. But why were they living true Christian lives? That is the really important question. And the answer is plain. They were living Christian lives because they were devoted to Christian truth. "Ye turned to God," says Paul, "from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come." That was the secret of their Christian lives; their Christian lives were founded upon Christian doctrine—upon theism ("the living and true God"), upon Christology ("His Son . . . Whom He raised from the dead"), and upon soteriology ("Which delivered us from the wrath to come"). They kept the message intact, and hence they lived the life. So it will always be. Lives apparently and superficially Christian can perhaps sometimes be lived by force of habit, without being based upon Christian truth; but that will never do when Christian living, as in pagan Thessalonica, goes against the grain. But in the case of the Thessalonian converts the message was kept intact, and with it the Christian life. Thus again was the precious salt preserved.

The same conflict is observed in more detail in the

[Continued on p. 154]

HOW GOD DEALT IN LEADING US INTO A SEPARATED LIFE

by GEO. E. WHITE

ANYONE who is contemplating a journey naturally is interested in the testimony of those who have already been over the road. It may be that some soul who reads these lines is facing a decision to live a separated life. If so, this testimony will be of special interest. White, who is a young business man, until recently the superintendent of one of Denver's Sunday-schools, tells how God led him, step by step, into a life of separation from the world and consecration to the will of God.

HERE and there in this article will be found reference to conscious, personal experiences of God's dealing, but the writer and his dear companion can both testify with thanksgiving to God that He has dealt with us continually, even when we did not recognize His dealing, and when we were unresponsive, since our eyes were not in that direction and our ears were not listening for His voice. But God is gracious and tender, and with loving patience He steadily leads His children to what He has in store for them. God's dealing with us has been a marvelous revelation of how He works through the Holy Spirit in guiding and directing in various conditions and situations, even to using new found friends as instruments to bring light, that in receiving this light, we might "grow in grace and knowledge." How our hearts have been rejoicing since we fully realized that through the years God has quietly but surely—and sometimes rather drastically—been leading. His leading has been one step at a time, but wonderful steps they have been, as we now can see. Whether His dealing has been with one or the other or both at any time, the influence of that dealing has been registered on the lives of both of us, since what effects one also has its influence upon the other.

MY WIFE became a Christian at the age of thirteen. While I was reared in a Christian home so far as precept and example go, at the age of eighteen I was still unsaved. A year or so later, through the teaching and influence of a godly woman, I accepted the Lord Jesus Christ as my personal Saviour. I mention this because right then my heart was opened and my life changed. It was a real born-again experience. I was in a receptive mood for what still seems to me to have been the next step—a life given over to God in full time

service. But through lack of knowledge of what His Word teaches, and in the absence of any instruction, the step I took just then meant only I was saved, and that was not enough to satisfy, as I now know. I was active in church, Sunday-school, and young peoples' work. I went right along with the crowd, yet in all the while God was dealing, for my soul was disturbed and dissatisfied. Following my discharge from the army, I came to Denver with some friends. Close and active contact was kept with the church and other activities including many of a popular and worldly nature. But still that lack. Dear reader, what I lacked was real fellowship with God, which can only come from a close walk with Him for "what fellowship hath righteousness with unrighteousness and what communion hath light with darkness?" (II Cor. 6:14).

In the fall of 1920 I resigned my position, was married, and entered into business for myself all on the same day. And right then God began to make His dealings somewhat sharper, although we did not realize it then. About this time, at a Christian Endeavor Convention the Lord definitely constrained me to consecrate my life for full time service. My decision, however, was that I would go *whenever He should lead me as to what He wanted me to do*. But I was now in business, and I must confess I had not considered asking God if that were His will or not. I wasn't especially concerned about that. I wanted to be in business—that was my ambition—but it apparently was not what God had in mind for me, so He intervened.

Nine months later, on the night of June 3, 1921, a devastating flood swept through Pueblo, Colorado where I had established my business. While our place and office were not damaged, being on the second floor

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

... --- ... S. O. S. --- ...

WHEN the monitors in the radio stations on the coast hear an S. O. S. come crackling through the night, all other broadcasting and communication ceases instantly. The S. O. S. has the right of way.

This is an S. O. S.

The date for the dedication of the D. B. I. Campus and buildings is set and the hour appointed—Thursday, June the fifth, at three o'clock. This is our last opportunity to hold the dedication service before the students scatter for their summer vacation.

The day is upon us!

We still need \$7,000.00 in order to dedicate with all expenses met and equipment for Chapman Hall paid for. (The special provision of \$5,000.00 is needed for current expenses and \$2,000.00 for the furnishing of Chapman Hall.)

A few offerings have been received, but not enough materially to affect the total needed.

This is our last opportunity to appeal to you, our loyal friends and prayer helpers, before the time of dedication.

Shall we come to the dedication service with these needs still unmet, or shall we, in that service, be able to announce to the assembled friends that all expenses are met and that God's work in the Denver Bible Institute is free from debt?

Which, think you, will most glorify our Heavenly Father, to Whom we are looking for the supply of every need?

Because the need is urgent and the time is short we come to you with this S. O. S.

Pray, dear friends, pray earnestly, and pray prevailingly for the full supply of the \$7,000.00 by noon of Thursday, June the fifth.

Open your hearts and let the Spirit of God direct you as to what He would have you do, and then give as God has prospered you.

And if our Heavenly Father makes it possible for

you to send your gift at the last minute, please wire so that we may have the word by twelve o'clock, noon, Thursday, June the fifth.

Chapman Hall in Use

EVEN before its dedication Chapman Hall will be put to good use. As soon as the dining room and kitchen are ready, they will be occupied by the workers and students now living on the Campus. And the young people of the student body are planning to hold their annual Young People's Missionary Social there on the evening of May twenty-third. One and all are praising God for His loving-kindness in providing this fine building for the work of the Denver Bible Institute.

A Frank Answer to a Frank Question

A DEAR friend who for many months has been giving regular weekly offerings to the Building Fund writes a letter which challenges our sympathy in the problem of which it speaks, and a letter which is of tremendous importance both to the one who writes it and to the work of the Denver Bible Institute.

If the need is not as urgent as it has been, would it be satisfactory to send smaller checks? There are so many calls for funds these days. Please tell me exactly how you feel about it.

The question which this friend asks is so tremendously important and the problem involved so universal, that we quote our answer for the sake of others of our readers who undoubtedly are facing a similar question.

Dear Friend:

The confidence which you have reposed in us in asking for counsel as to whether you should reduce the amount of your weekly offering is greatly appreciated, and we will try to be as frank in answering as you have been in inquiring.

First, let us say that you cannot possibly know what the unflinching loyalty of your support for the testimony has meant to us through this special period of testing and need. Again and again we have thanked God for putting it in your heart to

stand by as you have; and many times our hearts have been cheered and encouraged as we have sought to press forward in the great work which God has given us to do.

Now as to the answer to your question. It seems to us that this is a matter in which you must seek God's guidance for yourself. We know there are many other pressing appeals. We know there are other institutions and organizations which are worthy of your support. This being true, the question which each of God's stewards must face, and which no one else can decide for him is, "Lord, which will YOU have Me minister to?" Our earnest counsel to you must, therefore, be to ask God, by His Holy Spirit, to make clear to you just what HE would have you give to the work of the Denver Bible Institute, for that He has burdened you for this great work we cannot doubt. We would not want you to divert to the Denver Bible Institute a single dollar which God wanted you to give elsewhere; and on the other hand we are sure that you would not want to divert to others a single dollar which He wanted you to give to His work here. The best answer we can give to this important question is the word of James 1:5:

"If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."

As you consider this matter, however, there are certain facts which you want to know, and which you are entitled to know, and these facts we will endeavor to set before you:

1. The Denver Bible Institute merits the generous support of God's children. You have been a reader of "Grace and Truth" for several years and are in a position to know that the Denver Bible Institute maintains a strong testimony for the fundamentals of our precious faith and stands with uncompromising faithfulness against the heresies of the day, particularly those which have done the most damage to the cause of Christ in this generation, namely Modernism and Pentecostalism. Not only so, but the Denver Bible Institute is seeking to maintain and to lead God's children to maintain high standards of Christian living which are consistent with a thoroughly fundamental testimony. We know that the very strength of our stand in these respects has lost us many professed friends, and has deprived us of many offerings which would have come our way if only we had been willing to weaken or to compromise, but it is our conviction that Fundamentalism in life is as vitally important as Fundamentalism in doctrine. We must, therefore, look to God to raise up friends to support the work who have at heart the same truths and standards for which we stand.

2. The Denver Bible Institute offers an opportunity to make your gifts count for the most in Christian work. There is probably not another institution of its kind in the country where money goes further. Our large staff of capable workers serve entirely without stated remuneration, none of them receiving a regular salary. It is quite impossible for us to give you any adequate idea of the sacrificial loyalty with which they serve; their service being prompted by love for God and by the conviction that His Spirit has led them into this as their life work.

3. The Denver Bible Institute needs the support of God's children. The need was probably never more urgent than it is right now. Though God has raised up a remarkably large number of friends who give occasionally, the number of those who give regularly is very small. Though the rent drain has been diminishing, it is not yet stopped, and we have set aside everything else in order to

center our efforts on the building program, consequently every department of the work is crying out for additional funds, and particularly is there need in these departments of large provision in order to make possible expansion and development. Then, too, our building program is far from finished. Another large dormitory is urgently needed, and that at once; and the administration building has yet to be erected. Other considerations enter into the need also. The Denver Bible Institute is a small school and a young school. We are yet in the foundation period. The years of real growth, we are persuaded, lie just ahead, and it sometimes takes our breath to realize just a little of the future which apparently God has planned for this work if our Lord tarry. Though God has given the Denver Bible Institute remarkable recognition in the fifteen years of its history, it is still unknown in many quarters. Beside this, the school is situated in these sparsely settled mid-western states where it is not in frequent contact with a large number of earnest Christians as other institutions are which are located in large centers of population. (You would be surprised if you knew how very few warm Fundamentalists there are in this part of the country.) For this reason alone many have said that it is utterly impossible to conduct such a work in Denver. And finally, the Denver Bible Institute has no financial agents. We are entirely dependent for our support upon the Holy Spirit's dealing with the hearts of God's children.

But when all is said, we must revert to our original counsel. The part which you shall take in this great and needy work must be a matter in which you seek and find God's mind for yourself. We are trusting Him to lay upon your heart the burden of His own choosing, and in the meantime we are praying for you, "that you might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9).

Yours in Christ's joyous service,

God Answers Prayer!

WHEN we realize that this country has been passing through a terrific financial crisis; and when we realize that Christian work the world around is suffering from severe financial pressure, it is surely an outstanding evidence of God's watchcare and faithfulness in answering prayer that the Denver Bible Institute should have acquired its beautiful Campus and should have been able to erect two fine buildings for its work during the past two years.

But the end is not yet. The need is still great. Let us pray earnestly for the full supply of the \$7,000.00 needed to meet current expenses and to equip Chapman Hall; and let us be praying that God will clearly direct in the next step in the building program.

Dedication

ON THURSDAY afternoon, June fifth, at three o'clock, workers, students, and friends of the Denver Bible Institute will gather to dedicate the L. J. Fowler Memorial Campus, Torrey Hall, Brookes Hall, and Chapman Hall.

[Continued on p. 20]

WATCH!

**\$5.000 is
needed for
Current
Expenses
by June 5**

My
God
shall
supply
all
your
need
according
to
His
riches
in
glory
by
Christ
Jesus
Phil.
4:19

Watch for an early announcement of the next step in the building program. In the meantime bear up to God the need of \$7,000.00 to meet current expenses and to equip Chapman Hall. As God leads you, give, but above all, don't forget to pray.

Call
unto Me
and
I will
answer
thee
and
shew
thee
great and
mighty
things
which
thou
knowest
not
Jer.
33:3

**\$2.000 is
needed to
equip
Chapman
Hall**

PRAY!

For the benefit of new members of the "Grace and Truth Family," who may not be familiar with the marvelous story of God's dealing with the Denver Bible Institute, as represented in the Campus and in these buildings, let us briefly rehearse that story.

It was in December, 1927, that the Board of Directors, impelled by the crushing burden of rent under which the Institute was staggering, authorized the Dean to begin looking for suitable property for a permanent homesite for the work of the Denver Bible Institute.

On April 19th, the Board voted to purchase a beautiful forty acre tract, which is strategically located and only twenty minutes ride from the heart of Denver. This step was purely a step of faith, for the down payment used up all available funds, namely \$2,500.00, and the contract called for the payment of \$19,000.00 in ninety days. On July 19th, in answer to prayer, God had provided every cent of the \$19,000.00 needed; and this forty acre tract of land became the property of the Denver Bible Institute. It was named "The L. J. Fowler Memorial Campus" in memory of our beloved brother, L. J. Fowler, who was called home from a life of sacrificial service in the Denver Bible Institute and in the business managership of "Grace and Truth."

When the Campus was purchased, there was on it a good sized residence building, which has been remodelled and fitted up for a dormitory. This building we have named "Torrey Hall" in memory of Dr. R. A. Torrey.

Within a week after the purchase of the Campus was completed, excavation was begun for a large dormitory building, our building program being summed up in the slogan, "As the Money Comes in the Buildings Go Up!" By the end of last summer this building was practically completed, and it was put into use when school opened in September. Though its cost to us was much less, owing to the fact that it was erected by the voluntary labor of our own workers and students, the value of this building has been variously estimated at from \$60,000.00 to \$75,000.00. It has been named "Brookes Hall" in memory of Dr. James H. Brookes.

Before this building was completed, however, the

Spirit of God had burdened us to press forward in the building program. Plans were laid to erect a large administration building, which it is estimated will cost at least \$125,000.00. But before actual work was begun the Holy Spirit had indicated that we should not erect this building until the full amount needed was in hand.

In the meantime, the exceeding pressure of the need made it imperatively necessary to take immediate steps to relieve the situation. Accordingly, work was started on a second unit of our new buildings, which should provide chapel, class rooms, dining hall, kitchen, and storage space. In this move we were directed by the Spirit's dealing with our hearts to proceed as rapidly as possible with the construction, trusting God to supply the money needed by the time the building was finished. This unit will be completed, except for the stucco finish, by the end of this month, and already God has supplied the \$15,000.00 which was estimated as the cost of materials used in its construction. (The building program has drawn so heavily from the Current Expense Fund that we still need about \$5,000.00 for current expenses, and to equip Chapman Hall will take at least \$2,000.00 more; so we are looking to God for the supply of \$7,000.00 to enable us to close the year with all expenses met.) This unit we have named "Chapman Hall" in memory of Dr. J. Wilbur Chapman.

It is in the chapel in Chapman Hall that the Dedication Service will be held. In our next issue we will give an account of this service, but in the meantime we wish to invite any of the readers of "Grace and Truth" who can do so to arrange to be with us at the dedication of the Campus and the buildings which your gifts and your prayers have helped to provide for the work of our Lord at the Denver Bible Institute. The dedication will occur in the midst of a week of Bible Conference in which Dr. A. H. Carter, of London, England, will be speaking, and it will be followed on Friday by the Graduation Exercises of the Denver Bible Institute Class of '30. Why not plan to spend this first week in June in Denver, so as to be able to enjoy the fellowship of the Bible Conference and the Dedication Service and the Graduation Exercises of the Institute?

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

—Ps. 37:5

this experience was a terrific set-back and one of our first tests. I turned to God many times during that awful experience in swirling waters, amid wreckage and ruin. My attention was turned temporarily to other work to earn our living, when, in September God led me into boys' work in the Y. M. C. A. My wife and I responded, but we took with us that one thing which we would not let go—the world. Despite that fact, God did bless in our ministry among boys and young men for nearly five years. That God was working toward one end, and with a singleness of purpose in our lives there can be no doubt.

Following the Pueblo flood and our entry into His service, my interest in the business was retained on a silent partnership arrangement. My heart was in my work—not in the business—I had not entirely cut loose. At midnight, March 31, 1922, I was called downtown to witness the fire that destroyed building, business, and all our personal belongings. Everything we owned but our clothes was lost—gone over night. After that frightful night of fire fighting at sixteen below zero, I returned to my office at the Y. M. C. A. where I was Director of Boys' Work, there to fight a battle greater than the one waged during the night. Again God dealt, for strength came to my heart and added zeal to my soul as I determined with God's help to meet that test. I now see that this was a step toward separation; separation from the love of material things. Oh, how our eyes were fastened upon things and success—the kind of success the world recognizes.

WE HAD little knowledge of God's Word that would enable us to understand all that was going on in our hearts and lives. How tragic it is not to know His precious Word! And we were not walking closely enough with Him, clearly to know His leading.

In September, 1923, we were sent to another field in Colorado, a splendid little college town, where for two years, God singularly blessed our "religious work," in spite of picture shows, card parties, etc., as our recreation and amusement. During my summer school terms I was under modernistic teaching, which was fast taking hold upon our lives, effecting and influencing our thinking and living. God intervened once again. This was not His plan for us. There was brought about a situation involving a principle, and rather than compromise I resigned. God intended I should, for the blessed Holy Spirit led very definitely while I prayed for guidance. But how the ever-present and persistent enemy tempts us during a period of indecision! Four interesting and appealing offers were placed before me, but God made it clear that we should accept none of them—another instance of His gracious dealing with us. Even now, as I write, my heart is thrilled at the continual manifestation of His great love for us in spite of the way we treated Him.

The decision to resign came while I was attending Y. M. C. A. summer school. It is clear to me now that God did not intend that my life be spent in that work.

I had rejected all the offers which I had received. What was I to do?

A letter came from my father, who did not know about a contemplated change. He urged us to visit them and spoke concerning the great boom and development taking place in Miami, Florida. Opportunities were plentiful, and workers were scarce, especially in the field of my secular vocation. Since I had not seen my parents for several years and chances for employment were most favorable, we accepted the invitation and went to Miami. The greatest real estate boom in history was on all over the state but especially in Miami and vicinity. There we witnessed orgies of spending, buying and selling, boozing, wild godless living, amid an atmosphere of money-making and desire for material gain and pleasure of which we also were seeking our share.

Early in 1926 the inevitable happened. The over-inflated real estate bubble burst! Down came everything. Fortunes were wiped out in the twink of an eye. Paper profits became actual losses—and the great real estate boom was over. I thank God we did not have a penny invested. Conditions went from bad to worse. Nearly every community had a church soup kitchen. In spite of steady employment and a good income, the appalling need and suffering had a demoralizing and depressing effect upon us as well as the people of the community at large.

It seemed conditions could get no worse, when a terrible catastrophe came upon us almost without warning. It was that awful, devastating hurricane of September 18, 1926. Blowing at moderate velocity about eleven o'clock Saturday night, its fury increased to terrific force throughout the night. Such a night of horror! It seemed our frame house would be crushed any moment—trees snapped, windows crashed, doors were torn off and houses unroofed. The constant roar and battering of the storm and the blackness of the night were terrifying. Here was an hour calling for real dependence upon God, and we realized it fully. Material things were a burden. Life itself was at stake. Individually, secretly, we poured our hearts out to God. Could we trust Him to care for us at such great odds? Yes we could, and God marvelously and miraculously did care for and protect us.

Our little girl was asleep in her bed beside a window. She awoke and I took her in my arms. Scarcely was she out of her bed when a log crashed through the window, sending broken glass and window sash in splinters into her bed. What clear evidence that was to us that God was close by. My wife recalls now how the words of the song came to her:

What have I to fear,
With my Lord so near,
Leaning on the everlasting arms?

Less than two months after this experience our second child was born.

[Continued on p. 167]



THE SEPARATENESS OF THE CHURCH

[Continued from p. 151]

case of Corinth. What a city Corinth was to be sure, and how unlikely a place for a Christian church! The address of Paul's First Epistle is, as Bengel says, a mighty paradox. "To the Church of God which is at Corinth"—that was a paradox indeed. And in the First Epistle to the Corinthians we have attested in all its fulness the attempt of paganism, not to combat the church by a frontal attack, but to conquer it by the far deadlier method of merging it gradually and peacefully with the life of the world. Those Corinthian Christians were connected by many ties with the pagan life of their great city. What should they do about clubs and societies; what should they do about invitations to dinners where meat that had been offered to idols was set before the guests? What should they do about marriage and the like? These were practical questions, but they involved the great principle of the distinctness and exclusiveness of the church. Certainly the danger was very great; the converts were in great danger, from the human point of view, of sinking back into the corrupt life of the world.

But the conflict was not merely in the sphere of conduct. More fundamentally it was in the sphere of thought. Paganism in Corinth was far too astute to think that Christian life could be attacked when Christian doctrine remained. And so pagan practice was promoted by an appeal to pagan theory; the enemy engaged in an attempt to sublimate or explain away the fundamental things of the Christian faith. Somewhat after the manner of the Auburn "Affirmationists" in our day, paganism in the Corinthian church sought to substitute the Greek notion of the immortality of the soul for the Christian doctrine of the resurrection. But God had His witness; the apostle Paul was not deceived; and in a great passage—the most important words, historically, perhaps, that have ever been penned—he reviewed the sheer factual basis of the Christian faith. "How that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." There is the foundation of the Christian edifice. Paganism was gnawing away—not yet directly, but by ultimate implication—at that foundation in Corinth, as it has been doing in one way or another ever since, and particularly in the Presbyterian church in the United States of America just at the present time. But Paul was there, and many of the five hundred witnesses were still alive. The gospel message was kept distinct, in the Pauline churches, from the wisdom of the world; the precious salt was still preserved.

THEN in the second century, there came another deadly conflict. It was again a conflict not with an enemy without, but with an enemy within. The Gnostics used the name of Christ; they tried to dominate the church; they appealed to the epistles of Paul. But despite their use of Christian language they were pagan through and through. Modern scholarship, on this point, has tended to confirm the judgment of the great orthodox writers of that day; Gnosticism was at bottom no mere variety of Christian belief, no mere heresy, but paganism masquerading in Christian dress. Many were deceived; the danger was very great. But it was not God's will that the church should perish. Irenaeus was there, and Tertullian with his vehement defence. The church was saved—not by those who cried "Peace, peace, when there is no peace," but by zealous contenders for the faith. Again, out of a great danger, the precious salt was preserved.

Time would fail us to speak of Athanasius, and of Augustine, and the rest, but they too were God's instruments in the preservation of the precious salt. Certainly the attack in those days was subtle enough almost to deceive the very elect. Grant the Semi-Arians their one

letter in "homoiousios," the smallest letter of the Greek alphabet, and Christ would have been degraded to the level of a creature, mythology would have been substituted for the living God, and the victory of paganism would have been complete. From the human point of view the life of the church was hanging by a hair. But God was watching over His own; Athanasius stood against the world; and the precious salt was preserved.

THEN came the Middle Ages. How long, and how dark, in some respects, was the time! It is hard to realize that eleven centuries elapsed between Augustine and Luther, yet such was the case. Never in the interval indeed, was God altogether without His witnesses; the light still shone from the sacred page; but how dim, in that atmosphere, the light seemed to be! The gospel might have seemed to be buried forever. Yet in God's good time it came forth again with new power—the same gospel that Augustine and Paul had proclaimed. What stronger proof could there be that that gospel had come from God? Where in the history of religion is there any parallel for such a revival, after such an interval, and with such a purity of faithfulness to what had formerly been believed? A gospel that survived the Middle Ages will . . . never perish from the earth, but will be the word of life unto the end.

Yet in those early years of the sixteenth century how dark was the time! When Luther made his visit to Rome what did he find—what did he find there in the center of the Christian world? He found paganism blatant and triumphant and unashamed; he found the glories of ancient Greece come to life in the Italian renaissance, but with those glories the self-sufficiency and the rebellion against God and the moral degradation of the natural man. Apparently paganism had at last won its age-long battle; apparently it had made a clean sweep over the people of God, apparently the church had at last become quite indistinguishable from the world.

But in the midst of the general wreck one thing at least was preserved. Many things were lost, but one thing was still left—the medieval church had never lost the Word of God. The Bible had indeed become a book with seven seals; it had been buried under a mass of misinterpretation never equalled perhaps until the absurdities indulged in by the Modernism of the present day—a mass of misinterpretation which seemed to hide it from the eyes of men. But at last an Augustinian monk penetrated beneath the mass of error, read the Scriptures with his own eyes; and the Reformation was born. Thus again was the precious salt preserved.

Then came Calvin and the great consistent system which he founded upon the Word of God. How glorious were even the by-products of that system of revealed truth; a great stream of liberty spread from Geneva throughout Europe and to America across the sea. But if the by-products were glorious, more glorious by far was the truth itself, and the life that it caused men to live. How sweet and beautiful a thing was the life of the Protestant Christian home, where the Bible was the sole guide and stay! Have we really devised a substitute for that life in these latter days? I think not, my friends. There was liberty there, and love, and peace with God.

BUT the church after the Reformation was not to have any permanent rest, as indeed it is probably not to have rest at any time in this evil world. Still the conflict of the ages went on, and paganism prepared for an assault greater and more insidious perhaps than any that had gone before. At first there was a frontal attack—Voltaire and Rousseau and the Goddess Reason and the terrors of the French Revolution and all that. As will always be the case, such an attack was found to fail. But the

enemy has now changed his method, and the attack is coming, not from without, but, in far more dangerous fashion, from within. During the past one hundred years the Protestant churches of the world have gradually been becoming permeated by paganism in its most insidious form.

Sometimes paganism is blatant, as, for example, in a recent sermon in the First Presbyterian Church of New York, the burden of which was, "I Believe in Man." That was the very quintessence of the pagan spirit—confidence in human resources substituted for the Christian consciousness of sin. But what was there blatant is found in subtler forms in many places throughout the church. The Bible, with a complete abandonment of all scientific historical method, and of all common sense, is made to say the exact opposite of what it means; no Gnostic, no medieval monk with his fourfold sense of Scripture, ever produced more absurd Biblical interpretation than can be heard every Sunday in the pulpits of New York. Even prayer in many quarters is made a thinly disguised means of propaganda against the truth of the gospel; men pray that there may be peace, where peace means victory for the enemies of Christ. Thus gradually the church is being permeated by the spirit of the world; it is becoming what the Auburn Affirmationists call an "inclusive" church; it is becoming salt that has lost its savor and is henceforth good for nothing but to be cast out and to be trodden under foot of men.

At such a time, what should be done by those who love Christ? I think, my friends, that they should at least face the facts; I do not believe that they should bury their heads like ostriches in the sand; I do not think that they should soothe themselves with the minutes of the General Assembly or the reports of the Boards or the imposing rows of figures which the church papers contain. Last week it was reported that the churches of America increased their membership by 690,000. Are you encouraged by these figures? I for my part am not encouraged a bit. I have indeed my own grounds for encouragement, especially those which are found in the great and precious promises of God. But these figures have no place among them. How many of these 690,000 names do you think are really written in the Lamb's book of life? A small proportion, I fear. Church membership today often means nothing more, as has well been said, than a vague admiration for the moral character of Jesus; the church in countless communities is little more than a Rotary Club. One day, as I was walking through a neighboring city, I saw, not an altar with an inscription to an unknown god, but something that filled me with far more sorrow than that could have done. I saw a church with a large sign on it, which read somewhat like this: "Not a member? Come in and help us make this a better community." Truly we have wandered far from the day when entrance into the church involved confession of faith in Christ as the Saviour from sin.

The truth is that in these days the ecclesiastical currency has been sadly debased. Church membership, church office, the ministry no longer mean what they ought to mean. But what shall we do? I think, my friends, that, cost what it may, we ought at least to face the facts. It will be hard; it will seem impious to timid souls; many will be hurt. But in God's name let us get rid of shams and have reality at least. Let us stop soothing ourselves with columns of statistics, and face the spiritual facts; let us recall this paper currency and get back to a standard of gold.

When we do that, and when we come to God in prayer, with the real facts spread before Him, as Hezekiah spread before Him the letter of the enemy, there will be some things to cheer our hearts. God has not left Himself altogether without His witnesses. Humble they may often be, and despised by the wisdom of the world; but they are not perhaps altogether without the favor of God. In China, in Great Britain, and in America there have been some who have raised their voices bravely for their Saviour and Lord.

True, the forces of unbelief have not yet been checked, and none can say whether our own American Presbyterian church, which we love so dearly, will be preserved. It may be that paganism will finally control, and that Christian men and women may have to withdraw from a church that has lost its distinctness from the world. Once in the course of history, at the beginning of the sixteenth century, that method of withdrawal was God's method of preserving the precious salt. But it may be also that our church in its corporate capacity, in its historic grandeur, may yet stand for Christ. God grant that it may be so! The future at any rate is in God's hand, and in some way or other—let us learn that much from history—the salt will be preserved.

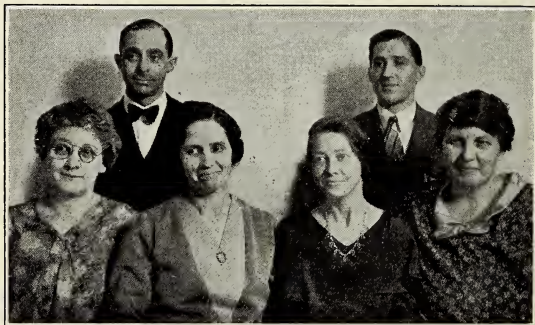
What are you going to do, my brothers, in this great time of crisis? What a time it is to be sure! What a time of glorious opportunity! Will you stand with the world, will you shrink from controversy, will you witness for Christ only where witnessing costs nothing, will you pass through these stirring days without coming to any real decision? Or will you learn the lesson of Christian history; will you penetrate, by your study and your meditation, beneath the surface; will you recognize in that which prides itself on being modern an enemy that is as old as the hills; will you hope, and pray, not for a mere continuance of what now is, but for a rediscovery of the gospel that can make all things new; will you have recourse to the charter of Christian liberty in the Word of God? God grant that some of you may do that! God grant that some of you, even though you be not now decided, may come to say, as you go forth into the world: "It is hard in these days to be a Christian; the adversaries are strong; I am weak; but Thy Word is true and Thy Spirit will be with me! here am I, Lord, send me."

Many in these days use but one hand, and that the left, in the service of Christ, while the right is given to self and the world.

—James H. Brookes

IN THE HARVEST FIELD

Conducted by A. H. YETTER



Class of 1930, D. B. I. Evening School. Left to right—Mrs. Donia Mae Hall, Mr. Charles E. Green, Mrs. Hazel L. Christman, Mrs. Hazel Davis, Mr. Henry Baessler and Miss Virginia Porter

On Friday evening, April 18th, the Denver Bible Institute Evening School conducted its Commencement exercises, with six graduates receiving their diplomas. The graduation address was brought by Dr. Robert Karr, pastor of the Twenty-third Avenue Presbyterian Church of Denver.

D. B. I. Evening School is a short course, arranged for the convenience of business men and women and home-workers who desire training in Bible study, but cannot take the much more thorough course in the Day-school.

Mr. and Mrs. E. K. Friedemann, writing from St. Joachimsthal, Czechoslovakia, tell a story which speaks of God's blessing upon their work and also sets forth something of the need in the town where they are working.

"I must tell you about one boy who has been punished many times by the priest or his assistants. Elliott (the son of the Friedemanns) first discovered him. He was drunk and bothered Elliott who was on his way home from an errand. Elliott was amazed to see a boy of his own age drunk. He invited him to come to our Sunday-school the next day, telling him that he would have a better time there than if he got drunk.

"The boy came the next day, but every boy and girl in the class shunned him because of his bad reputation. He had been called before the magistrates for stealing, and for creating a disturbance. He was very ill-behaved in class and even laughed outright when we prayed. After the meeting I took him to one side and explained many things to him and also invited him to come back next Sunday.

"On Monday, complaints began to come in from the other children. They said that they would not come any

more if Hans, the bad boy, came. This gave me an opportunity to teach them in clearer form than ever before that the Lord Jesus came to save sinners and that God loved Hans as much as He loved them.

"The next Sunday Hans was at our door, almost before we were up. He had brought us a bit of cream cake which he had bought with his own money. Since that time he has been our constant visitor.

"He also brought his sister to Sunday-school and now has succeeded in getting his father and mother to come to services. His father has a bad name, and his mother is reported to be a thief, so you see we must call on the Lord in regard to this family. Hans acts like a little gentleman now and comes to every service that we have."

These are days when we need to pray much for those who are serving our Lord in the mission fields. A recent letter from one of our readers, Rev. J. W. Wilcox situated at Ningkwofu, China, says:

"Three lady missionaries in the province just west of this one were carried off by Chinese Communists and have not been heard of since. Not far from that place, two more missionaries, a man and his wife and little girl were captured, but were released by their captors upon the payment of one thousand dollars. This amount was borrowed by native Christians for this purpose. After their release, some who were higher in authority among the Communists came along and were vexed because they were freed so easily, or cheaply, so they ordered their recapture, and they were obliged to flee to the mountains. Since then, there has been no news of their whereabouts. These are just samples of what is going on throughout the country."

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

THE SERVANT OF JEHOVAH

An exposition of Isaiah 53

This is a valuable exposition of one of the most vital chapters in God's Word. Some idea of its value may be gained by glancing at the outline with which the writer sets forth the salient facts of this Scripture:

1. The Earthly Life and Rejection by the Nation of the Servant of Jehovah
2. The Penal and Vicarious Suffering of the Servant of Jehovah
3. The Submission and Deliverance of the Servant of Jehovah
4. The Glorious Reward of the Servant of Jehovah

And the devotional spirit in which the exposition is written may be judged from the concluding words, "What a great and glorious chapter! And we turn from its study to believe more firmly in the Scripture and the Christ, and to love, worship, and adore Him with all our being."

"The Servant of Jehovah," by W. S. Hottel. Art stock cover, 5¼ x 7½ inches, 20 pages. Published by "The Union Gospel Press," Cleveland, Ohio. May be ordered through The Institute Book Nook. Price 15 cts.

CHRIST THE KEY TO SCRIPTURE

This is a setting forth of the all-important fact that Jesus Christ and the Bible are inseparable. You cannot know Christ apart from the Bible, and you cannot know the Bible apart from Christ. In the early part of the book the author says, "The whole Bible from Genesis to Revelation is about Christ." He then proceeds to prove his statement. First, he demonstrates that Christ is the Theme of the Old Testament, "The Christ of Prophecy." Next, he shows that He is the Subject of the four Gospels, "The Christ of History." Third, he declares that He is the Topic of the Acts and the Epistles, "The Christ of Experience." And finally, he points out that He is the One Who is unveiled in the Revelation, "The Christ of Glory."

This book is not only a helpful Bible study that magnifies our Lord Jesus Christ, but it is also a valuable method for studying the Word. It is a worth while addition to the Bible student's library.

"Christ The Key to Scripture," by W. Graham Scroggie, ¼ x 7¼ inches, 56 pages, paper, art stock cover. Published by the Bible Institute Colportage Ass'n, Chicago, Ill. Price 25 cts. May be ordered through The Institute Book Nook.

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

WHAT DOES THE BIBLE TEACH ABOUT SANCTIFICATION?

The word "sanctification" means simply "set apart"

Scripture Illustrations

Sabbath—Gen. 2:3
Priests and Garments—Lev. 8:30
Temple—II Chron. 30:8
Israel—Exod. 19:14
God—Ezek. 20:41
Christ—John 17:19

I. GOD'S WORD TEACHES THAT SANCTIFICATION IS NECESSARY FOR SALVATION

II Thess. 2:13
Heb. 12:14
Acts 20:32

II. GOD'S WORD TEACHES THAT SANCTIFICATION COMES THROUGH CHRIST'S DEATH ON THE CROSS

Heb. 10:10, 14
Heb. 13:12

III. GOD'S WORD TEACHES THAT SANCTIFICATION COMES THROUGH FAITH

Acts 26:18
John 17:17, 19

IV. GOD'S WORD TEACHES THAT SANCTIFICATION IS ESSENTIALLY AND PRIMARILY THE BELIEVER'S STANDING BEFORE GOD WHICH IS PERFECT, THOUGH HIS LIFE BE SINFUL

I Cor. 1:2, 30
Cf. I Cor. 1:11; 3:1-3; 5:1-2
I Cor. 6:11

V. GOD'S WORD TEACHES THAT OUR SANCTIFICATION SHOULD BE MANIFEST IN OUR LIVES

II Tim. 2:21
I Thess. 4:3-4

This may be done through:

A. Consecration—Rom. 12:1-2
B. Separation—II Cor. 6:14-18
C. Occupation—Heb. 12:1-2

—H. A. W.

FAITH IN GOD

I. FAITH IN GOD DEFINED

Heb. 11:1
Heb. 11:6

II. FAITH IN GOD OBTAINED

Rom. 10:17
Eph. 2:8

III. FAITH IN GOD EXERCISED

Gal. 6:15
Gal. 2:20
I John 5:4

—A. H. Y.

RECONCILIATION

II Cor. 5:19-21

INTRO.

The need of Reconciliation
Hab. 1:13a
Ps. 51:5

I. THE PLAN OF RECONCILIATION

Incarnation and Substitution
II Cor. 5:19

II. THE PURPOSE OF RECONCILIATION

Justification and Fellowship
II Cor. 5:21

III. THE PLEA FOR RECONCILIATION

Proclamation and Invitation
II Cor. 5:20

—A. H. Y.

THE BIBLE—GOD'S WORD TO THE CHRISTIAN

Deut. 6:6-8

I. AUTHORITATIVE

Ps. 119:160
Matt. 5:17
I Thess. 2:13

II. INSTRUCTIVE

Ps. 119:105, 130

III. COMPREHENSIVE

II Tim. 3:16-17

IV. EFFECTIVE

I Thess. 2:13
Ps. 119:25, 28
I Pet. 2:2
Eph. 6:17
Ps. 119:9, 11

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 1

Sunday, July 6, 1930

ABRAHAM—A Pioneer of Faith

Lesson Text: Gen. 12:1-5; 13:1-12; 17:1-8
18:22-23; Heb. 11:8-10

(Assigned for printing: Gen. 12:1-3; 13:7-12; Heb. 11:8-10)
Read also Psalm 23

Golden Text:

"By faith Abraham, when he was called to go out into place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8).

For the next six months we shall be following character studies. This quarter's lessons will take up representative men and women of the Old Testament; those for next quarter will bring before us "Representative Men and Women of the New Testament." Self-evidently the lesson committee intended these to be topical studies. But the value of the topical study depends largely upon the character and range of the Scriptures which are gathered together to shed their light on the topic under consideration. We shall, therefore, allow ourselves considerable latitude in our expositions, and we shall base our outline in the lesson Scriptures only when we feel that to do so will be most helpful. More frequently, probably, we shall supplement the lesson Scriptures with others dealing with the same character, and will outline the lesson accordingly. This is the method which we shall follow in today's lesson, or in order to appreciate the Scriptures assigned, we must consider them in the light of others not assigned.

To any one who is at all familiar with his story, the name of Abraham suggests preeminently the thought of faith. It was his faith in God which gave to this man of old his true nobility of character.

ABRAHAM'S WAS A FAITH WHICH RESTED UPON THE WORD OF GOD INDEPENDENT OF CIRCUMSTANCES

It is after we are told that the Word of the Lord had come to Abraham that it is said, "And he believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). Consider the character of this faith. God had promised to give him the land of Canaan (Gen. 13:14-18); that land was inhabited by the heathen. What were men and his servants against so many? God had promised to make his seed as the dust of the earth and as the stars of the sky, innumerable (Gen. 13:16; 15:4-5); but yet Abraham had no children; his wife was barren, and he was rapidly becoming an old man. How could he hope for the fulfillment of this promise? In spite of these diverse circumstances, however, it is written, "He believed in the Lord." He had the Word of God; that was enough. Abraham's was a faith which depended upon God's Word independent of circumstances; and so it is written that

he "against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be" (Rom. 4:18; Heb. 11:8).

II. ABRAHAM'S WAS A FAITH WHICH WAS COUNTED TO HIM FOR RIGHTEOUSNESS APART FROM WORKS

"Abraham believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). This righteousness was not imputed to Abraham because of his good works. He did do good works, as we shall see shortly; but his good works did not add anything to his righteousness in God's sight, nor did his bad works detract one whit from that righteousness.

When we read the Old Testament story of Abraham's life, we find some sinful and unworthy things. When God called him to get him out from his kindred and from his father's house into the land of promise, his obedience was only partial. He went, it is true, but he took with him his nephew Lot, who afterward proved to be a thorn in the flesh (Gen. 15:1, 5). And when later he went down into Egypt, he lied about his wife, saying she was his sister, and permitted her to be taken into Pharaoh's harem (Gen. 12:11-20). Again he fell into the same sin at Gerar, his wife being saved from pollution only by a special providence of God (Gen. 20:1-18). For his sinful action which resulted in the birth of Ishmael, there can be no defence (Gen. 16:4). Quite evidently it was a fleshly expedient by which he hoped to secure the promised seed. And when later God renewed the promise of Isaac's birth, for a moment Abraham doubted, for he laughed and said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. 17:17).

But when we turn to the New Testament there is not a word of all these faithless things: mention is made only of Abraham's faith. There we read, "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God . . . being fully persuaded that what He had promised He was able also to perform" (Rom. 4:19-21). From this two things are evident: first, God blotted out all of Abraham's weakness and sinning and remembered only his faith; and second, his righteousness was a righteousness which depended entirely upon faith and not upon his own good works (Rom. 4:1-5).



III. ABRAHAM'S WAS A FAITH WHICH WAS MANIFESTED IN GOOD WORKS

Though his faith was counted for righteousness without good works, and in spite of the fact that bad works sometimes marred his life, yet Abraham's faith was manifested in good works. "Faith without works is dead," says the apostle James, and then he proceeds to speak of Abraham as an example of faith manifesting itself in works. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, 'Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God' (James 2:21-23). This passage from James shows the place of works in relationship to the believer's faith. The first Scripture which he quotes was fulfilled when Abraham believed God—his faith was imputed to him for righteousness. The second Scripture referred to was fulfilled when Abraham's faith fruited in good works, wrought in obedience to the will of God—"He was called the Friend of God" (Isa. 41:8; II Chron. 20:7). This last statement which is based on Abraham's good works, has two aspects. From the Godward side we see the aspect of fellowship—he was the Friend of God because he did that which God had commanded him (John 15:14). From the manward side we see the aspect of reputation—it was only in his good works that men could see evidence of his faith and fellowship, and it was that evidence which constrained them to call him the Friend of God (James 2:18).

Consider how utter was Abraham's faith in God in the matter of his offering of Isaac (Gen. 22:1-18). God had promised that "in Isaac shall thy seed be called," and yet in utter dependence upon His faithfulness, Abraham was willing at the Word of God to put to death this, his only begotten son. His faith is testified in the New Testament (Heb. 11:17-19). By faith he was looking forward to the coming of the Lord Jesus Christ to give Himself an offering for our sins and arise again from the dead. He realized that this act was to be a type of that which God would do in giving His Son, a sacrifice and offering for us. And he knew that God would keep His promise, even though He had to raise Isaac from the dead in order to fulfil it. Such faith in the Word of the living God laughs at adversity and knows that God is greater than all the circumstances which seemingly conspire to thwart His purpose (Heb. 11:8-19).

IV. ABRAHAM'S WAS A FAITH WHICH LOOKED FORWARD TO THE COMING AND KINGDOM OF CHRIST

We have before mentioned that Abraham was looking forward to the coming of our Lord Jesus Christ. Let us now face the evidence. As he ascended the mount with Isaac, the lad asked "Where is the lamb for the burnt offering?" In faith Abraham answered, "My son, God will provide Himself a lamb for a burnt offering" (Gen. 22:7-8). That Abraham was not expecting a substitute to take the place of Isaac appears in two facts: first, he spoke of a lamb, whereas the substitute which was provided in the place of Isaac was a ram (Gen. 22:13); and, second, the Scripture definitely says that his expectation was rather that Isaac would be raised from the dead (Heb. 11:19). The significance of his testimony to Isaac can best be appreciated in the light of the Saviour's words, "Abraham rejoiced to see My day: and he saw it, and was glad" (John 8:56). Clearly Abraham by faith looked forward to the coming of our Lord Jesus Christ, the Lamb of God Which taketh away the sin of the world (John 1:29). His faith in the resurrection we have seen testified in connection with the offering of Isaac, concerning which it is said that he received him again from the dead in a figure, or type. And that he was looking forward by faith also to the Kingdom of Christ appears in the statement of Hebrews 11:10, "He looked for a city which hath foundations whose builder and maker is God." (In Revelation 21:9-27 we are given a description of that city.) In the light of these Scriptures, there is no room for doubt

"Hath!"
"Hath!"
"Hath!"

A famous preacher of the years now gone was called upon one wintry night to come to the bedside of a dying man. He was at first reluctant to leave the quiet and warmth of home to fare forth upon the errand of mercy, but being importuned, he responded. He was led by a half-clad little boy into a tenement neighborhood where only the poorest sought a hole in the wall that might shelter them from the cold. Arriving at one of the bleakest and filthiest of these "cliff dwellings" they ascended several stairs and in a miserable loft found the dying man. He was a victim of tuberculosis and that the end was near was evident. His wife and babes huddled silent, hopeless, and chill by his wretched pallet. When the visitor entered, the sick man recognized him at once and in tones scarce above a whisper demanded of him without introduction what text he had preached on in a street meeting some weeks before. The preacher did very much street-preaching and had no way of knowing what message the sick man had heard. The dying man could recall no details. He had been a life-long Catholic and knew little of the Bible. The servant of God cried to God to give him the right text and turning to the sick man quoted John 5:24: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life." The sick man stopped him with a gesture and turning to his wife said, "Did you hear that—He said 'hath,' he said 'hath'! The religion he's talking about has a 'hath' in it. Our religion has no 'hath.' Wife, I believe, I believe, for it has a 'hath' in it—'hath'—'hath'—everlasting life," and he sank back exhausted and died. Thanks be unto God for the infinite joy in the "hath." Our mighty and triumphant faith has a "hath" in it. Could there be a greater peace and tranquility than that which belongs to the believer when he learns that salvation is a glorious present possession? Our blessed Saviour HATH made us meet—HATH delivered us from the powers of darkness—HATH translated us—HATH redeemed us. With boundless gratitude to Him for our glorious present salvation and emancipation, we take our stand in the dazzling light of God's inspired "hath." Our faith has a "hath" in it.

The above is just one paragraph from Dean Fowler's 32 page booklet, "Salvation and Rewards."

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that Abraham's faith looked forward not only to Christ's coming in humility to give Himself an offering and sacrifice for sinners and to rise again from the dead, but it looked onward also to His coming in glory when He shall establish His Kingdom and fulfill God's promise to Abraham, in that all the families of the earth be blessed" (Gen. 12:3—see also Gal. 3:16).

V. ABRAHAM'S WAS A FAITH WHICH ENRICHED HIS LIFE WITH GOD'S BLESSING

How marvelously God blessed His servant Abraham! But he could not have blessed him as He did if Abraham had not trusted Him. Unbelief limits God (Ps. 78:41). But faith gives Him an opportunity to show both His power and His goodness (Ps. 34:8; 37:3-6). When in faith Abraham responded to God's call, it was said to him, "I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:2). We cannot take time to speak at length of the many blessings with which God blessed Abraham in addition to the supreme blessing of the salvation of his soul, but must limit ourselves with a simple enumeration of those blessings. First was the blessing of fellowship and communion with God. Abraham talked with God face to face and was taught the secret things of the Most High (Gen. 18:17-22). Out of this communion grew the blessing of answered prayer (Gen. 18:23-33). Again there was the blessing of material prosperity; Abraham was very rich in cattle, in silver and in gold" (Gen. 13:2). We should not conclude from this that believers in this age are to expect material riches when they are walking with God. Rather we are admonished to be content with such things as we have. But Abraham's material possessions are only a faint picture of the believer's spiritual blessings. For every material blessing which he had, there are ten thousand spiritual blessings for the believer (Phil. 4:11-13; Heb. 13:5; Eph. 1:23). Again, Abraham enjoyed the blessings of victory over his enemies (Gen. 14:13-16). Abraham enjoyed also the blessings of posterity (Gen. 21:8). If children after the flesh are an heritage of the Lord and the fruit of the womb is his reward (Ps. 127:3), how much more are the spiritual children whom believers may beget in the faith by their testimony! (I Cor. 4:15). And finally, Abraham had the blessing of bringing blessing to others (Gen. 14:16; 18:23-33; 20:17). But the blessings which Abraham enjoyed in his earthly lifetime are only a foretaste of the blessings which he shall enjoy in the Kingdom of Christ. Of these we cannot speak particularly, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9). We know, however, that Abraham will receive blessings innumerable and indescribable in the Kingdom, in which it will be our privilege to sit down with him (Matt. 8:11; Hab. 1:13-40).

VI. ABRAHAM'S WAS A FAITH WHICH SETS AN EXAMPLE FOR US

From two standpoints Abraham's faith sets us an example

First, it sets an example of the righteousness which we receive through simply trusting our Lord Jesus Christ as our Saviour. "It was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-25).

And second, it sets an example of the kind of faith which should characterize the life of every believer, and the fruits which such a faith will produce. We have the Word of God written in the Bible: let us trust His Word as Abraham did, no matter what may be the circumstances in which we find ourselves. This is one of the crying needs of Christians today—a faith which trusts God's Word, independent of circumstances (II Pet. 1:19; Rom. 15:13). Abraham's was a faith which produced obedience in his life; let us also show forth "the obedience of faith" (Ps. 119:9, 11; Rom. 16:26). Abraham's faith was centered in the Person and work of our Lord Jesus Christ; so, too, He should be the center of our occupation (Heb. 12:1-3). We, like Abraham, are strangers and pilgrims in the earth! Like him, let us look in faith beyond this present life to the day when by the grace of God we shall enter into the enjoyment of our heavenly citizenship (Phil. 3:20-21). If our lives are characterized by utter obedience to the Word of God and by utter dependence upon Him, many rich blessings will follow, and our spiritual lives shall be like a well watered garden, fruitful and flourishing to the glory of God and to the blessing of those about us (Ps. 1:1-3; John 14:21-23; Prov. 11:30).

VITAL-TRUTH ILLUSTRATION

A confidential clerk in Wall Street, New York, had an agreeable surprise a few days ago, according to the "Times" of that city. One of the large stock operators called the clerk into his private room and said to him, "I have put your name in my will, and you will get \$10,000 when I die. Now I am in good health, and don't intend to die soon, and so I will help you in the meantime by paying you legal interest on the amount. Here is a check for \$600, to pay the first year's interest." The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality.

This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then, but daily grace is the interest and the promise of an exceeding and eternal weight of glory.

—Sunday School Times

Third Quarter, Lesson 2

JACOB—A Selfish Man Transformed

Lesson Text: Gen. 25:19-34; chapters 27—33; 46:28—47:12
(Assigned for printing: Gen. 25:29-34; 28:18-22; 29:18-20; 33:1-4, 18)

Read also Ps. 19:7-14

Golden Text:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

The stories of the Old Testament magnify the grace of God most marvelously. They tell of men who are weak and sinful, and they speak specifically of their sins and misdeeds; then they tell of kindness after kindness which God showed toward these same men, who so self-evidently did not deserve such treatment, and they describe mighty deliverances which He wrought on their behalf. When the reader, marvelling, seeks for the explanation, he finds

that the men with whom God so dealt were men who trusted Him; and so the principle of Scripture is both illustrated and demonstrated which says, "Where sin abounded, grace did much more abound" (Rom. 5:20).

Such is the life story of Jacob. Against the dark background of human sin and unworthiness the Holy Spirit paints a luminous picture of the grace of God, using the shadows of the background to bring out, by contrast, the beauty of the picture.

I. JACOB'S SINFULNESS

That Jacob was an unworthy man there can be no

doubt. His very name "Jacob," as Esau testifies, means "supplanter" (Gen. 27:36); but he more than lived up to his name. When his brother was faint and asked him to share his food, Jacob took advantage of his weakness to seduce him into despising his birthright (Gen. 25:29-34). When Isaac, on the brink of the grave, sought to bless Esau, by a lying, scheming trick, Jacob stole the paternal blessing (Gen. 27:26-28). Of like character was his dealing with Laban (Gen. 30:37-43). (It is evident from Genesis 31:9-12 that Jacob's prosperity was the result not of his schemes but of God's over-ruling providence.) We should frankly recognize also the low moral standard exhibited in Jacob's multiplicity of wives. Such a condition was contrary to the divine appointment. That God blessed Jacob in spite of this condition does not put the stamp of His approval upon it, for God's ordinance is that a man should be the husband of one wife (Matt. 19:4-6; I Tim. 3:2, 12). It is not a little significant that Jacob should have been led into this condition by a man who was an idolater and by his idolatrous daughters (Gen. 29:21-28; 30:3, 9; 31:30, 34). It is also significant that Jacob's scheming deceitfulness and low moral standards were later reflected in the lives of his children (Gen. 35:22; 37:20, 31-33; 38:15-26).

Two things particularly entered into Jacob's sinfulness. These two are so common that we need especially to note them for our own admonition. Self-seeking was the first—in everything he did this poor man seemed actuated by selfish motives. This is the outstanding sin of Christendom today. How common it is, was testified by the apostle Paul when he said: "All seek their own, not the things which are Jesus Christ's" (Phil. 2:21). Second was the sin of self-dependence. Instead of committing his care to the Lord, Jacob was continually scheming in the effort to get what he desired or what he thought was his due. Jacob was not alone in this, however, for the Holy Spirit admonishes believers in all generations, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6—see also Phil. 2:4-8; Ps. 37:4-5).

II. JACOB'S EXPERIENCE OF GOD'S GRACE

It is evident from what we have seen, that whatever blessings God poured out upon Jacob must have found their foundation in His grace.

This is seen first in the incidents in connection with his birth. Even before he and his brother Esau were born, God said to the mother, "The elder shall serve the younger." Though they were twins, Esau was the first born, so that Jacob was the younger. This choice could not have been on the ground of merit, but must have been purely an act of God's sovereign grace. This the New Testament confirms, for it says, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:11-13). Though we have not space to go into the subject of election here, let it be clearly understood that God's choice involved not the salvation of Jacob or Esau, but purely the matter of inheritance. According to the customs of that time and country, the elder was the heir and the younger his servant. But God reversed the order, setting aside the elder and making the younger the heir of the promises given to Abraham and to Isaac (Gen. 28:3-4). Jacob's choice, then, as the heir of the promise, was purely a matter of God's sovereign grace. (See Ephesians 1:11-12.)

The vision which God gave to Jacob at Bethel was another signal manifestation of grace. Here was a poor, miserable thief, fleeing like a coward from the wrath of his brother whom he had wronged. As he lay down to sleep, God held as little place in his thoughts as in his affections; and yet in grace, in answer to Isaac's prayer (Gen. 28:4), God gave him the vision of a ladder reaching from earth to heaven, with the angels ascending and descending upon it; and from above the ladder he gave to

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this unworthy man the promises of Abraham (Gen. 28:12-15).

The significance of Jacob's vision cannot be appreciated until we recognize it as a vision of our Lord Jesus Christ. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). The ladder reaching unto heaven, therefore, is clearly a type of Christ; and this interpretation of the vision is further confirmed by the fact that it was told to Nathanael (whom He called "an Israelite indeed," that is a true son of Israel, i.e., Jacob—see Gen. 32:28) He said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51). It was in our Lord Jesus Christ that the promises of God were given to Abraham, to Isaac, and to Jacob (Gal. 3:17). It is in Him that all those promises will be fulfilled (Gal. 3:16), and it is in Him that we become partakers in those promises (Gal. 3:29). Such is the significance of the vision with which God blessed Jacob. What a marvelous manifestation of grace it was!

III. JACOB'S FAITH

When he had seen the vision and had heard the Word of God, Jacob believed the Word which was spoken. His faith was a weak faith, it is true, for he said, "If God will be with me, and will keep me in this way that I go," when God had said, "I AM with thee, and WILL keep thee in all places whither thou goest" (Gen. 28:15, 20). And that his response was only partial appears in the fact that he postponed doing the service of God until he returned from Padan-aram, saying, "THEN shall the Lord be my God" (Gen. 28:21). But though his faith was a poor, weak faith and half-hearted, yet Jacob did trust the Word which God had spoken. In so doing he not only laid hold on the grace of God, but also laid the foundation for better things (Heb. 11:6; John 6:37).

IV. JACOB'S TRANSFORMATION

And now see the transforming power of the grace of God.

His transformation was long postponed, because Jacob was slow in responding to God's dealing with him; but at last it came. Jacob's experience at the ford Jabbok seems to have been the turning point in his life. Up to this time his life had been characterized by selfishness and self-dependence, and there was apparently very little thought of God. After this time, while there were still some stumblings and weaknesses, there were many evidences of a close walk with God.

Before we consider the evidences of his transformation, however, let us look a little closer at the experience at the ford Jabbok. This experience may be briefly outlined as follows:

1. The wrestling (vs. 24),
2. The clinging (vs. 26),
3. The confession (vs. 28a) (Jacob means "supplanter"),
4. The blessing (vss. 28b-29) (Israel means "prince of God").

The Man Who wrestled with Jacob, according to his subsequent testimony, was the Lord Himself. There by the ford He wrestled with Jacob. This was, however, the climax and not the beginning of that wrestling, for it simply sets forth in a concrete physical experience what had been going on in the spiritual realm for many years until at last Jacob came to the place where God could bless him. Of this experience Harry W. Beach gives an exceedingly helpful exposition. Verse 25 he interprets as follows: "When he (Jacob) saw that he (Jacob) prevailed not against Him (the Man), He (the Man) touched the hollow of his (Jacob's) thigh." And then he adds the illuminating comment, "It was 'the Man,' and not Jacob who won in the contest." Another illuminating thought from the same source is that when Jacob reached the point where he saw the failure and uselessness of human strength, "God showed him divine power by an instantaneous touch and in such a way that the memory of the double lesson was with him to the last day of his life. Jacob at once recognized his assailant, and ceasing to struggle, merely clung to Him for a blessing.

Then came the new name, given, as God said to Jacob, because "thou hast striven with God and with men and hast prevailed" (Gen. 32:28, R. V.). Carelessly read, this might make it appear, again, that Jacob was the winner in the wrestling. But the word "men" cannot by any possibility refer to the "Man" Who attacked Jacob in the darkness. Furthermore, does God give new names to commemorate deeds that have been performed by human might? A little study will reveal the true meaning of God's words. Jacob's heart was "greatly afraid and distressed" on account of Esau and the four hundred "men" who were on the way to meet him. So God said to him, "In recognizing your broken strength and merely clinging to Me for the blessing, you have striven 'with God' and prevailed; what is more, you have striven 'with men' and prevailed; already you have met Esau and his band and have conquered them." So much for the pivotal experience.

Now see the results. From a shifty, scheming, selfish, self-dependent "supplanter," Jacob became, in life as well as in name, "a prince of God." When he met Esau, he exhibited an affection and a generosity which is in striking contrast with his former selfishness. Though he found that his gifts were not needed to placate his brother's wrath, in a real spirit of generosity he still insisted that he take the gifts (Gen. 33:11). When he dwelt in Shechem, he erected an altar and testified that God was his God (Gen. 33:20). In obedience to the voice of God he returned to Bethel; but first he commanded his household to put away their strange gods and to cleanse themselves in preparation for the worship of the true God (Gen. 35:1-4). In Bethel he built an altar to the "God of the house of God" (Such is the meaning of the name "El-Bethel") and worshipped Him there. There God's promise was confirmed to him, as was his new name "Israel"—"a prince of God" (Gen. 34:9-14). Before going into Egypt, when Joseph had sent for him, he worshipped God and received direction from Him (Gen. 46:1-4). When he stood before Pharaoh, he confessed that his life had been an evil one (Gen. 47:9). And when the time had come for him to die, the Scripture says, "By faith . . . he blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff" (Heb. 11:21). But before his death he blessed also his sons, rebuking their sins, and testifying clearly to them of his faith in the coming Redeemer and King (Gen. 49:1-19—see especially verses 10, 18). In all these things the transforming power of the grace of God is evident.

There is one other thing, however, which we have saved for the last, because to us it most clearly reveals the transformation which characterized Jacob's later years. Joseph, we read, was his favorite son (Gen. 37:3). It follows from this that Joseph would certainly be most in the company of his father. In his life, therefore, we can expect to see most clearly reflected the character of Jacob's life in the years intervening between the experience at the ford Jabbok and Joseph's bondage in Egypt. What do we find? Of all the men whose stories are narrated in the Old Testament, Joseph is one of the most striking examples of purity, integrity, and godliness. Can we escape the conclusion that in the years when he enjoyed the fellowship and instruction of his father, the foundation had been laid for his faith in God and for the purity and uprightness of his life? Thus in his younger son, Joseph, is reflected the godliness of Jacob's later years as surely as the sins of his earlier years were reflected in the lives of his older sons who in those years before his transformation were most susceptible to his influence.

How foolish it is for anyone to think that our experience of the grace of God ends when we trust Christ as our Saviour. His grace attends every step of the way in the lives of His children, and His grace has power to transform the meanest and vilest sinner and to make him a shining example of godliness. Let us, then, encouraged by the experience of Joseph, more earnestly lay hold on the grace of God and permit it to do its transforming work in our lives. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). (See also II Pet. 3:18; I Cor. 15:9-10.)

VITAL-TRUTH ILLUSTRATION

A pastor on reaching home after the Sunday morning service was met in the hallway by his daughter in the full freshness and beauty of young womanhood. She said: "Father, I was much impressed by your prayer for missionary recruits this morning, and my heart said, why shouldn't

I go?"

"But I didn't mean you, my child!"

It was not until he had escaped to the solitude of his study that he realized that he had not really meant anybody because he had not meant his own daughter!

Third Quarter, Lesson 3

Sunday, July 20, 1930

MOSES—*An Example for the Believer*

Lesson Text: Exod. 1:8-14; 2:1-22; 3:1-14; 11:1-10;

32:30-35; Deut. 34:1-8; Heb. 11:23-29

(Assigned for printing: Exod. 3:1-12)

Read also Psalm 90:12-17

Golden Text:

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible" (Heb. 11:27).

In Hebrews 12:1-2 we are admonished, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." The "witnesses" of verse one are the people of God spoken of in Hebrews eleven, who by their experiences of faith testified the blessing of trusting God. Among these witnesses is Moses. The last part of the Scripture quoted above may be regarded as giving us an epitome of his life story, for in an outstanding manner he embodied in his life the very things that we are admonished to do, as will be seen by comparing Hebrews 11:24-27 with Hebrews 12:1-3. Taking our clue from this, we shall study Moses as an example for the believer.

I. AN EXAMPLE OF PROTECTION (Exod. 1:16, 22; 2:1-10)

Moses furnishes, first of all, an example of protection. When he was born, Pharaoh was seeking to put to death all the male children among the Hebrews. But God preserved this child to bring confusion to the house of Pharaoh and to deliver His people from their bondage in Egypt. The danger which threatened Moses at his birth, and his deliverance from it, are typical of the danger which threatened the Lord Jesus in Herod's slaughter of the innocents and of God's protection of His Son (Matt. 2: 7-18). But from it we may also learn a lesson of God's power to protect His children.

God is able to protect those who put their trust in Him. Of this there can be no doubt. In addition to the example of Moses, the Old Testament abounds in examples of His watchcare and protection, as, for instance, in the cases of Daniel in the lions' den, and the Hebrew children in the fiery furnace. Then, too, we have many precious promises, such as, "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 34:7). Let us not limit this protection to the physical, however. While God has been glorified in the protection of many of His people from physical harm, He has been just as truly glorified in the sufferings of others (Phil. 1:20). While some by faith have "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword," others in faith have "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, were sawn asunder, were tempted, were slain with the sword" (Heb. 11:33-37).

But though it may be God's will for us to suffer at the hands of those who would injure the body, we know that it is not His will for us to be overcome by the enemies of our souls. And so from the protection of Moses we may learn a lesson of God's protection of our spiritual lives which is of far greater importance than anything we can think of concerning protection in the physical realm. (I Cor. 10:13; II Cor. 10:4-5; Rom. 8:35-39)

II. AN EXAMPLE OF CONSECRATION (Exod. 2:11-22; 3:10; 4:18; Acts 7:23-26, 35)

Moses sets us a helpful example of consecration. From Acts 7:25 it is evident that while he was yet in Egypt and before he went to Midian, he knew that he was God's chosen deliverer to lead the children of Israel out of their bondage. To this task he consecrated his life.

From the slaying of the Egyptian we may learn a lesson of the necessity of doing God's work in God's strength, in God's way, and in God's time. According to Acts 7:24-25 it appears that this deed was a manifestation of mistaken zeal. Moses was God's chosen instrument to visit vengeance upon the Egyptians and to deliver the Israelites, but this was not His way of accomplishing these things. Neither was it His time. It is a sad mistake to try to do God's work in the energy of the flesh. Let us remember the Word of the Saviour, "Without Me ye can do nothing" (John 15:5).

Evidently Moses recognized his mistake, for he left Egypt and went into the desert of Midian. Was his flight an effort to save his own life? or was it prompted by a realization that God's people were not yet ready for deliverance and that he himself was not yet prepared for the work which God had given him to do? According to the plain statement of Hebrews 11:27 it must have been the latter, for here we are told that "by faith he forsook Egypt, NOT fearing the wrath of the king." To take this step by faith necessitated the consciousness that such was God's will. So, evidently, when Moses left Egypt he realized that God was leading him out better to prepare him for the work which He had given him to do.

When later God appeared to Moses at the burning bush and told him that the time had come for him to go to Egypt, he obeyed. There was at first a reluctance, it is true, which was not pleasing to God. But this reluctance was followed by obedience, and from the day that Moses, at God's bidding, put his hand to the plow, he looked not backward but gave himself wholly to his God-appointed life work. In this he sets an example worthy of our emulation. Happy is he who, like Moses, knows what is God's will for his life and consecrates himself to that will. And happy is he who learns, like him, to let God do His work through him in His own way and in His own time. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). (See also Luke 9:62; Eph. 2:10; Phil. 3:13-14; I Cor. 7:17, 20, 24; II Tim. 2:15; John 15:4-5.)

III. AN EXAMPLE OF SEPARATION (Heb. 11:24-26)

Moses also sets before us an outstanding example of separation. This separation is seen in his willingness to identify himself with his people and to become their champion. But it is even more clearly seen in the statement of Hebrews 11:24-26: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."



Likewise, God wants all His people to be separated. Separation is one of the crying needs of the hour. How many are choosing rather to enjoy the pleasures of sin for a season than to suffer affliction with the people of God. How many prefer the fellowship of this wicked world to the fellowship of God. How many are willing to forfeit eternal treasure in heaven to grasp at earth's fleeting riches. Who can describe the loss that is theirs both in time and eternity? Saved? Yes, these people are saved if they have trusted Jesus Christ as their Saviour, yet so as by fire. Oh that God's people would heed God's Word which says to them, "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18; Rom. 12:1-2; Jas. 4:4; I John 2:15-17).

IV. AN EXAMPLE OF OCCUPATION (Heb. 11:27)

One of the most significant things that was ever said of Moses does not appear in the Old Testament but is recorded in the New: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible." Here we have the secret of Moses' steadfastness and power. "He endured as seeing Him Who is invisible."

This is one of the things which makes Moses such a clear example for the believer. We are exhorted to "run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith" (Heb. 12:2). In this there is a clear implication that strength to endure in the race comes to us through "seeing Him Who is invisible." It is only that soul that is occupied in Christ Jesus who can maintain normal spiritual balance and poise in an hour when men are turning from the faith and giving heed to seducing spirits and doctrines of demons. It is only in such occupation that the believer has peace in a world of unrest and tribulation. It is only as we are occupied in Him that we can live clean, pure, victorious, wholesome lives in a world which is given over to the sin of sensuality. It is only in looking unto Jesus that we may be useful and fruitful as servants of God. Moses "endured as seeing Him Who is invisible." So, too, we must "consider Him" if we would avoid becoming wearied and faint in our minds (Heb. 12:3; Isa. 26:3; Phil. 4:6-7; Col. 3:1-5; Eph. 4:22-24).

V. AN EXAMPLE OF INTERCESSION (Exod. 32:30-35)

Moses also teaches us by example, what our prayer life should be.

When the children of Israel had sinned while he was on Mount Sinai, and incurred God's displeasure, Moses made intercession for them in a manner which reminds us of the Saviour's present ministry on behalf of believers. "If Thou wilt forgive their sin—" said he, and then stopped short, overcome by the intensity of his emotions. Recovering, he continued, "but if not, blot me I pray Thee, out of Thy book" (Exod. 32:32). God heard the cry of His servant and spared the people, though he chastened them with the plague.

As the antitype, our Lord stands interceding for those who have put their trust in Him. In like manner the apostle Paul interceded for Israel, and in like manner we should intercede for those for whom God has given us His spiritual responsibility. Do we feel that we are not equal to the task? Let us open our hearts to the Holy Spirit's tutoring and enabling, for "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Heb. 7:25; Rom. 9:2-3; 10:1; Eph. 6:18; Rom. 8:27).

VI. AN EXAMPLE OF MINISTRATION (Heb. 11:28-30)

Finally, we note that Moses sets an example of ministration. As the deliverer whom God had chosen for this task, he led the children of Israel out of the bondage of Egypt up to the borders of the promised land. With his

HAVE YOU?

Have you received Jesus Christ as your personal Saviour?

IF YOU
HAVE NOT
RECEIVED HIM

The Bible Says

He that believeth not the Son
shall not see life, but the
wrath of God abideth on him.

John 3:36

Then What Should You Do?

Believe on the Lord Jesus
Christ and thou shalt be
saved.

Acts 16:31

But as many as received
Him, to them gave He power
to become the sons of God.

John 1:12

IF YOU
HAVE
RECEIVED HIM

The Bible Says

He that believeth on the Son
hath everlasting life.

John 3:36

Then What Should You Do?

Rejoice in Him. Phil. 4:4
Study of Him. John 5:39

Pray to him. I Thess. 5:17

Tell others about Him.
Matt. 28:19

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life yielded to God, in His hands he became the means of blessing to others.

Two characteristics of Moses' ministration are especially suggestive. First, he was impelled and empowered by personal communion with God. God met him at the burning bush and there gave him his commission. He met with Him frequently and talked with Him as he went on his journeys. In every hour of need and perplexity Moses turned to the Lord, and never in such an hour did he fail to receive the needed guidance and blessing. So, too, the believer should be impelled and empowered by conscious personal communion with God. We may talk with Him in prayer as definitely as Moses did; and though we will not hear a voice or see a form, yet through the pages of His Word God just as truly talks with us as ever He talked with Moses by an audible voice.

Again, Moses faithfully spoke the Word of God. He did not give voice to his own opinion or theories, but repeated both to Pharaoh and to the children of Israel, the words which God had given him to speak. Such should be the character of our ministry. We are not called upon to expound human philosophies and theories,

but we are called to preach the Word. Happy is that man who, having God's Word, preaches God's Word faithfully. (Jer. 23:28; II Tim. 3:16-4:2)

VITAL TRUTH ILLUSTRATION

I saw a beautiful vase, and asked its story. Once it was a lump of common clay lying in the darkness. Then it was rudely dug out and crushed and ground in the mill, and then put upon the wheel and shaped, then polished and tinted and put into the furnace and burned. At last, after many processes, it stood upon the table, a gem of graceful beauty. In some way analogous to this, every noble character is formed. Common clay at first, it passes through a thousand processes and experiences, some of them hard and painful, until at length it is presented before God faultless in its beauty, bearing the features of Christ Himself.

Michael Angelo used to say, as the chippings flew thick from the marble on the floor of his studio, "While the marble wastes, the image grows." There must be a wasting of self, if the things that are true and just are to come out in life.

—King's Business

Third Quarter, Lesson 4

Sunday, July 27, 1930

DEBORAH—A Leader in a National Emergency

Lesson Text: Judg. 4:1-15
(Assigned for printing: Judg. 4:1-10)
Read also Ps. 68:4-11

Golden Text:

"Say to them that are of a fearful heart, Be strong, fear not" (Isa. 35:4).

The story of Deborah and Barak is very simply told, yet it is full of rich spiritual significance. It is the story of Israel's victory over her enemies and her deliverance from the bitter bondage in which she had served under the oppression of the Canaanites. In teaching such a lesson as this, we need to remember that the nation Israel is a type of the individual believing soul, and her battles with the Gentile nations are types of the believer's spiritual warfare (I Cor. 10:11; Eph. 6:10-12). Today's lesson, therefore, affords an excellent opportunity to teach a much needed lesson on personal victory over sin.

I. ISRAEL'S BONDAGE (Judg. 4:1-3)

Our lesson opens with the nation Israel sold into bondage under Jabin, king of the Canaanites. And a bitter bondage it was!

Is that not a strange statement, "The Lord sold them into the hand of Jabin king of Canaan"? When God called the children of Israel out of Egypt to go to the land of Canaan, He promised that they should utterly overthrow the Canaanites, and He had promised to send horns before them to drive them out (Exod. 23:23, 28). Was it not strange that they should now be in bondage to the very people over whom God had promised sweeping victories? We know, of course, that God was able to deliver them. Why, then, should they have served in such bitter bondage?

Two answers must be returned to this question.

The first is that God sold the children of Israel into captivity because of their own evil choice: "They did evil in the sight of the Lord." They preferred their own pleasures to the pleasure of their Lord. God was able and willing to keep them in peace from all fear of their enemies, but He had set before them two ways, the way of life and the way of death. They had the power of choice. They could choose to serve the Lord, which meant life and blessing; or they could choose to serve the gods of the heathen and their own sinful lusts, which meant cursing and death. The children of Israel made a wrong choice, and so God permitted them to suffer the consequences of this choice.

But the other side of this matter is that God delivered them into the hand of their enemies as a chastening to turn their hearts once more to Him. The chastening did its work: "The children of Israel cried unto the Lord." Such is always the purposes of God's chastening. They are always beneficent. They are always designed to correct wrong conditions and to cause the children of God to cling more closely to Him. (Deut. 28:1-2, 15; 30:15-20; Isa. 1:19; Heb. 12:5-11)

Now, what personal lesson are we to learn from this? As with Israel, the believer has set before him the way of death and the way of life. The flesh, that sinful nature which we inherited from our father Adam, is trying to seduce him into self-seeking, self-exaltation, and self-dependence, in order that he may forget God in serving his own sinful lusts. But the Spirit, that divine nature begotten in us through the new birth, is wooing him into a life of closer fellowship with God and obedience to His will. God has given him the power of choice. If he will, he can choose to serve sin; but to do so means death, for sin is a cruel taskmaster. Let it be remembered, however, that by the cross of Christ God has set us free from the power of sin. If we become its slave, it is because we choose to do so, and God permits it only that He may teach us thereby the folly and the misery of sin and turn our hearts once more toward Him (Gal. 5:17; Rom. 6:13-16).

II. BARAK'S CHOICE (Judg. 4:4-10)

The second section of our lesson shows us the decision of Barak. When Deborah's word came to him, exhorting him to bestir himself and gather a company of men to Mount Tabor, that through him the Lord might work deliverance in Israel, he obeyed. Two facts involved in this decision have special value for our admonition.

First, Barak acted upon the Word of God. Deborah was a prophetess, and it was by the leading of the Most High that she exhorted Barak to bestir himself and let God use him for the deliverance of Israel. The Word which she brought to him was God's own message (Judg. 4:6-7). Likewise, the Lord is calling on his own children for decisions based upon the Word of God. Had Barak acted on his own experience and feeling, he would certainly not have gone against the enemy. But he did not. So when we find ourselves in the snare of the evil one, let us be quick to respond to the appeals of God's Word and the



voicings of His Spirit. We may read His Word for ourselves, if we will, or it may come to us through the exhortation of a faithful Christian friend. But we should act, like Barak, in simple obedience to the Word of God (Gal. 3:16; Eph. 4:22-24; Rom. 6:11-13; Eph. 5:14).

Barak's decision was a decision to yield himself to God for God to use him in defeating the enemy. That also is the character of the decision for which the Word of God appeals to us. We are not told to meet the enemy in our strength, but to yield ourselves to God and our members are instruments of righteousness unto God. In Romans 13:13 there is an expression which is filled with suggestiveness as we consider the spiritual application of Barak's experience. In the Greek, the word translated "instruments" is literally "WEAPONS." It is the same word which is used in II Corinthians 10:4 in the expression "the WEAPONS of our warfare." This verse, therefore, literally reads, "Yield yourselves unto God, as those that are alive from the dead, and your members as WEAPONS of righteousness unto God." If we will but respond to the appeal of His Word and yield ourselves to Him, God will use us in the battle against sin. Not only will He give us victory in our own lives, but He will use us to deliver others from the power of sin and to lead them out into lives of victory. (II Cor. 10:4-5; Rom. 12:21; II Cor. 9:8; Jas. 4:7-8)

III. SISERA'S DISCOMFITURE (Judg. 4:11-15)

When Sisera, the captain of the host of Jabin, met Barak and the children of Israel in battle, he was utterly routed. In his experience also there are two facts of special significance.

When he knew that Barak had come with his men to Mount Tabor, Sisera mustered his forces to do battle with him. In like manner, when the enemy of our souls sees that we are responding to the Word of God and are about to escape his clutches, he musters all his forces and attacks with tremendous ferocity in the effort to keep us in bondage. Woe is us in such an hour if we forget God and seek to meet the enemy in our own strength, for he is much stronger than we. But we have nothing to fear if we meet him in the strength of the Lord, for greater is He that is in us than he that is in the world. (Rom. 7:9-14, 2-25; I John 4:4; Rom. 8:31; Ps. 118:6-7)

It cannot be too strongly emphasized that it was the Lord Which discomfited Sisera (Judg. 4:15). His chastening had done its work. His people had turned to Him for deliverance. Barak had responded to His challenge and had yielded himself to Him to be used in His hands as an instrument of righteousness. And so when battle was joined with the enemy, "The Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak." It is no accident that "the word" is mentioned in this account of the battle. In his warfare with the powers of darkness, the believer has just one weapon—the Sword of the Spirit which is the Word of God (Eph. 6:17). But that weapon is all he needs. The Word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12). The Captain of our salvation met the god of this age and utterly routed him with that Sword in the temptation in the wilderness (Matt. 4:1-11). Let us not fail to wield that same Sword when we engage the foe in battle, for let us be assured that if we trust in Him, God will discomfit the foe before our sword even as He discomfited Sisera before the sword of Barak. (Ps. 119:9, 11; Eph. 6:10-18; Rev. 19:15, 21)

VITAL-TRUTH ILLUSTRATION

Frederick the Great wrote to one of his generals, "I send you with sixty thousand men against the enemy." In numbering the troops, however, it was found there were but fifty thousand. The officer expressed surprise at such a mistake on the part of his sovereign. Frederick's reply was, "I counted you for ten thousand men." For how many does the living Christ count in the battle we are fighting in His Name?

—Sunday School Times

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

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HOW GOD DEALT IN LEADING US INTO A SEPARATED LIFE

[Continued from p. 153]

Did God send the hurricane to us? No. But He permitted us to be tossed and buffeted by it, with the result that two lives were closer drawn to Him. In such ways and by such means God taught us to separate from self-dependence to dependence upon Him.

WE REMAINED in Miami a year longer, when we bade my parents goodbye and started for home.

We are positive the Lord led in this step, though it was unreasonable for us to leave at that time, inasmuch as it meant giving up a most promising future and prospects of material gain.

We know, dear friends, that God deals with His children, and we can testify that "all things work together for good to them that love the Lord, to them who are called according to His purpose." God had not yet revealed to us what all these trials and testings were for, but He was preparing our hearts and lives for a prompt and willing response when He did reveal His purpose for us later on.

Upon our return to Denver, we immediately offered ourselves for service in a church whose pastor was bearing a faithful fundamental testimony. It was here that God placed me in a position of responsibility where it was necessary to seek even closer fellowship with Him and to ask His guidance in order to do His work effectively. But



somehow the fellowship I sought was not as close as I felt it should be. Why? I know now. Spiritual things are spiritually discerned, and I was looking through worldly eyes.

One night we were attending a party given by a civic club to which I had belonged for several years. While we were dancing, God dealt with my wife, and right then and there she told me she must stop dancing, but without giving a reason. We have not danced since. A few days later she told me of a definite victory over carnal pleasures. In the meantime God had been impressing upon my heart that I could not meet my responsibility to the precious souls of the boys and girls in the Sunday-school of which I was superintendent and at the same time be spending time in worldly pleasures. Thus we were both brought to a conviction that worldliness and a Christian walk cannot harmonize nor be consistent with a testimony for the Lord, and so we were led into a life of separation from worldly pleasures.

SHORTLY after this, a business change brought about a situation which made me ineligible to continue my membership in the club. It was a most unusual circumstance, but God works in unusual ways many times. I had an apparently splendid opportunity to go into business, but partnership with a worldly man was involved, and so again God blocked every move I made to close the deal, which stood open for nine months. What a sacrifice it all seemed! but in reality it was God's way of preparing us for richer blessings and a more full separation unto Himself.

Then God laid upon the heart of our pastor to give a message on separation, followed by others bearing on the same theme. Our decision concerning separation was further established by these timely messages. These are the Scriptures which the Holy Spirit especially used with us:

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2).

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Cor. 6:17).

That was our message. Our souls were satisfied and our question answered. God was saying to us that He wanted our lives separated unto Him and yielded to His will. Since that time great blessing has come into our lives from a closer walk and prayer life with Him and a deeper study of His Word.

As we sought for and received further light and guidance, God graciously gave us courage and strength to take the final step. We had already decided that we would live a life of separation, and although we were in the world we would not be of the world. Now, as we prayed to be in the center of God's will, we were led to give our lives entirely to Him in full time service; and to that end we shall enter the Denver Bible Institute next fall as students to prepare for His work.

So at last the goal has become apparent toward which God has been leading through the years, and so we have been led into a decision to live lives separated unto the will of God.

WHAT blessed fellowship we now enjoy with Him and His! It is our prayer that this simple testimony may be used of God to awaken others to the possibility that He may be dealing in a like manner with them, and that they may also be willing and respond to His dealing.

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DON'T forget the missionaries!

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Our Missionary Gift Subscription Fund is entirely exhausted.

We cannot renew these subscriptions, unless, in God's gracious providence, special funds are provided for this purpose.

Then too, from every side there come requests for an extension of this ministry. The Field Superintendent of a faith mission in India, none of whose workers are yet regularly receiving "Grace and Truth," just in the last week or two sent this appeal, addressed to the Editor:

A friend has sent me several copies of your paper, "Grace and Truth." These have been made good use of here on the mission field. You will see by the above what we stand for as a mission. We have fifty Indian workers out in the field, and a number of these understand English. There are also twenty-five others in training. I am writing to ask, would it be possible for, say, four of your readers to send on to me copies of "Grace and Truth" after reading? The articles on Scripture truth I would like to use in our meetings for workers, month by month. The field in which we work contains roughly one million souls, and we are anxious that every one of our workers shall be well grounded in the Word. The articles you write are after my own heart.

It has been our observation that the great majority of "Grace and Truth" readers do not wish to part with their copies of the magazine. And even if they did, such an arrangement would be more or less uncertain to say the least. How much better to place this dear brother upon our regular missionary subscription list to receive each month, through the regular channel, the four copies which he requests.

Please pray earnestly, dear friends of the testimony, that the Missionary Gift Subscription Fund may be replenished. And as you pray, open your heart to the Spirit's dealing with you. Perhaps He would have you take part in meeting this need.

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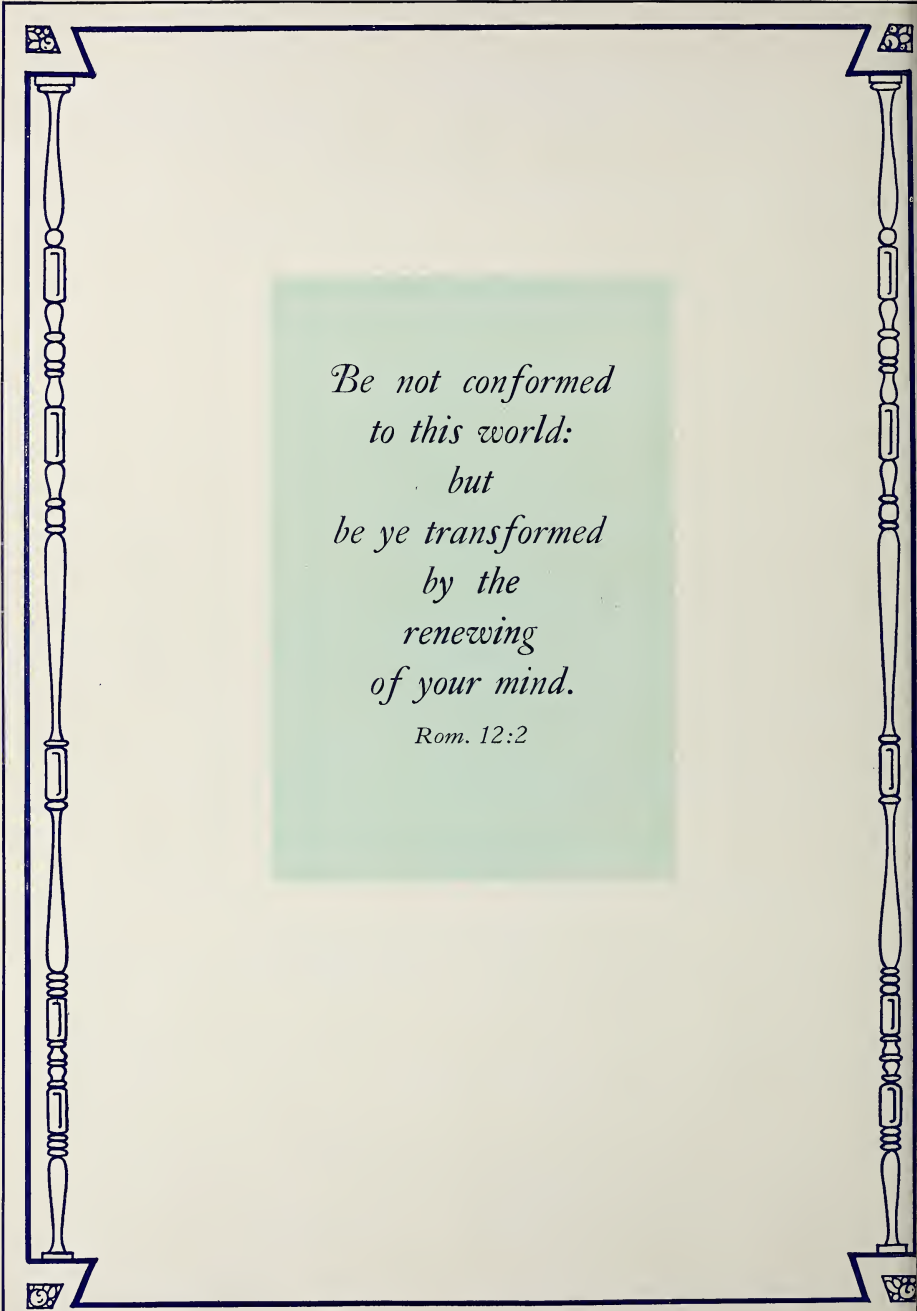
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*Be not conformed
to this world:
but
be ye transformed
by the
renewing
of your mind.*

Rom. 12:2

J.P.G.

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June, 1930



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RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all un saved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Testimony Number

SOME months ago one of our readers in the East requested that we publish a "Testimony Number." This request was prompted by the fact that a number of professing Christians to whom he had sought to minister had denied the believer's responsibility to bear spoken testimony for our Lord Jesus Christ, and he thought that such a number might be the means of much blessing.

The "Testimony Number" goes forth in response to this appeal.

We trust that God will use it mightily to stir His children with a new sense of the responsibility which is theirs as stewards of the mysteries of God and to lead them out into a ministry of testimony which shall be constantly increasing in extent and fruitfulness during these days while we are waiting for our Lord's appearing.

Prayer Changes Things!

AS WE enter the summer months in the work at D. B. I., we are conscious of a special need for prayer.

The summer months are always months of special need and special testing financially, and this summer promises to be no exception, unless very signal provision is made, and that very shortly. Though we have seen some very remarkable and blessed answers to prayer in the past few weeks, as yet God has not seen fit to supply the full amount of the need in the current expense fund. In addition to this, the regular expenses continue which we must inevitably meet from month to month, and these are bound to be more heavy than usual this year, owing to the perfectly amazing growth and development of the work. There is need, therefore, for the Spirit of God to burden earnest Christians who can do so, to give large and generous offerings for the support of the testimony at Denver, in addition to constraining many to give gifts which are smaller, but in proportion to the means of the giver just as generous.

We believe that God is both able and willing to meet the need. Even as we pen this appeal, the joyous assurance floods our hearts that He Who for over fifteen years has marvelously provided for the needs of D. B. I. will again make bare His mighty arm and fulfil the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus."

This joyous assurance in no way minimizes our prayer responsibility, however. Let us pray, therefore,

"AND He spake a parable unto them unto this end, that men ought always to pray and not to faint" (Matt. 18:1).

"Continue in prayer and watch in the same with thanksgiving" (Col. 4:2).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

"Pray without ceasing" (1 Thess. 5:17).

Why do we quote these Scriptures? Simply to remind you that we are counting on you, and we believe the Spirit of the living God is counting on you for continued intercession for the work of the Denver Bible Institute. Please pray that the full amount of the balance needed to meet all obligations in the current expense fund may be speedily supplied. For further information see D. B. I. Building News, facing page 184.



for the full supply of every need, and as we pray, let us do it with full confidence that God will hear and answer.

This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him (1 John 5:14-15).

The Editor's Summer Program

DURING the past few weeks, many inquiries have been received concerning the Editor's summer program. Many of the members of our loyal "Grace and Truth Family" wish to know when he will be speaking in their neighborhood in order to arrange to hear him. We are happy, therefore, to be able to present herewith a list of Dean Fowler's Bible Conference engagements for the summer months:

June 15—First Baptist Church, North Platte, Nebr.

June 18—Bales Avenue Baptist Church, Kansas City, Mo.

June 22-27—Annual Convention of the American Conference of Undenominational Churches, Cicero, Ill.

June 29-July 6—St Louis Gospel Center, St Louis, Mo.

July 7-13—First Baptist Church, Pekin, Ill.

July 14—First Baptist Church, Elkhart, Ind.

July 15—First Baptist Church, Elyria, Ohio

July 20-24—The Prophetic Testimony of Philadelphia, Philadelphia, Pa.

July 27-August 1—Oaklands Park Bible Conference, Hamilton, Ontario, Canada

August 2-3—Lake Erie Bible Conference, Dunkirk, N. Y.

August 9-17—Gull Lake Bible Conference, Gull Lake, Mich.

August 19-24—Detroit Evangelistic Association, Detroit, Mich.

August 28, 29, and 31—Union Gospel Tabernacle, Racine, Wis.

We trust that many of our readers may be able to be present in these Conferences and to share in the rich blessing which has come to us here in Denver through Dean Fowler's spoken ministry.

Pray that God may give to our beloved brother the needed physical and spiritual strength, and that He may richly bless his testimony during these months of special Bible teaching ministry in the east. —H. A. W.

Are the Newspapers Reliable Spiritual Guides?

THE newspapers may be good to furnish news, but they are poor guides in spiritual matters.

The writings of the paragrapher, Arthur Brisbane are perhaps more widely read than those of any other editorial writer on this continent. In his column "Today," in the *Denver Post* a few weeks back Mr. Brisbane said,

No man really WANTS to be bad. There is no man that has NO GOOD WITHIN HIM.

It will be seen at a glance that this is utterly at variance with the inspired testimony of the apostle Paul who said

I know that in me (that is, in my flesh,) dwelleth NO GOOD THING (Rom. 7:18).

In the *Denver Post* of April 3rd, Mr. Brisbane uncorked this one:

The Bible teaches that many angels could dance on the point of a needle.

Now just where in the Bible does he find that? We would ask him, but we fear we would be wasting energy, (to say nothing of paper and ink) for we see in the columns of the Sunday School Times that he ignored a similar courteous inquiry which they addressed to him recently.

"By Their Fruits Ye Shall Know Them"

CHRISTIANS sometimes ask, "What harm is there in the theater, in playing cards, or in dancing?"

To this question we might make answer, "Much every way!" But there is one thing which reveals more clearly, perhaps, than any other single argument the real harm which lies in them. We refer to the thoughts which they produce; for remember, it preeminently in the realm of the thoughts that the battle of the old nature and the new is waged, and it is as the soul chooses here to yield to the one or to the other that the issue is decided, whether for victory or for defeat.

Do the dance, the theater, and the card table produce in the hearts of their devotees the works of the flesh or do they nourish the fruit of the Spirit? (See Gal. 5:19-22.) It is our conviction that this question once frankly faced, will end forever, for any really sincere child of God, any question as to the right or wrong, and as to the harmfulness of participation in worldly amusements. It is too well known to permit of any argument that the theater, the dance, and the card table cater to all that is low and degraded in man. They provoke thoughts of violence, sensuality, lust, impurity, covetousness, and cupidity. These things are not of the Spirit but are of the flesh. Worldly Christians need to be reminded of the Scripture which says,

Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal. 6:8).

Why Should We Love the Law?

"**HOW** love I Thy Law," says the Psalmist, Ps. 119:97, which suggests the question, Why should the Christian love the Law?

Is the Law not "the ministration of death"? (II Cor. 3:7). Is it not "the yoke of bondage"? (Gal. 5:1). Does not sin take occasion by the commandment to deceive and to slay the soul who is under his power? (Rom. 7:11). Is it not true that the believer is "not under the law but under grace"? (Rom. 6:14). In the light of these considerations why should we love the Law.

At least three reasons can be given why the believer should love the Law. In God's infinitely wise providence the Law reveals our utter helplessness and need and leads us to the Saviour: "Now we know that what things soever the Law saith, it saith to them that are under the Law, that every mouth may be stopped and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in His sight, for by the Law is the knowledge of sin" (Rom. 3:9-20); "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). The Law also reveals the perfect righteousness which God imputes, without the works of the Law, to all who trust in Christ: "But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21-22). And finally, the Law reveals the righteousness which Christ lives out in us as we walk in the Spirit and occupy our minds with Him: "For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3-4).

It is only when we regard the Law as a thing for us to fulfil that it becomes a terror. When we recognize it as a revelation of what God has done for us in Christ, and of what He will do in us as we yield ourselves to Him, we can say with the Psalmist, "O, how love I Thy Law; it is my meditation all the day."

Movies and Modernism

IN THE current events column of the *Literary Digest* of May 24th appeared the following interesting item, dated May 7:

The motion-picture theater is described as "the greatest menace to morals and religion the Church has had to face in many years," in the address of the Bishops to the General Conference of the Methodist Episcopal Church, South, meeting in Dallas, Texas.

The motion-picture theater is certainly a terrific menace to morals and *spirituality*. Not only is it actually destructive in much that it presents, but it so surfeits with emotional thrills the souls of those who attend that they have no appetite for prayer, for the reading and study of God's Word, for listening quietly to good, sound, scriptural preaching, or for reading Bible study literature and other good things calculated to build up the spiritual life.

But there is something else which more seriously menaces morals and spirituality than even the motion-picture theater. This menace is the menace of "Modernism" in the churches. Working with serpentine cunning and malignity, "Modernism" undermines that faith in the Word of God which alone can adequately safeguard any soul from the legion temptations of the day, including that of the motion-picture theater. "Modernism" thus opens the door to the corrupting influence of this and every other form of worldliness.

Oh! that God's children everywhere would awaken to the blighting, devastating character of this heathen philosophy which parades itself as "Rationalism," and with one accord raise the cry,

DOWN WITH MODERNISM!

"Think on These Things"

THE Word of God tells us what Christians should think about:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things (Phil. 4:8).

Here is a practical test by which to test anything concerning which we have a question as to whether we should permit it to have part in our lives. Put the theater, the dance, the card table alongside this list: can they qualify? Bring to its searching light the thoughts which they produce in your heart: can they stand the test? If not, we should turn from them, finally and without hesitation. And the same test may be applied to almost any question which confronts the Christian either in the realm of conduct or association.

With so much of evil on every hand to allure, surely there is need for the admonition which the Scripture addresses to the young man:

Keep thy heart with all diligence, for out of it are the issues of life (Prov. 4:23).



A SONG OF TESTIMONY

SOME months ago we had the privilege of publishing in the pages of "Grace and Truth" a new chorus written by Evangelist Paul Hutchens. We are happy, through the delightful courtesy of this gifted writer of gospel songs, to be able in this issue to publish another of his newest productions.

This is a song which is especially fitting for the "Testimony Number" of "Grace and Truth." It affords an excellent means whereby the children of God can bear testimony to the saving power of our Lord Jesus Christ and the deep and abiding satisfaction which comes to the soul who puts his trust in Him.

Earnest servants of Christ have often been distressed to find upon the pianos, in the homes of professing Christians, the cheap, trashy, sentimental songs which are so popular in the world. But what a warmth steals into the heart when one finds there such songs as this. The very presence of such songs bears testimony to those who visit our homes! And how much more appropriate that the lips of God's children should sound forth such songs of testimony, than for them to be giving voice to the songs of the world.

It is such songs as this which can be used in obedience to the injunction of Scripture:

Be filled with the Spirit, speaking to yourselves in songs, and hymns, and spiritual songs, singing and making melody in your heart to the Lord (Eph. 5:18-19).

For several months Evangelist Hutchens has been seriously ill, and it will doubtless be many months before his health and strength are fully recovered. We trust that the readers of "Grace and Truth" will bear up in their prayers this brother and his wife, who have greatly endeared themselves to the workers and students of the Denver Bible Institute by their love for our Lord Jesus Christ and their loyalty to the fundamentals of our precious faith.

Since I Made the Savior Mine.

P. H.

PAUL HUTCHENS.
Har. by Mrs. P. H.

1. All the world's vain things I have ceased to love, Since I
2. There's a new found peace nev - er known be - fore, Since I
3. I am not con-demned by the law or sin, Since I
4. Now I tell the lost of His say - ing grace, Since I

made the Sav-ior mine; For my heart is fixed on the things a - bove,
made the Sav-ior mine; Deep with-in my soul, mine for - ev - er - more,
made the Sav-ior mine; For in Christ I stand, made complete in Him,
made the Sav-ior mine; And I know some day I shall see His face,

CHORUS

Since I made the Sav - ior mine. Since I made the Sav - ior

mine, Since I took Him for my own, All the
made Him mine, ver - y own,

charms of the world far a - way have flown, Since I made the Sav-ior mine.

Copyright, 1930, by Paul Hutchens.

Copies of this song may be ordered through the Institute Book Nook at 3 cents per copy, or \$2.50 per 100. Why not order enough to paste in all the hymn books in your church?



SHOULD CHRISTIANS TESTIFY?

IS THE TESTIMONY OF THE LIFE SUFFICIENT,
OR SHOULD WE BEAR SPOKEN TESTIMONY?

by MAURICE G. DAMETZ

THERE is supreme need of Christians preaching the gospel by talking it. The gospel will not be preached as it ought to be unless the rank and file of the church talk it, and do a great deal of talking it. Plain every day talking of the gospel is a most useful and forceful form of preaching. If preaching and testifying be confined to pulpits, and to the realm of living, there will not be enough of it to reach all the people in any community.

We are entirely too reticent about giving testimony for Christ. Christian people talk about other things freely. How easy it is to talk about the weather! Some one has said, "More is said about the weather and less done about it than anything else in the world." And we talk about educating our children and maintaining our physical health and strength. Why should we not be just as ready to talk of our wonderful Saviour, His matchless grace, and the life and peace of soul which we have in Him?

The Word of God speaks with great force upon the importance and necessity of every Christian bearing testimony, and the Scripture in totality and unity emphasizes the primary importance of the testimony of lip. It is regarded as an outgrowth of faith, "We have the same spirit of faith, according as it is written, I believe, and therefore have I spoken; we also believe, and therefore speak" (II Cor. 13). Though the testimony of life is important, the testimony of lip is also given a high place in God's Word. The upright life is to back up the witnessing of our lips. The testimony of the mouth is the natural and logical consequence of a life that is in tune with God, for "of the abundance of the heart his mouth speaketh" (Luke 6:45). The testimony of lip is enjoined upon us as our primary obligation, our greatest privilege, and as the world's supreme need.

I. OUR PRIMARY OBLIGATION

A CHRISTIAN'S conversation ought to be full of testimony for Christ and rich unto edification. Alfred Tennyson once visited at the home of two sisters who were very devoted Methodists. They met him at the door, and he said to them, "What is the news?" They answered, "No news but that Jesus Christ died for sinners." "Oh," replied the poet, "that is old news and good news and new news." The Christian ought always to be ready to say a good word for Christ. Of this obligation the Scripture speaks in no uncertain terms:

Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy (Ps. 107:2).

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (I Pet. 3:15).

And not only are we to have constant readiness for spoken testimony, but we are to testify without shame or fear.

Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God (II Tim. 1:8).

Moreover the Scripture impresses upon us that spoken testimony is our unceasing and every day duty:

Ye that make mention of the Lord, keep not silence (Isa. 62:6).

Then they that feared the Lord spake often one to another (Mal. 3:16).

And, summing up the Scripture's teaching on this important practical truth, Paul by inspiration states God's ideal for every Christian:

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man (Col. 4:6).

TO BEAR a clear, scriptural, spoken testimony is as much the believer's obligation as to live a consistent Christian life. "Let the redeemed of the Lord say so!" "The Spirit and the bride say, Come and let him that heareth say, Come!" The Church is suffering from the silence of the great bulk of its membership concerning the grace of our Lord Jesus Christ fully as much as it is from the lying testimony of the "Modernist." Dامتز sets before us a number of the Scriptures in which the believer is admonished to bear testimony and exhorts us to be obedient.

Thus, our every day speech should be full of testimony—the testimony of proclamation of the unsearchable riches of Jesus Christ, and testimony that brings about the edification of others. Oh, that speech were seasoned with the gospel through and through! Such speech cannot be dull, or stale, or insipid.

Now, God's purpose is that the rank and file of Christians shall be testifying Christians. But the objector says, “Surely not!” Give heed to the words of God! “And they were all scattered abroad . . . *except* the apostles” (Acts 8:1). “Therefore they that were scattered abroad went everywhere preaching the Word” (Acts 8:4). The apostles remained at Jerusalem and taught the Word while the rank and file of the church went everywhere testifying of Jesus. There is a scandalous wickedness in the church today. It is the self-satisfaction of Christians. God would have the whole church collectively and every member individually taking the gospel to every creature. Many a pastor is failing in his public testimony because his church people fail in their private testimony. This Word sends individual Christians to individual sinners with a gospel of individual salvation, on the condition of individual faith in the individual Saviour. Reader, if your mouth is closed in testimony, then Satan has you throttled—bound hand and foot.

II. OUR GREATEST PRIVILEGE

THE greatest work that a Christian can do is to proclaim Jesus Christ, to testify of His saving grace and unsearchable riches and glory. It is a joy to live Christ, but a far deeper joy comes from telling the story. When John Taylor, the blind man who preached to ex-president Coolidge at his summer home in Brule,

Wisconsin, was asked how he felt about the honor of preaching to the President, he answered, “It is a great honor to preach the gospel of Jesus.” Even so, it is the greatest honor and privilege in all the world. Then, why are Christian people so reticent about telling of Him? The vast majority of professing Christians are like the Arctic rivers—frozen at the mouth. The great reason for this campaign of silence is that Satan hates personal testimony because it is the most effective method of preaching the gospel, making Christ known, and winning souls.

Privilege? Yes, privilege unspeakable! We are not awake to what a glorious privilege spoken testimony is. Angels covet your privilege and mine. Privilege? Yes, that of entering into fellowship with the Saviour in the greatest and most joyful of all tasks. There is no privilege nor joy greater than telling the lost of the Saviour. Reader, if you would know perfect, unutterable, overflowing happiness; if you would know Christ to the deepest satisfaction of your soul, then enter into this unspeakable privilege and make Christ known wherever you go.

Tell it today, it will brighten the way,
Tell it today, tell it today;
No other theme can such blessing bestow;
Joy will come to some one if you tell it today.

III. THE WORLD'S SUPREME NEED

THE deepest need of the world today is the saving knowledge of the Lord Jesus Christ. And the way to make Christ known is to proclaim Him. We must again emphasize the Christian's obligation. We need to turn our faces toward the teeming millions of a needy and dying world. Oh, that we could impress it

Sure Testimonies

“Thy testimonies are very sure” (Ps. 93:5).

Blest Trinity! we worship Thee!
Thy Word comes with sweet certainty,
Experience finds it TRUTH to be.

Thou, Everlasting Father, told
Through seers, prophets, saints, of old
That which Earth's history did unfold.

Thou, O Incarnate Son, didst tell
Good News of Love ineffable,
Proved true in Grace's miracle.

And Thou Blest Spirit! carrying on
The Work and Words of the dear Son,
Thou speakest, and the work is done.

In God's Works, beauteous to the eye;
Fulfillment, too, of prophecy;
In both these Faith can TRUTH descry.

Then let my soul with humbleness
Her native ignorance confess:
And for His Word Jehovah bless.

—William Olney

upon the hearts of Christians that by a campaign of silence we are crucifying Christ afresh. God awaken us from our coldness, lethargy, and self-satisfaction! God awaken us to the fact that there is unfinished business on the table of the church! God give to us the vision of a lost and dying world—a thousand million souls in the darkness of heathendom, without Christ and hope! For every breath we draw, four souls perish without Christ. Reader, does not the perishing cry of earth's Christless millions touch you and pull at your heart?

The supreme need of this dark, sinful world is spoken testimony. "How shall they hear without a preacher?" (Rom. 10:14). He calls us to the sublimest business on earth—that of making Him known and His gospel victorious. He has no other plan for us. By spoken testimony, Christ must be pressed upon the world's attention. It has ever been thus. The forerunner prepared His way and proclaimed His coming. Christ Himself is the supreme example of the testimony of lip. To the Marys at the tomb He said, "Go and tell" of the resurrection. To the apostles he said, "Go ye into all the world and preach the gospel to every creature." And the early church caught the vision of the need of the world, and apostles and rank and file of the

church, all went. The result was significant. The whole church was a dynamic force for the gospel, so much so that the gospel had been heralded to every creature under heaven in the days of the apostle Paul. (Col. 1:26) And God has no other plan for His church and each individual Christian today. His plan is that we shall "go and tell." He calls every Christian, and He calls you to a life of spoken testimony for Him. And there is no more reason to believe that you will live the life of a hypocrite because you do proclaim Him than that you will be a paragon of sincerity because you keep silent about Him. The silent Christian is as inconsistent as the Christian who makes a loud profession, then does not live up to it, and is fully as inexcusable.

In this year, the nineteen hundredth anniversary of Pentecost, may multitudes of Christians awaken to the world's need and their individual responsibility. May we as ambassadors, proclaim Him, confess Him, talk about Him, make Him known, press Him on the attention of the world's burdened, aching, and broken heart. The Holy Spirit summons you who are bought by the blood of the Son of God, to be done with playing at religion, and to give Him your life for the sublimest and most heroic business on earth—trumpeting the gospel.

OUR OFFERINGS

WHAT KIND OF A TESTIMONY ARE THEY SUPPORTING?

by CHESTER E. TULGA

For they say and do not (Matt. 23:3).

MONEY is the coined service of its owner. The giving of money to the support of any cause is an endorsement of that cause. The act of giving is the testimony of the giver. This act of giving, considered in the light of the cause to which the gift is made, constitutes a true standard for judging the doctrinal position of the giver. This conclusion is inescapable and must be faced by all who give.

We are as responsible to God for the testimony of our money as we are for the testimony of our lips and the testimony of our lives, for money is concentrated life. No testimony to soundness in the faith is any stronger than the testimony of that individual expressed in his giving. A profession of orthodoxy that permits its possessor to give of his means to the support of that which destroys sound doctrine is one of the most perplexing inconsistencies of the day. It rightly deserves to be called a complex.

ONE of the saddest things in the world today is the strange reluctance of many who are unquestionably fundamental in their personal faith to make a complete break with organizations and institutions which are dominated by "Modernism." How, think you, will appear before the judgment seat of Christ that excuse which is so commonly heard today—"If we do not give to the denominational budget we will lose our representation in the convention and forfeit our opportunity to save for Fundamentalism the property in which the godly saints of past generations invested their money"? Tulga, pastor of the First Baptist Church of North Platte, Nebraska, raises a pertinent, searching question, and one which should be pondered well by every soul who is eager to be true to Christ.

I. MY OFFERINGS AND MY RESPONSIBILITY TO GOD

I AM responsible to God to give my money only for His glory. The giving of money for the building up of personal glory is not giving unto God. The giving of money for the advancement of denominational or institutional glory is not giving unto God. The giving of consecrated money to any organization or cause that does not take a positive stand for the Word of God and its full teachings is not giving unto God. We are responsible to God to give our money only for His glory.

I am responsible to God to give my money according to the wisdom of the Scriptures and not my own wisdom. The Scriptures forbid support of, or fellowship with, those who deny the Lord Jesus Christ or preach any other gospel. This includes our money as well as our person. Our gifts of money are our testimony and no one's testimony is any truer than the causes to which he contributes. To give money to strengthen a false testimony is a flagrant misuse of money that belongs to God.

I am responsible to God to give my money in such a way that it will not go into apostasy and curse the cause for which I gave it. "Modernism" today is largely supported by the endowment funds created by dead saints. Their money, given with the best of intentions, has been stored up and now damns the very cause it was intended to strengthen. If I would be sure of a scriptural testimony in my giving, I would give to current needs, to evangelize and indoctrinate this present generation.

I am responsible to God to give my money in such a way that it will speak *positively* for the Lord. Too many are content to give it to halting, stammering, stuttering, apologizing testimonies, thinking that "in the main it is good." But this age needs a clear testimony, and it needs it now. Its curse is the stammering testimony. I am responsible not only for the *kind* of testimony I support but the *quality* of the testimony.

II. OUR OFFERINGS—WHAT KIND OF TESTIMONY ARE THEY SUPPORTING?

THE heathen today need the blood-stained gospel of the Son of God. Many are preaching a gospel sadly "bleached out." Through our gifts we must speak the language of the gospel if we would be true. Does your money on the mission field speak out boldly for the truth, or is it halting and stammering? What is your testimony to the heathen expressed through your offerings? Are you producing Christian Chinese or simply educated Chinese?

The homeland today needs a clear testimony, surrounded as it is on every hand by worldliness, "Modernism," compromise, and cults; we need the clear testimony of the old Book. Our educational institutions have betrayed the Lord Jesus Christ into the hands of His enemies. Many pulpits are occupied by men who know not the Lord and Saviour Jesus Christ. All over the land institutions are springing up to stem the tide and bring the old gospel to the attention of this modern world. What language does your check book speak? The most curious inconsistency we have ever met is a fundamentalist who has never converted his giving from "Modernism." His money is always found in questionable company.

Our hearts were especially burdened with this when we visited the Denver Bible Institute some weeks ago. As we enjoyed the fellowship of the Dean and the workers, and looked into the happy faces of the boys and girls and heard their clear, ringing testimony, how we wished God's people would see their privilege and supply in an abundant measure the needs of this school. What a wonderful testimony your offerings would have!

As we saw what God had wrought in the Building Program and looked at the new buildings, we had a vision of the great things that might be accomplished here if God's people should underwrite with God's money this enterprise of faith and heroism. What a wonderful opportunity to give your money a strong testimony before the world.

HIS lamp am I
To shine where He shall say:
And lamps are not for sunny
rooms,
Nor for the light of day:
But for dark places of the earth,
Where shame and wrong and
crime have birth;
Or for the murky twilight gray,
Where wandering sheep have
gone astray;
Or where the light of faith grows
dim
And souls are groping after Him;
And sometimes, a flame,
Clear shining through the
night,
So bright we do not see the lamp,
But only see the light,
So may I shine—His light the
flame—
That men may glorify His
Name.

We often have a choice between the good and the best. As stewards of God do we have the right to choose what we consider the good and neglect the best? Can we afford to pay to that which we consider "good" while we permit the "best" to languish?

There are missionary societies that "on the whole" preach the gospel. There are others who *do preach the gospel* with this qualification. How does our money testify here?

There are churches that are "fairly conservative." There are others who are famous for their fidelity. Our

offerings—what kind of a testimony are they supporting?

There are schools that are "fairly sound." There are others who are known all over the land for their positive testimony. This is true of the Denver Bible Institute and others. Does our money support the "good" or the "best"? Can we afford to contribute to those whose goodness is questionable while those whose fidelity is unquestioned languish?

No man or woman is sounder in the faith than his or her offerings, for money is coined testimony and a most substantial testimony. Our offerings—what kind of a testimony are they supporting?

THE POWER OF TESTIMONY

by LE ROY THOMAS

CONTRADICTION as it may sound, unbelief is keeping many believers silent. While they have tasted the power of the gospel and have trusted the Lord Jesus Christ as their Saviour, yet they do not really believe that the gospel is imbued with the power which God's Spirit declares it has. Thomas challenges the believer to awaken to the power of testimony and to begin telling others of the wonderful grace of God in Christ. May his testimony be so used of God to arouse the slumbering faith of His children, that many will be able to say with the psalmist and the apostle, "I believed, and therefore have I spoken;—we also believe, and therefore speak."

GOD intended that Israel should be a testimony to the nations round about her. Sometimes she was, but what a sad picture she made as she sat in captivity on the banks of the rivers of Babylon (Ps. 137: 1-4). She was downcast, without a song, and with no testimony for those of her enemies who demanded "a song of Zion"; and her only excuse was, "How shall we sing the Lord's song in a strange land?" Many of God's children today are making like excuse. They declare that it is impossible to give a testimony for their Lord in the worldly environment in which they find themselves living. Their excuse is both poor and pathetic. The root of their trouble is that they have never caught a glimpse of the power of the testimony which has been committed to them.

God has entrusted us with the testimony of the gospel of Jesus Christ (I Thess. 2:4), which is "the power of God unto salvation to every one that believeth" (Rom. 1:16), and concerning which He declares that "neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). Surely a glimpse of the power of the gospel should cause any child of God to respond to His plea, "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Ps. 107:2).

I. YOUR TESTIMONY HAS POWER TO SAVE MEN FROM HELL AND TO DELIVER THEM TO HEAVEN

THE rich man had no question concerning the reality of hell as he cried to father Abraham, saying, "I am tormented in this flame" (Luke 16:24). For a moment he was occupied with the torment which he was suffering; then his soul was flooded with the horror of seeing his five brothers follow him into that place of anguish. In his desire to have them saved from his condition, the rich man pled with Abraham that a testimony might be sent back to his father's house. It was then that he learned some things which those of our day who claim to be "silent influences for good" have need of learning. The answer was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

Abraham was right! One has come forth from the dead, with the testimony of life, and yet men will not be persuaded. But we have yet to see what would happen if the dead men of the pulpits and the pews of our land should awaken to the power of testimony which has been committed to them. It is only the straightforward proclamation of the gospel of Jesus Christ—crucified, risen, and coming again, which has power to save the lost.



One Sunday afternoon two students in the Denver Bible Institute were walking down Welton Street, in the city of Denver. Before long they were in a friendly chat with a chance acquaintance. The conversation was of eternal things—things in which they were all interested, but things concerning which the third young man had never made a decision. One of them pulled from his pocket a Gospel of John and began to read at the fourteenth chapter, "Let not your heart be troubled: ye believe in God, believe also in Me." This young man did not believe in the Lord Jesus Christ as his personal Saviour. He was not saved. The reading continued, and they heard of the mansion homes which await those who come to the Father by faith in the Son. It was verse four that held their attention, for the unsaved man was questioning, as did Thomas of old, saying, "We know not whither Thou goest; and how can we know the way?" It was verse six that answered the question, for the Lord Jesus had said, "I am the Way, the Truth, and the Life." The truth concerning eternal life through faith in Christ's work at Calvary was explained. It was then that a face lit up with happiness as a soul said, "I will take Jesus Christ as my Saviour." That new found friend was saved from the very grip of hell, and those young men will meet again on the streets of glory, because of the exercise of the power of testimony.

Unto you, my dear Christian reader, has been committed that same power of testimony—a testimony which will save men from hell and deliver them safe to the eternal home.

II. YOUR TESTIMONY HAS THE POWER TO SAVE MEN FROM ERROR AND TO LEAD THEM INTO THE TRUTH

OUR testimony does not end with leading men to an acceptance of the Saviour. A young Christian who stands unwarned of the heresies and apostasy of our day, stands on dangerous ground. The Apostle has written to us saying, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ" (I Tim. 4:6).

We now live in the time of the confusion of religions. Your neighbors may be tangled in such fanaticism as Pentecostalism, which sometimes bears the trademark of "Four Square Gospel." They may be groping in the darkness of the ritual of Rome. They may be tossed to and fro by the winds of doctrine of "Modernism." Or yet worse, they may be struggling with the "Unity" deception, which partakes of all of these phases of the confusion of religions and encourages atheism. Fanaticism, ritualism, and "Modernism" have confused the minds of men so badly today, that many young Christians are throwing up their hands in despair of knowing the truth. We, with a knowledge of God's Book, have a testimony which will save them from error.

When Paul wrote to Timothy of the confusion of religions of the time in which we now live, he ended his discussion by saying,

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (I Tim. 4:16).

When he wrote in another place of these "perilous times," he closed his discussion by saying,

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II Tim. 3:16-17).

It is quite clear that Paul was saying that the Word of God *believed, lived and spoken* would be the power of deliverance for men, from religious Babel.

Two summers past, as I traveled by a stage across the state of Kansas, I was allowed to see the power of testimony to deliver men from error. At Hays, a number of farm hands climbed on the stage. One of them became my traveling partner. His quiet demeanor would seem to indicate that he was a man without a worry, but his condition was not so. As our conversation turned to spiritual things, he asked, "What do you think of Pentecostalism?" I thought him to be only an interested inquirer. He proved to be more. When he had returned to his home one vacation time, he had found it a far different place from that which he had left. He found his younger brother nigh unto death with tuberculosis of the bone. There were large running sores on his limbs, and the boy was so weak that he could hardly speak to his brother. Things were queer. No doctor had been called, and no medical attention was being given. What was wrong? My friend received the following answer, "O Jesus is our Healer. We must be faithful in prayer and faith, and Jesus will do the rest." His family had been duped by Pentecostalism. They gave him Scriptures which seemed to prove their position. Before this he had loved the Lord and had held his Bible as truth—but now he was torn with questions. He thought that surely his Bible was right, but still he could not believe that his brother should go without medical care. It was this strain that prompted the question, "What do you think of Pentecostalism?" I opened my Bible to the passages that had bothered him and read the context, which showed them to be Jewish in character, belonging, dispensationally, to the Tribulation and Kingdom ages. In a simple way, I explained dispensational truth to him, reminding him that the Word of God says:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth (II Tim. 2:15).

He then saw that the fanatics of our day take passages referring to other ages and try to force them into our present day, causing great confusion. I then turned to I Timothy four and read:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons (I Tim. 4:1).

He seemed quite pleased but did not say a word. I then read from II Corinthians:

And no marvel; for Satan himself is transformed into an angel of light (II Cor. 11:14).

He nodded his approval but still said very little.

Several months later he came to see me. It was then that I saw more fully the power of testimony to lead men out of error into the truth of the Word of God. He said, "I am glad that I met you that night. The things that you told me straightened me out." He was a happy boy again. My friend had been led into the truth by sound doctrine.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine (II Tim. 4:2).

III. YOUR TESTIMONY HAS THE POWER TO SAVE MEN FROM A SELF-CENTERED LIFE AND TO LEAD THEM INTO A CHRIST-CENTERED LIFE

WE OFTEN hear men say, "This is a selfish old world we live in," and they are right. Paul has told us that the men of the last days would be "lovers of, their own selves" (II Tim. 3:2). The sad part of this story is that Christians are being carried away in this sin as badly as the unsaved. This brings us to another phase of the power of testimony—that of leading our Christian friends out of the self-life into the Christ-life.

The fellowship of exhortation is a much despised fellowship, but nevertheless it is that fellowship that Paul speaks of when he says,

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted (Gal. 6:1);

or again in Heb. 3:13, when he says,

But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

The Lord has given us the privilege of helping one another along in the Christian life. It is not a one-sided proposition but a fellowship of pointing out, each to the other, places where deeds of the flesh are being manifest and then reminding one another of the glorious deliverance which there is in Christ Jesus. Such a fellowship will break down self-centeredness in the Christian life

and will lead men to love the Saviour more and to live for Him.

Two young men met in a terminal hotel one morning. They were soon friends, for they were Christians. They talked of schools and of life work, for they were both at that age when a decision was very necessary. They were both desirous that their lives should count for the Lord Jesus, their Saviour. But as they talked, one of them noticed that the other had been "overtaken in a fault." Here and there in his speech there slipped in a word of profanity. Because of the trend of their conversation, it was slightly amusing; but when faced squarely it was a sad situation. The other young man hesitated for a few minutes and then obeyed the Scriptures and brought to his friend the fact that his language needed to be changed—that he was using language that marked him as other than a Christian. There was embarrassment for a moment, and then the friend said, "Have I been using bad language? I am sorry. That is my bad habit." It was then that he made a decision to change his language and to ask the Lord to make of him a vessel fit for the Master's use. Did the incident break down fellowship between these two Christian young men? No! On the contrary it opened up a fellowship between them which has lasted and deepened, and which has made them both love the Saviour more.

The power of such a testimony is not limited to leading men and women to quit their swearing. It should reach into every phase of the Christian life, encouraging growth in grace. Surely this is a much needed practice among Christians in our day. This personal truth is spoken of in Hebrews, where Paul says:

Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching (Heb. 10:25).

Strong says that this word "exhorting" means "to call near." That is the truth we speak of—the practice of Christians calling one another nearer to the Lord that their lives may count for the most as a testimony for the Coming One.

CHILD of God, are you awakened to the power, the responsibility, and the privilege which is yours to hold forth the Word of life? How many souls will be in glory because you have been faithful? How many will walk in the light rather than in darkness, because you have held forth "sound doctrine"? How many will be drawn closer to the Lord because of your life and testimony with them?

Every Christian has a good light, but every Christian does not show a good light.

—B. B. Sutcliffe

THE TESTIMONY IN SONG

by JESSE ROY JONES

LET the redeemed of the Lord say so in song. Did it ever occur to the reader that one of the earliest outstanding testimonies of God's people was given in song? Such is the case, as is clearly revealed in His holy Word. The nation Israel had been in bitter bondage in Egypt for a long time, when finally God delivered them through His servant Moses by way of the Red Sea. After the last son of Abraham had set foot on the salvation shore of the Red Sea and the waters of judgment had closed over every one of Pharaoh's wicked host, the record of Exodus fifteen is one grandioso of antiphonal song; Moses and the men of Israel leading, and Miriam and the women of Israel answering. Turn to this masterpiece of melody, read it, and let your heart rejoice in the majesty of its divine composition and the testimony of its glorious message of redemption through the grace of Jehovah-God.

Prior to this testimony in song borne by a redeemed people, we also have the testimony of the stellar and angelic hosts given long before the earth was inhabited by man, and it is significant to note that this, too, is a testimony in song. When God put the question to Job concerning His omnipotence in creation, He said, "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7). Charles H. Gabriel says concerning this question which almighty God propounded to Job, "This may have been the beginning of song, and the most active imagination of mankind can derive but a slight impression of the magnitude and magnificence of that wonderful chorus."

AS WE trace the use which God makes of music in His Word, we are compelled to admit that we as Christians have not yet awakened to the importance which the Lord places upon this form of testimony for Himself. It is true that some well-meaning Christians

TO GIVE his testimony in song is just as much the believer's responsibility as to give the testimony in the spoken word or in Christian living. The same Book which says, "He that hath My Word let him speak My Word faithfully," also bids believers to, "be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Jones shows the power and privilege of the testimony in song."

refuse to have anything to do with music in the church because it has been perverted and used by Satan to ruin many lives. But we must not forget that everything which God originally pronounced good has, in one way or another, been perverted by the enemy. So we must not allow that to rob us of the joy of responding to the divine invitation to sing praises unto the Lord. "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation," was written that every redeemed son of Adam might enter into this joyous privilege, and acceptable form of worshipping the God of creation and redemption (Ps. 95:1). In the light of such an invitation as this, which comes from heaven itself, how can any

redeemed soul refrain from singing? Surely this is an irresistible appeal.

David appointed "singers with instruments of music" (I Chron. 15:16) under the leadership of Chenaniah who "instructed about the song, because he was skilful" (I Chron. 15:22). All this preparation was made for one purpose only, and that was to lead the children of Israel in a testimony of joyous praise to God for all His faithfulness to them on the occasion when the ark of the covenant was brought up from Obed-edom. It would be well worth the reader's time right now to turn to this glorious song of praise and thanksgiving and read it to the refreshing of his soul. Then consider the place which music and song had at the dedication of the temple by Solomon, when "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord" (II Chron. 5:13). Also at the rededication under Josiah we find "the singers, the sons of Asaph, were in their place," carrying out their God-given task of praising and thanking Him in music and in song (II Chron. 35:15). Then at the dedication of the wall of Jerusalem, which was rebuilt under Ezra and Nehemiah, was celebrated one of the most outstanding testimonies in song that the Word of God

records. Under the leadership of Jezrahiah, two great companies of singers were appointed to give thanks, and the record is that "that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard afar off" (Neh. 12:43). *(INSERT HERE)*

Coming to the New Testament, we find the angelic host announcing to the shepherds on the Judean hills the arrival of the Son of God on the earth. There is a difference of opinion as to whether or not the angels sang on the occasion of this glorious announcement. From the context of the passage in which this angelic testimony is given, the writer is inclined to believe that it was attended with music. The record is that "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13). The fact that the heavenly host were "praising God" leaves sufficient room for us to infer that this must have been nothing short of an angelic recitative accompanied with a divine overture by the heavenly host.

Our blessed Saviour sang the evening on which He celebrated the last supper. Here again our minds can only try to imagine the character of the testimony of that famous hymn and the quality of sound that accompanied the voice of the Son of God. How wonderful it must have been to have heard His matchless voice singing a hymn! In the Revelation it says His voice is "as the sound of many waters" (Rev. 1:15). When we are with Him we shall have ears that can appreciate fully both the music and message of His lips.

When we come to the writings of the apostle Paul, as we would naturally expect to be, we are instructed as to how to give forth the testimony in song. Notice with what precision and accuracy he informs us in this connection. His letter is addressed to the Corinthian church, but it is also intended for "all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2). His subject in the fourteenth chapter is spiritual gifts and how to exercise them, with special emphasis placed upon them from the standpoint of prophecy or testimony. He brings his argument to a climax by these words which are brim full of meaning to Christians who would

learn how to really testify effectively in song: "I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15).

The apostle Paul was not only the best example of one who carried out his God-given instructions as to how to testify in song, but he also furnishes us with one of the most striking examples demonstrating the power of testimony in song. Practically every one is familiar with the incident of the imprisonment of Paul and Silas in the Philippian jail. At midnight, on this memorable occasion, these two soldiers of the Cross burst forth into singing "praises unto God: and the prisoners heard them" (Acts 16:25). Then immediately followed the earthquake

which shook the prison doors open and caused such excitement on the part of the keeper of the prison that he would have killed himself had it not been for Paul's restraining him. By tactful and scriptural dealing the Apostle turned the consternation of this man into one of the most glorious conversions that is recorded in Holy Writ.

With such a background of scriptural example and teaching on the importance and place of music and song as a mode of testimony, is it any wonder that the apostle Paul exhorts believers to sing as a Christian duty? Note the force of his appeal in Colossians 3:16, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

This passage places singing on a most unique basis. Instruction and exhortation are both accomplished through the testimony of singing the gospel. This accounts for the reason why music has always gone along with preaching all down through the ages. God has given to music this important place in ascribing glory and honor to Himself. Let us as believers enter into this Christian duty with a new zeal that we have never known before.

WHAT are some of the practical results of this form of testimony as viewed in the light of modern times?

"One evening in November, 1886," says the superintendent of a boys' school, "I was walking along a street in St. Joseph, Missouri, when I saw before me a great crowd gathered around a door. On coming nearer I

Listening In

What dost thou hear?
Din, jargon, doubt—
Or dost thou hear
Melodious Truth sent from
without
And chanting near?

What dost thou hear?
Dost listen 'round?
Oh, hear God's voice:
His heav'n-sent Word but
earthward bound
Awaits thy choice.

—Henry Ostrom



saw that it was at the entrance of the hall of the Young Men's Christian Association. In the doorway stood some young men, singing. Just as I came near enough to hear, they began to sing:

A ruler once came to Jesus by night,
To ask Him the way of salvation and light;
The Master made answer in words true and plain,
Ye must be born again, again.

When they came to the chorus, the sword of the Spirit entered my soul. It seemed to me that I was brought face to face with the Lord Jesus. There on the street, while that song was being sung, I asked Him to teach me how to be born again—and He did it. I accepted an invitation to the service for the evening, and after that service, for the first time in my life I publicly acknowledged Christ as my Saviour. I have always considered that it was through the influence of that hymn that my soul was awakened. Many times have I thanked God for the song as well as for the courage He gave to His disciples to sing it in that public way." (Sankey's *Story of the Gospel Hymns*, page 348)

"The discriminating powers of sacred and secular music are clearly defined and well understood—how the one fills the soul with awe and reverence, while the other fires the heart with ardor and enthusiasm. An eyewitness told me of a social party he attended; the young people were dancing; the orchestra, from a popular waltz drifted into the strains of "The Glory Song." Presently one of the couples took their seats, then another, and another until the floor was deserted, and, as the music ceased a solemn stillness filled the room." (*Gospel Songs and Their Writers*, by Chas. H. Gabriel, page 12)

Incidents such as these might be multiplied ad infinitum, illustrating the power of testimony in gospel song. Chas. M. Alexander, that peer of evangelistic song leaders, tells how the "Glory Song" was used the world around to comfort and cheer the souls of men and women and point literally thousands to Christ. It has been translated into more than twenty different languages and dialects, and over twenty million copies have been printed.

Alexander also tells how he saw over one hundred and fifty men at a single meeting rise and confess Christ during the singing of that familiar gospel song, "Tell Mother I'll Be There."

Who could begin to tell the influence upon the hearts of the human race of such songs as Luther's "Mighty Fortress," Toplady's "Rock of Ages," Wesley's "Jesus Lover of My Soul," Lyte's "Abide with Me," or Charlotte Elliott's "Just As I Am"? One writer states that more souls have decided for Christ on singing "Just As I Am Without One Plea" than through any other agency ever employed.

After surveying the background and field of service which testimony in song has had, let us once more appeal to you, dear reader, in the words of the inspired Psalmist:

O come, let us sing unto the Lord: let us make
a joyful noise to the Rock of our salvation (Ps.
95:1).

Praise ye the Lord: for it is good to sing praises
unto our God; for it is pleasant; and praise is
comely (Ps. 147:1).

Lord, Speak to Me, That I May Speak

Frances R. Havergal

Lord, speak to me, that I may speak

In living echoes of Thy tone:

As Thou hast sought, so let me seek

Thy erring children, lost and lone.

O lead me, Lord, that I may lead

The wandering and the wayward feet;

O feed me, Lord, that I may feed

Thy hungering ones with manna sweet.

O strengthen me, that while I stand

Firm on the Rock, and strong in Thee,

I may stretch out a loving hand

To wrestlers with the troubled sea.

O teach me, Lord, that I may teach

The precious things Thou dost impart;

And wing my words, that they may reach

The hidden depths of many a heart.



SOME TESTIMONIES

OF THE BLESSING WHICH TESTIMONY HAS BROUGHT TO THE HEARTS OF GOD'S CHILDREN

WHEN the "Testimony Number" of "Grace and Truth" was planned, we asked each of the students in the classes of the Denver Bible Institute to write about some testimony which God had especially used in his life. From among many rich and helpful testimonies we publish just a few. They show clearly how tremendously powerful and far-reaching a simple word of testimony may be. Truly "a wholesome tongue is a tree of life," and "the lips of the righteous feed many."

EVEN THE SIMPLE TESTIMONY OF A LITTLE CHILD MAY BE GREATLY USED OF GOD

WE HAD a fine week of revival meetings in the town where I lived. As a result of these meetings many backslidden Christians were brought back to the Lord and a number accepted Him as their Saviour. Among those who had accepted the Saviour was a boy of ten, whose name is Elmer.

After the revival meetings a boys prayer meeting was organized, and it was at one of these prayer meetings that little Elmer gave a testimony which has proved to be the means of lasting blessing in my life.

He said, "I am glad that Jesus likes me and that He died for me." He said it with real joy in his heart.

I had never thought of it in that way before. The little fellow said that the Lord had died for *him*! Was it as personal as that? That thought had never occurred to me before. And beside that, I had never really rejoiced in the Lord for salvation. This made me ashamed of myself.

Right then and there I decided that if a little boy could rejoice in the Lord as his personal Saviour, I should have more reason to rejoice than he, because I had been a Christian for several years already and my Lord had saved me from many sins.

Ever since that time, whenever I have become unhappy about something, or unthankful, this testimony has come to my mind, and it has helped many times to bring me back to the Lord.

—H. J.

AN EARNEST DEACON'S TESTIMONY USED TO LEAD A SOUL TO CHRIST AND THEN INTO THE GOSPEL MINISTRY

I ACCEPTED Jesus Christ as my Saviour on August 11th 1929 under the testimony of a deacon of the First Baptist Church of The following Sunday he asked me if I was willing to give my life to God. He told me how Christ had died on the cross of Calvary for my sins and that Christ wanted me to tell others of His love.

I finally decided I would be willing to do anything for the Lord *except to become a minister*. My Christian friend told me that what the Lord wanted was a willing soul, and that when Christ called His disciples, He said, "Follow Me and I will make you fishers of men." He told me that the disciples were unlearned men, but all that Jesus asked was that they follow Him and He would make them fishers of men.

When I promised him that I would go home and face it before the Lord, he told me of D. B. I., saying that the Word of God was taught there as it was in the Bible, and recommending that I consider taking a course of training there.

When I got home I went to God in prayer and asked Him if He wanted me in His service to make it known to me. It was there, while I was praying, that God made known to me that He wanted me to enter D. B. I. and train for His service.

I placed my trust in Jesus Christ, and He has used me in His service in keeping with His Word, "Follow Me and I will make you fishers of men" (Matt. 4:19).

—C. H.

A TIMID SOUL ENCOURAGED BY A WORD OF TESTIMONY TO STEP OUT ON THE PROMISES OF GOD

WHEN I was thinking of coming to D. B. I. for training, the Lord used a testimony of Mrs. in a letter she had written to me. When I had decided to trust the Lord to supply all my need, I was weak and shaky; and like a child just learning to walk, I was a little afraid at times to take my first step. In the letter, Mrs. said, "Philippians 4:19 is just as true as John 3:16." I thank God for this testimony, for the Lord used it to greatly strengthen my faith.

—G. E.

A PRAYER MEETING TESTIMONY USED TO LEAD A SOUL INTO DEEPER CONSECRATION

AT SIX-THIRTY in the evening the happy D. B. I. family had just finished supper, and in a moment the tinkling of a bell is heard, calling the students to their prayer meetings.

On the evening of which I wish to tell you, I was one of the group of girls who trooped up the stairs, chattering gaily, and streamed into the class room where the women's prayer meeting was to be held. When we were seated a reverent hush fell upon that little company, but only for a moment, for shortly we began singing one of the precious songs of the gospel.

Miss was leading the meeting that evening. I Corinthians 1:26-27 was her Scripture, and she emphasized the wondrous grace which was manifest in Christ's choosing us, who were wholly unworthy, to give His message to others. In the course of her talk she showed how shameful it was that we should ever hold back from serving Him wholly, and the sinfulness of self-centeredness, and used the challenge of Scripture, "How long halt ye between two opinions?"

Though I had long before yielded my life to God, He used that testimony to convict me of half-heartedness in His service and to assure me as never before that He had really chosen me and given me a work to do for Him. In the quiet of that hour I determined in a new way to let go all doubt and fear and to let Him have His way with me.

There are many such decisions at D. B. I. because of faithful workers who have given their lives to train others. Their ministry is hidden, but, thank God, their testimony is blessing many lives because of their faithfulness and loyalty to Christ.

—F. L.

THIS STUDENT, PREPARING FOR HIS LORD'S SERVICE, WAS BLESSED BY THE TESTIMONY OF A ROOMMATE

ONE morning a few months ago, during a discussion we had in our room about backsliding, said, "If we backslide and get our eyes off the Lord, God doesn't want us to mope around and fret about it. He wants us to come right back to Him, to let Him carry our burdens, and to rejoice in Him." I thought about those words, agreed they were right, but didn't quit fretting about backsliding.

On another morning, last week, we were called downstairs to devotions at a time when I had planned on getting some needed studying done. At first I was peeved, but I thought of 's testimony and decided I might as well rejoice in the Lord. I did, and got a real blessing from our devotions.

Praise God for the victorious life through Christ Jesus.

—E. S.

HE PASSED ON THE BLESSING WHICH HAD COME TO HIM WITH THIS RESULTANT BLESSING IN ANOTHER'S LIFE

THERE had been a false impression in my life about the believer's restoration. I had always felt, when I had backslidden seriously, that after I came back to the Lord I should have a day of penitence or repentance before being joyful in the Lord again. At morning devotions, a few days ago, one of the fellows gave a

PERHAPS some one who reads this has a great desire to speak to others and win them to Christ, but an insuperable timidity stands in the way. If you will, all that will be overcome. THE HOLY SPIRIT IMPARTS BOLDNESS IN TESTIMONY.

—R. A. Torrey

testimony that has been a great blessing to me. He testified that he had been suffering from the same misapprehension, but that the Lord had shown him that he didn't have to do penance for sin; the Lord Jesus had paid for everything at Calvary; and when we came back to the Lord after backsliding we could enter right into full and complete joy, knowing that Christ had suffered for every sin which we could ever commit. I'm glad the Lord led that man to give that testimony, for it has meant much to me. Now I'm taking the joy that the Lord offers me, and I'm not going to try to do penance for sin any more.

—F. V.

A CRIPPLE'S TESTIMONY USED TO BLESS A PROSPECTIVE MISSIONARY

ONE day, as I was walking back to the Institute from one of our noonday street meetings, I saw ahead of me a little man hitching along on his hands and what was left of his legs.

Touched by his condition, I stopped, and crouching before him I offered him a gospel of John as an opening to speak to him of his soul's salvation.

He leaned back on one hand, and looking up into my face with a smile, he said, "I know that little book almost by heart."

I said, "You know the Lord Jesus Christ as your Saviour then?"

He replied, "Oh yes, I have eternal life on the ground of John 3:16."

In spite of his pitiful condition, maimed as he was, ragged, and covered with dust from dragging along on

the street, his face wore an expression of quiet peace and confidence. His testimony was clear, positive, and joyful, with no trusting in his own merit. He could say with the apostle Paul, "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

After seeing this demonstration of the Lord's wonder-working power, and of the peace which He gives, I went away, "walking on air."

—E. F.

HOW GOD USED A D. B. I. SENIOR TO DELIVER A FIRST YEAR STUDENT FROM THE SNARE OF THE ADVERSARY

IT WAS my first year in school, and the incident of which I am going to speak took place in room number one on the second floor of the girl's dormitory. I had been sick for two or three days and was confined to my room. I was sick not only in body, but doubly so in my soul. I was extremely rebellious and utterly unbroken to the Lord, and as I was lying there this particular morning, trying to unravel some of the tangles in my soul and figure out why I was so miserable, a knock came at the door, and I said, "Come in."

....., a senior, who had seen my unsettled condition and who had guessed what was at the root of my difficulty, came in and sat down on the edge of my bed. We chatted along for a few minutes, but I felt that something more definite than a friendly visit was the purpose of her coming. I was not wrong, for presently, without any warning, she asked me a direct question which was entirely foreign to our conversation.

The question was one which brought resentment to my soul, so I looked straight at her and denied the thing she had asked me. I lied, for it was true; and I knew that the covering of that particular sin was the thing that was holding me back in my Christian life. The Lord had dealt with me about it before, but I didn't see how I could go to anyone and talk with them about it.

..... saw that I was somewhat perturbed, and with tears in her eyes she looked straight into my face and said, "....., the reason I asked you that question is that I myself was guilty of the very thing I asked you about. I know the misery of seeking to cover such a thing. I wanted to tell you if such was your trouble, that God has forgiven you. I found Him abundantly sufficient for me, and I know He is just as sufficient for you."

Her confession and testimony of God's love and sufficiency went straight to my heart. I looked at her and said, now between sobs, "....., I lied to you. I am guilty of the thing that you spoke to me about."

SOMETIMES there is a large expense of love, many a pleading word, ere the valued heart is all the suitor's own. Souls will have to be won for Christ in this fashion. We must make love to the sinner for Christ; that is how hearts are to be won for Him.

—C. H. Spurgeon

Her testimony that day was the means of much blessing to me, for God used it to bring about the breaking of my soul to Him. I have wandered from Him many times since then; but all the while there has been the memory of that first decision to go all the way with Him. Time and again I have come back to that decision, each time my soul becoming stronger and more established in the determination that nothing shall move me from the decision to count myself as nothing that I might follow on to know the Lord.

—E. B.

A TESTIMONY WHICH WAS USED UNKNOWN TO THE
ONE WHO GAVE IT

THE personal testimony which has brought the greatest blessing to my life was that of a girl student at the Denver Bible Institute. The Lord had been dealing with me about yielding my life to Him, and evidently laid it on the heart of this girl to speak to me about the yielded life.

The first thing she did was to have me read Romans 12:1-2 aloud.

I wished then that I was anywhere but there, but with my heart beating rapidly, gasping for breath, and with faltering words, I read these verses, which said things entirely too plain for me to side-step. I knew the Lord was dealing with me to yield my life to Him, but I was unwilling to make a public confession. So I said, "No, I don't think I want to yield my life to the Lord."

This Christian friend then left me, but not until she had testified the joys of the yielded life and appealed to me to let the Lord have His way with me.

But, though with my lips I had said "No" to the young woman who dealt with me, in my heart I had said "Yes" to God, and so, in spite of my negative testimony I went home with a song in my heart, and it was not many days before I entered training for full-time service for my Lord.

—G. C.

HOW GOD USED A GODLY PASTOR'S TESTIMONY TO
LEAD ONE YOUNG MAN INTO THE YIELDED LIFE

IN THE spring of 1928 I was a senior in the..... High School. Though I was a Christian I had some real problems, and I didn't know how to meet them. One Sunday, being completely overwhelmed, I went to see my pastor.

Although busy, he listened to my troubles and diagnosed my case. His verdict was, "A deep-seated unwillingness to go all the way with the Lord." Then he told me how the Lord had dealt with him and how he had found real joy in letting Him have His way. Next he suggested that we have a time of waiting on the Lord. This we did, and the Holy Spirit dealt mightily with me. My pastor then asked me if I was willing to go any place in the world, to tell people about Jesus and His love.

"Yes," I said, and then, on my knees, for the first time in my life, I wept for joy.

Since that time I've been tempted to doubt my life work, but each time the Lord reminds me of my stand taken under Brothers testimony, and establishes me in the decision to go all the way with Him.

—E. L.

THE whole church must accept the duty of telling the old, old story. Each one of us is his brother's keeper. To have heard the message is sufficient qualification and authority for sounding it in the ears of every unsaved soul. Let every hearer become a herald.

—Arthur T. Pierson

A NOTABLE FUNDAMENTAL TESTIMONY

by H. A. WILSON

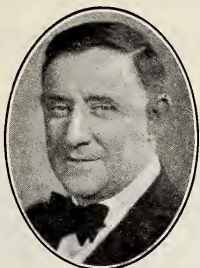
WILLIAM McCARRELL, pastor of the First Independent Congregational Church, of Cicero, Illinois, is a remarkable man, and his church is a remarkable institution.

Many of our readers are familiar with Mr. Howard W. Pope's interesting little tract "The Church That Did Not Close." In that tract Mr. Pope describes the condition of this church when Mr. McCarrell became its pastor. Up to this time eight was a remarkable attendance at the church services, and no prayer meeting had been held for years. The church building was run down and encumbered with a great burden of debt, and the majority of its members had advised closing up and selling the property.

The reason given by Mr. Pope why this action had not been taken is that two deacons argued that the church should be maintained for the sake of the small Sunday-school. Another reason is suggested by L. M. Aldridge, Religious Editor of the *St. Louis Times*, writing in *The Pioneer of a New Era*. Says he, "Nothing that church ever can do will be so famous as the fact that at one time in its history it did not have money enough to buy a padlock for the front door. It was too poor to close, so it had to stay open."

LAST year the First Independent Congregational Church dedicated a fine, large, new building, erected at a cost of nearly \$200,000.00. Let it be understood that all available space is needed for the great work which is being done here.

Several features of the work of this church are worthy of special mention. The prayer meetings are warm, happy seasons of fellowship, characterized by spontaneous testimony, praise



Pastor Wm. McCarrell

and prayer. A large Daily Vacation Bible School is conducted for five weeks every summer, and the Bible is given the place which it should have in such a school. And, as is bound to be the case when any church is enjoying normal spiritual health, a steady stream of young people is going out, first into training for Christian work, and then into full time service for their Lord.

But the most remarkable feature of the work of this church is the "Fisherman's Club." This club, which has a membership of ninety earnest Christian men, in one year reported as follows:

Gospel meetings held.....	3,000
Tracts and Scriptures distributed.....	357,367
Souls dealt with.....	9,000
Souls accepted the Saviour.....	6,210

The meetings conducted by this club were held in jails, hospitals, factories, churches, on the streets, and wherever an opportunity for testimony could be secured.

Many exceedingly interesting stories could be told of the men who compose the personnel of this Fisherman's Club, one which comes to mind being that of a man who was arrested by the Spirit of God at a street meeting and led to the Saviour, with a bottle of whisky in one hip pocket and a revolver in the other.

This recalls the fact that the church which we are discussing is located in the very district which has been made notorious by the organized vice and crime ring headed by Al Capone. Surely it is good to know that in such a neighborhood God has planted a strong gospel work such as that which we have been discussing.



First Independent Congregational Church, Cicero, Ill.

FOR several years Mr. McCarrell was engaged in business in Cicero. Six years after his conversion at the age of eighteen, he entered the Moody Bible Institute and graduated in 1912, having finished the full Bible course. It was in 1914 that he became pastor of the church which he has faithfully served to the present time. At the first service which he conducted in that church, he had twenty-five in

[Continued on p. 200]

IN THE HARVEST FIELD

Conducted by A. H. YETTER



Burlington Community Gospel Center, conducted by the Denver Bible Institute

Herewith appears a photograph of the Sunday-school of the Burlington Community Gospel Center, which is one of the five missions conducted by the Denver Bible Institute in neglected districts in and around Denver. The Institute holds the title to the two choice corner lots occupied by this gospel center. On these lots is the basement for a fair-sized church building, roofed over, and it is in this basement that the services of the Burlington Community Gospel Center are held. As soon as God provides the means, it is planned to erect a superstructure which will make possible an enlargement of the work.

For the past two years Mr. Yetter, who conducts this department of "Grace and Truth," and who is a graduate of the Denver Bible Institute, has been superintendent of this mission. He has rendered sound and constructive service, and has maintained a testimony which is unswerving in its loyalty to the great fundamentals of our faith.

—H. A. W.

Dr. J. C. O'Hair, pastor of the North Shore Church of Chicago was the speaker at a six-day Bible Conference conducted by the Colorado Christian Fundamentals Association and the Denver Bible Institute in the Institute Auditorium, April 22—27. This is the sixth consecutive

year that Dr. O'Hair has been with us in Conference work. His testimony has always brought rich blessing and this year his messages were especially helpful.

The summer program of the Fundamental Evangelists Ass'n of Los Angeles is well under way. The Lord has provided a new gospel tent which is up and in use in Los Angeles. The gospel car workers visited twenty towns in Imperial Valley last month. Revival meetings will be held in Notus, Idaho; Albuquerque, N. M.; and in Los Angeles, Calif., this month. Five new workers expect to go to Nevada to help the Johnstons. The Big Bear Lake Bible Conference will be held July 13th to August 10th. Dr. A. H. Carter, Editor of the "Bible Witness," Dr. L. Sale Harrison, and other prominent speakers are on the program.



Dr. John C. O'Hair

Miss Frances Paul, who is working with the Bible Lands Gospel Mission in Syria, said in a recent letter, "I am now an itinerant missionary in real earnest. I spend about three days in Beirut each week and the rest of the time in Shweifat. There are many difficulties, but there are many victories ahead also, I am sure. I need your prayers tremendously."

Miss Paul is a former student of D. B. I. who went to the field last fall. Let us back her up with our prayers.

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

CHRISTIAN SERVICE QUARTERLY

Here is something unique in helps for Young People's societies of Christian Endeavor. It affords a treatment of the regular C. E. Topics which is blessedly loyal to the fundamentals of our faith and one which is very full. The editor is Chester E. Tulga, pastor of the First Baptist Church of North Platte, Nebraska. Tulga follows a standard plan in developing his subjects, under each giving The Introductory Talk, the Scripture Lesson, the Topic Exemplified, The Topic Illustrated, The Topic in Epigram, The Topic and the Poet, The Topic in Song, and Suggestions to Leaders." Alternative subjects are furnished by Dr. R. E. Neighbour who writes on "Bible Truth Topics." In his discussion Dr. Neighbour gives "Suggestions for the Leader, Suggestions for the Sub-leaders, and A Lesson Illustration." The Junior Topics are handled also in an interesting and devotional manner by Pastor Elmer Nicholas. This quarterly deserves the highest recommendation and should prove to be the means of great blessing not only to Christian Endeavor Societies, but to all young people's societies who are eager to know more of God's Word.

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"REDEEMING THE TIME"

- I. SEPARATION Eph. 5:16
- Eph. 5:11-14, 8
- II. COMMUNION
- Eph. 5:17-18
- Rom. 12:1-2
- Col. 1:9
- Prov. 3:5
- A. In the Word
- Ps. 119:105
- B. In prayer
- Ps. 25:9
- C. In the Spirit's touch
- Eph. 5:17-18
- III. ADORATION
- Eph. 5:19-20
- IV. MINISTRATION
- Col. 4:5-6
- Col. 3:16-17
- Prov. 11:30

—H. A. W.

WHY DID GOD GIVE US THE BIBLE?

"THESE ARE WRITTEN"

- I. THAT YE MIGHT BELIEVE . . . AND BELIEVING HAVE LIFE
- John 20:31
- A. They tell us of the Saviour
- Acts 10:43
- B. They define the condition of Salvation
- Acts 16:31
- C. They set forth the blessings of the saved
- Eph. 1:3
- II. THAT YE SIN NOT
- I John 2:1
- A. They distinguish paths of sin from those of righteousness
- Ps. 119:9
- B. They indicate the condition of victory
- Gal. 5:16
- C. They afford a powerful weapon
- Eph. 6:17
- III. THAT YOUR JOY MAY BE FULL
- I John 1:4
- A. They are in their message a source of joy
- John 15:11
- B. They reveal the fount of joy
- Gal. 5:22
- C. They reveal the condition of joy
- John 16:24
- Rom. 15:16

IV. THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE

- I John 5:13
- A. They reveal the perfection of the Saviour's finished work
- John 19:30
- B. They reveal the perfection of the believer's standing
- Rom. 8:1
- C. They embody promises which cannot be broken
- John 10:28-29

—H. A. W.

KNOWING GOD!

Prov. 2:4-5
What does it mean?

- I. LIFE
- John 17:3
- II Thess. 1:8
- II. LIGHT
- II Cor. 4:6
- III. FELLOWSHIP
- Phil. 3:10
- IV. PEACE
- II Pet. 1:2
- V. PURITY
- Titus 1:16
- VI. STRENGTH
- Dan. 11:32

—H. A. W.

THE SAVING POWER OF CHRIST'S RESURRECTION

Heb. 7:25

- I. POWER TO SAVE FROM THE DEFILEMENT OF SIN
- Rom. 4:25
- II. POWER TO SAVE FROM THE PENALTY OF SIN
- Rom. 5:10
- Rom. 8:34
- III. POWER TO SAVE FROM THE POWER OF SIN
- Rom. 6:4-11
- IV. POWER TO SAVE FROM THE PRESENCE OF SIN
- I Pet. 1:3
- Cf. Israel's hope—Heb. 9:28,
- and our hope—Phil. 3:20-21

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Third Quarter, Lesson 5

Sunday, Aug. 3, 1930

NAOMI AND RUTH

A STUDY IN RACIAL RELATIONSHIPS

Lesson Text: The Book of Ruth

(Assigned for printing: Ruth 1:6-10, 14-22)

Read also Isaiah 61:1-7

Golden Text:

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

Our lesson today is entitled "A Study in Racial Relationships." Any normal adjustment in racial relationships, or in any other human relationships, is dependent upon our personal adjustment to God. When He has the place which He should have in our hearts and lives, everything else will be easy of adjustment. It is sin which causes all the strife, and hatred, and inhumanity with which this world is cursed, and the only remedy for sin is faith in the blood of Jesus Christ and a surrender of our wills to the will of God. In our study of this lesson, therefore, we shall consider Ruth as a type of the believer's salvation and Naomi as a type of the backslider's restoration.

I. RUTH—A TYPE OF THE BELIEVER'S SALVATION

How clear a type of the believer's salvation Ruth is.

A. Ruth's condition by nature is typical of the natural condition of all unsaved men. By birth she was a Moabitess. Moabites were the descendants of Moab, who was begotten of the sinful union of Lot and his first born daughter. They were aliens and had no part in God's covenants with Israel. Not only so, but they were under the curse of God, Who had pronounced judgment upon them and had decreed that no Moabite should enter into the congregation of the Lord. Such is the estate of the lost man. Conceived in sin, by nature he is a child of wrath, and an alien from the commonwealth of Israel, and a stranger from the covenants of promise, without God and without hope in the world. (Ruth 1:4; Gen. 19:37; Deut. 23:3-6; Ps. 51:5; Eph. 2:3, 12)

B. By faith, however, Ruth laid hold on the promises of God's Word. She made her choice when she said to Naomi, "Whither thou goest, I will go; and where thou lodgest, I will lodge: Thy people shall be my people, and thy God my God" (Ruth 1:16). When she said to Naomi, "Let me . . . go to the field, and glean ears of corn after him in whose sight I shall find grace," she was stepping out on the provision which God's Word had made for the widow and for the stranger (Ruth 2:2; Lev. 19:9; Deut. 24:19). And when later she said to Boaz, "Spread thy skirt over thine handmaid; for thou art a near kinsman (literally, kinsman-redeemer)," she was claiming the

provision which the Spirit of God had made for the widow of an Israelite (Deut. 25:5-6). When we consider that Ruth lived in the days of the judges, which were days of exceedingly decadent morality and spirituality (Ruth 1:1; Judg. 21:25), and when we consider that Naomi had been backslidden during the early years of their acquaintance, surely Ruth's is a wonderful and beautiful faith. She trusted in the God of Israel, and by faith she claimed the promises which God's Word held out to her. In like manner the lost man must put his trust in the Lord Jesus Christ and by faith accept the promises of God's Word if he is to become a child of God. (John 14:6; 5:24; 1 John 5:13)

C. The blessings which Ruth received by faith came to her, however, only through the payment of a redemption price. In this there is a wonderful picture of the sinner's redemption. According to the law the one who redeemed her must be a man near of kin (Ruth 3:9, 12-13). It was in fulfillment of this type that our Lord Jesus Christ became man. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death . . . He might deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15—see also verses 16-17). Ruth's redeemer was named "Boaz," which means "strength" (Ruth 4:9-10). How it should thrill the soul with joy to realize that our Redeemer is the Lord, mighty in strength (Ps. 34:22; Eph. 1:7; 1 Cor. 1:25; Luke 11:22). These and other details in the story of Ruth and her redemption show clearly that her experience is a type of the redemption of the sinner. But the most significant detail was the payment of the price. Boaz testified plainly "Ruth the Moabitess . . . have I purchased to be my wife, to raise up the name of the dead upon his inheritance" (Ruth 4:10). In like manner the sinner has been bought by the payment of the redemption price—the precious blood of Christ. (1 Pet. 1:18-19; 1 Cor. 6:20; Col. 1:14)

D. Finally, we note that Ruth was married to Boaz and became fruitful as a result. And how marvelously fruitful she was! Her first-born was Obed, the grandfather of King David and a lineal ancestor of our Lord Jesus Christ (Ruth 4:13-17). So, too, when we trust our Lord Jesus Christ as our Saviour the Scripture declares that we are "married . . . to Him Who is raised from the dead that we should bring forth fruit unto God" (Rom. 7:4).



What a marvelous salvation we have and what a wonderful Saviour! And how clearly God's Word testifies concerning the salvation which has been brought to us through the grace of our Lord Jesus Christ.

II. NAOMI—A TYPE OF THE BACKSLIDER'S RESTORATION

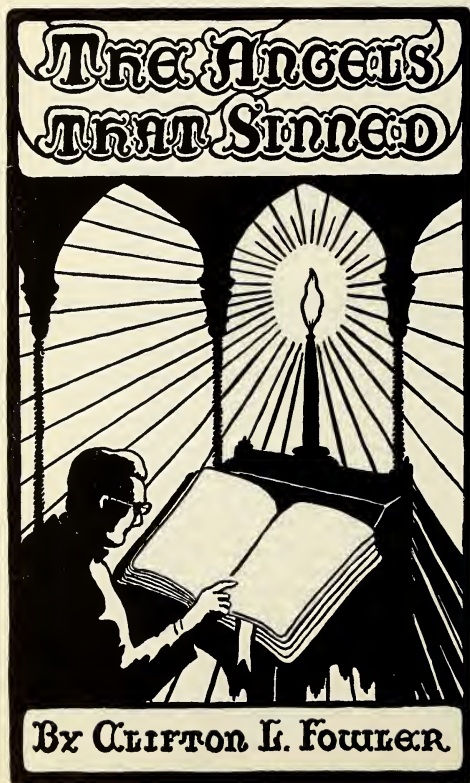
But now we turn to consider Naomi as a picture of a backslider's restoration.

A. Consider, first, what a clear type she presents of backsliding. This is seen in the fact that with her family, she went down to Moab when there was famine in the land of Israel. The Moabites had been the enemies of the children of Israel for years and had attempted to curse them as they came up to the promised land. (Deut. 23:4; Num. 22:23) They had also been a snare to the children of Israel, for, failing to curse them, Balaam had taught Balak, king of Moab, to seduce the children of Israel into terrible sins of impurity and idolatry, with the result that the wrath of God had blazed out against them, and twenty-four thousand of the people had died in the plague (Rev. 2:14; Num. 25:1-9). How foolish it was for Naomi and her family to go down to Moab for food when there was famine in the land of Israel. As though God could not feed them, even in the midst of famine, if they had put their trust in Him! (Ruth 1:1; 1 Kings 17:1-16). But such is the folly of the backslider. Restless and dis-

contented, and spiritually famished because he has drifted from God, he seeks to feed and satisfy himself upon the husks of this wicked old world. (Prov. 14:14; 1:31; Luke 15:13-16)

B. Note well the personal results of the sinful course of action pursued by Naomi and her family. First, the father died, and then the two sons, Mahlon and Chilion. Such is always the result of backsliding. The apostle Paul describes it when he says, "I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). And what a graphic illustration Naomi's experience is of the truth of the Scripture which says, "To be carnally minded is death" (Rom. 8:6). The bitterness of this poor woman's experience in Moab she herself testified, when she said, "Call me not Naomi (pleasantness) call me Mara (bitterness): for the Almighty hath dealt very bitterly with me" (Ruth 1:20). The bitterness of her experience, however, was the gracious chastening of the Lord. Through it He sought to bring the wanderer back to Himself. In like manner He chastens all who drift from Him, and of this chastening the Scriptures say, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11).

C. Naomi's backsliding had results, however, which affected others. Because of her backsliding she had no



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testimony. What a revelation of the low spiritual level to which she had fallen lies in her words to Ruth, whom she urged to go back from following after her. The most significant expression which fell from her lips was, "Behold, thy sister-in-law is gone back unto her people. AND UNTO HER GODS: return thou after thy sister-in-law" (Ruth 1:15). When she might have pointed those girls to the true God, she was willing instead to send them back into the darkness and abominations of heathenism. Such is always the effect of backsliding. When a soul loses his touch with God, he loses his testimony with men. We cannot bear fruit of ourselves except we abide in our Lord. (John 15:4; Ps. 137:1-4)

D. See, now, how Naomi pictures the believer's restoration. Two things stand out most prominently in this aspect of her experience. The first is decision: "She went forth out of the place where she was . . . to return unto the land of Judah" (Ruth 1:7). The second is confession: "The Lord hath testified against me, and the Almighty hath afflicted me" (Ruth 1:21). These two elements involve the conditions of any believer's restoration, as we may see by two passages of Scripture. The necessity of decision is testified in Isaiah 55:7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." And the necessity of confession is set forth in I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is significant that in her decision to return to the land Naomi was influenced by two facts—the first was the fact of chastening: God chastens us "that we may be partakers of His holiness" (Heb. 12:10), and to the backslider this means that God chastens him that he may be restored. The second was the fact of testimony: "She had heard in the country of Moab how that the Lord had visited His people in giving them bread" (Ruth 1:6). In like manner God often uses the testimony of others to restore His children when they have wandered from Him. (Gal. 6:1) It is significant, also, that God brought Naomi back to the place from which she started, for such is God's principle of restoration. When He restores our souls He brings them back to the place from which we started when we drifted from Him.

E. This brings us to the consideration of the blessings which attended Naomi's restoration. These blessings are suggested in the name of the city to which she came—"Beth-le-hem." This name means "the house of bread." There Naomi's joy was restored and her fellowship with God, as may be seen from her testimony, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead" (Ruth 2:20). Her testimony was also restored, as is evident in the fact that it was at her suggestion that Ruth laid hold on the law providing for the redemption of the widow by the nearest of kin (Ruth 3:1-4, 9). And her family was restored in the child of Ruth; as the women said, in him her "life" was restored (Ruth 4:14-17). Such is the blessing which any soul enjoys who returns to God from backsliding. Joy and fellowship are restored (Ps. 51:10-12), testimony is resumed (Ps. 51:13), fruitfulness begins (John 15:5), and the soul rejoices in newness of life (Rom. 8:6). Oh, the emptiness of a life which is lived in sin and selfishness! But who can describe the blessings which that soul enjoys who returns from backsliding? (For other illustrations of restoration read Isa. 35:1-10; 55:1-13; 62:1-6.)

VITAL-TRUTH ILLUSTRATION

A visitor to a famous pottery establishment was puzzled by an operation that seemed aimless. In one room there was a mass of clay beside a workman. Every now and then he took up a large mallet and struck several sharp blows on the surface of the lump. Curiosity led to the question, "Why do you do that?" "Wait a bit, sir, and watch it," was the answer. The stranger obeyed, and soon saw the top of the mass begin to heave and swell. Bubbles formed on its face. "Now, sir, you see," said the workman with a smile. "I could never shape the clay into a vase if these air bubbles were in it; therefore I gradually beat them out." Is not the discipline of life just a beating out of the bubbles of pride and self-will, so that the Master may form a vessel of earth to hold heavenly treasures?

—Sunday School Times

Third Quarter, Lesson 6

Sunday, Aug. 10, 1930

HANNAH

A GODLY MOTHER

Lesson Text: I Sam. 1:1-28; 2:1-11, 18, 19; 3:1-18
(Assigned for printing: I Sam. 1:9-18, 24-28; 2:19)
Read also Luke 1:46-55

Golden Text:

"My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8).

Hannah, the mother of Samuel, lived in a day when spirituality was at a low ebb in Israel. The condition of the times is clearly shown in I Samuel 3:1, which says, "The Word of the Lord was precious (or rare) in those days; there was no open (or frequent) vision." Evidently there were few among the people who were living near enough to God for Him to reveal Himself to them and through them to the children of Israel. It was in such an hour that through faith Hannah became the mother of the child who was to become one of the most godly and outstanding prophets of all Israel's history, through whom the Lord again would reveal Himself in Israel. Surely, this woman was highly honored of God, and we may well study her life to learn, if we can, what it was that made it possible for God to bless and honor her as He did, for unquestionably her story is told for our instruction in godliness.

I. HANNAH PRAYED

I Sam. 1:10

First, we note that in the hour of need and distress, Hannah prayed. Though she had been married for several years Hannah was childless. This in itself was enough

to cause great sorrow to the heart of any woman and particularly to the women of Israel whose expectation and hope was that they might become the mother of the promised Messiah. But in addition to this, her husband had another wife who had borne children, and this woman taunted her from year to year because of her barren condition. In the face of this testing, Hannah did what any child of God should do in like circumstances—she prayed. "She was in bitterness of soul, and prayed unto the Lord, and wept sore" (I Sam. 1:10).

How few there are among professing Christians who pray, even in the hour of special testing. Men are so proud, and independent, and self-sufficient, that they will scheme and plan, and do everything in their power to change conditions which do not please them, but they do not recognize that God is really their Father and their Friend and both able and willing to help them in every hour of need. Specially is this true of the present generation. Prayer, however, is the normal way for Christians to meet all the problems of life. "If any of you lack wisdom," says the Scripture, "let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him" (James 1:5). The same applies to any lack or need in the Christian life. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7-8—see also James 4:2).

II. HANNAH VOWED (I Sam. 1:11)

As she prayed, Hannah made a vow to the Lord. Said she, "If Thou wilt . . . remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man-child, then I will give him unto the Lord all the days of his life" (I Sam. 1:11). This was a blessedly scriptural thing which Hannah did. There is a spirit of bargaining with the Lord, by which we hope to persuade Him to fulfil our selfish desires, which is utterly displeasing to Him and contrary to the teaching of God's Word. When men make petitions for things which they desire that they may consume them upon their own lusts, they cannot expect God to hear them. (James 4:3) There is also an insincerity on the part of many when they pray such a prayer as this, their lips vowing a vow to the Lord, while in their hearts they are making reservations. How many men, for instance, in the hour of extreme danger, have sworn that if God would deliver them they would serve Him the rest of their lives, only to forget their vows when the danger was past? How many are now living sinful, selfish lives who at one time made such a vow to Him? God cannot honor such praying as this. But it is scriptural and godly for men definitely to purpose in their hearts a scriptural course of action and to testify their purpose in a definite pledge. What Hannah did, therefore, is an excellent illustration of the soul's normal response to the admonition of Scripture which says, "Vow, and pay unto the Lord your God" (Ps. 76:11). Her vow is also a striking example of the spirit which should characterize every petition. Whatsoever we ask of God it should be that with the thing for which we make request we may better serve and glorify Him. (I Cor. 10:31; John 14:13-14)

III. HANNAH TRUSTED (I Sam. 1:18)

When Hannah had prayed, she trusted in the Lord and dried her tears. "The woman went her way and did eat, and her countenance was no more sad." In this she furnishes an excellent illustration of the truth which we are taught in Philippians 4:6-7, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Believing prayer is an unfailing antidote for worry. Sometimes we pray and then go on worrying concerning the thing about which we have prayed, but such actions say more clearly than words that in spite of our praying we are not really trusting God. Perhaps we doubt His ability to do the thing which we have asked; or perhaps we doubt His willingness to do it; or worse yet, perhaps we are unwilling for Him to say "No," in which case we doubt His wisdom. Unbelief or rebellion, which is a very wicked

form of unbelief, lies at the heart of all worry in the life of a Christian. Like Hannah, let us pray concerning every need and every problem of our lives, and then let us trust God to do the thing which is for His own glory and for our good. (Ps. 37:4-5; Prov. 3:5-6)

IV. HANNAH TESTIFIED (I Sam. 1:20, 27)

When God had answered Hannah's prayer she testified of His goodness to her. This testimony was seen in the name which she gave the child, "Samuel" meaning "asked of God," and it is seen also in her words to Eli: "For this child I prayed; and the Lord hath given me my petition which I asked of Him" (I Sam. 1:27). How different this attitude is from the attitude which many have. Like nine of the ten lepers who were healed, when God has heard and answered their prayer they forget to thank Him or to testify His goodness (Luke 17:11-18). Or, like Nebuchadnezzar, when God has blessed them marvelously they forget to give Him the glory but try to take credit to themselves for the blessing wherewith God has blessed them (Dan. 4:30-32, 34-37). How such things do reveal the desperate wickedness of the human heart. Glorifying is good if we glory in the Lord, but for men to search their own glory is not glory. (Prov. 25:27; I Cor. 1:30-31—see also Ps. 107:2; Heb. 13:15)

V. HANNAH COMMITTED (I Sam. 1:28)

When Samuel was weaned, Hannah fulfilled her vow—she committed her son to the Lord. And God took her at her word and accepted her son for His service. Joht G. Paton says of his father "My father had a strong desire to be a minister of the Gospel; but when he finally saw that God's will had marked out for him another road, he reconciled himself by entering with his own soul into a solemn vow—that if God gave him sons he would consecrate them unreservedly to the ministry of Christ as God saw fit to accept the offering, and open up the way. It may be enough here to say that he lived to see three of us entering upon and not unblessed in the holy office. How many others have followed in the footsteps of the mother of Samuel and dedicated their children to the service of God in their infancy. And how marvelously God has blessed the children thus dedicated. Would God more parents had this attitude. From this we may learn that the wisest thing we can do with the treasures of our hearts is to commit them to God. Our treasures are safe in His keeping, and He will use them, and multiply them, and preserve them, if they are committed to Him, in a way that will delight the soul of the man who commits them. After all, it is God Who has given us all things richly to enjoy. What normal response can we make save to give ourselves and all that we have to Him? (II Cor. 8:5 Rom. 12:1-2; I Cor. 6:20).



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VI. HANNAH WORSHIPPED

(I Sam. 2:1-11)

One of the most significant things which Hannah did is recorded in the second chapter of first Samuel, where we have given her prayer of worship and praise. Read the whole prayer, for it is a splendid example of worship combined with testimony. Such a spirit of worship is all too rare these days. But such an attitude is the secret of a happy and fruitful Christian life. "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:23-24). (Isa. 26:3; Ps. 29:1-2)

VII. HANNAH WAS REWARDED

(I Sam. 2:21, 26)

And finally, we note that Hannah was rewarded. Because she trusted in God, He made her to triumph over her adversaries (I Sam. 2:3, 5). In place of the son whom she had so willingly left with Eli for the service of the Lord, God gave her three more sons and two daughters (I Sam. 2:21). And the child Samuel "grew on, and was in favour both with the Lord, and also with men" (I Sam. 2:26). To see how God rewarded this woman in the way He blessed and used her son we must needs read the whole of First Samuel. Suffice it to say that God will honor and

bless in this life any man who honors Him; and in the life to come such a man will receive abundant and eternal rewards. (I Cor. 3:11-15; II Tim. 4:8; Dan. 12:3; Rev. 22:12)

VITAL-TRUTH ILLUSTRATION

Jacob Chamberlain's mother's first act, on arising from her bed, was to take her baby and lay him very definitely on the altar of God's service as a missionary. Then she kept on praying, but did not tell him till after he had yielded his life plans as a young man. Neither did the father know. She wanted his calling to be from God in the matter. She promised the Lord that if He would take the boy, she would part from him without a tear. When Jacob had felt the call of God to go to the lost races, it was hard for his father to give up his plans for him, but he felt he could not oppose God. When the time came for her boy to go, Mrs. Chamberlain went to the coast and upon the ship with him, and told him goodbye, never to see him again in this world, and she did it without a tear, as she had covenanted.

If there were more mothers like her, and like Hannah of old, we would have more Samuels and more Jacob Chamberlains.

Third Quarter, Lesson 7

Sunday, Aug. 17, 1930

SAUL

A MAN OF GREAT POSSIBILITIES WHO FAILED

Lesson Text: I Sam. chapters 8-11; 13; 15; 16:14-23;

19:9-12; 28; 31

(Assigned for printing: I Sam. 9:15-17, 25-27; 10:1;

19:9-11; 31:1-4)

Read also Psalm 1

Golden Text:

"Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

The life of King Saul has two great messages for us—prophetic message and a personal message.

I. THE PROPHETIC MESSAGE IN THE LIFE OF SAUL

Saul is one of the clearest types of the Antichrist to be found in the whole Old Testament. In considering the points of analogy which demonstrate this we will not have occasion to discuss the time when the Antichrist shall reign. In passing, therefore, let us say that the reign of Antichrist will occur in the Great Tribulation, which is to be the next dispensation in earth's history. (See Matthew 24:1-33; Dan. 9:24-27; II Thess. 2:3-12.) This period will follow the rapture of the Church (I Thess. 4:13-18), but will precede Christ's coming to establish His Kingdom (Rev. 19:11-19). Now, as we turn to study how Saul's life typifies the Antichrist, we find that there are at least seven points of resemblance between them.

A. Saul was a great king (I Sam. 12:13). This in itself does not make him a type of Antichrist, but considered with other aspects of his experience, it contributes much to the picture, for the Antichrist shall be king over all the earth. To him will be given power over all kindreds, and people, and tongues, and nations (Rev. 13:7). It helps to emphasize the fact that Saul is a type of Antichrist and not a type of Christ to realize that he was of the tribe of Benjamin; whereas God's King was to come out of Judah.

Cf. Gen. 49:10 and I Sam. 9:1-2.) It helps also to remember that Antichrist is to have Jewish blood in his veins, as is indicated by the fact that the God of Israel is called "the God of his fathers" (Dan. 11:36-37). It does not detract in the least from the picture to recognize that God appointed Saul king over Israel at the insistence of the people, for it is by His appointment or suzerainty that every king who ever reigns on earth holds office (Dan. 4:20-21; 4:32). In the fact that Saul was king, therefore, we have one point of resemblance which makes him a picture of the Antichrist.

B. One of the most significant facts which the Scriptures tell us about Saul is that he was given to be king over Israel because the people had rejected the Lord from reigning over them. (See I Sam. 8:7; 10:19.) For the same reason God will permit the Antichrist to have authority over Israel in the Great Tribulation. Israel's rejection of the Lord continued from the time of Samuel through the centuries until it reached its climax at the cross, where they put to death the One Who had come to them as God's King. The same spirit is in the hearts of the people today, and when the Antichrist appears they will be all too willing to subject themselves to his authority and to enter into a covenant with him which the Spirit of God calls "an agreement with hell" (Isa. 28:15, 18; Dan. 9:27). As we shall see presently, Saul himself was unwilling to submit himself to the authority of the Law of God (I Sam. 13:13-14). Thus in the attitude of the people, and in the attitude of the man who became their king we have a suggestion of the spirit of the Antichrist, who shall do according to his own will and "shall exalt himself, and magnify himself above every god" (Dan. 11:36).

C. This resemblance between Saul and the Antichrist in their spirit of rebellion against God is further heightened by the fact that Saul intruded himself into priestly ministry contrary to the Law of God. When the children of Israel were assailed by the Philistines, Samuel told Saul to wait for him in Gilgal. Because Samuel delayed his coming, Saul became impatient and proceeded to offer a sacrifice himself. God had ordained the Levites to offer sacrifices for the people (Deut. 10:8); but Saul was of the tribe of Benjamin, so in intruding himself into the office of the priesthood he committed sacrilege. Of like nature will be the sin of the Antichrist. But he will not stop with assuming the priestly office—he will set himself up as God and compel men to worship him, and he will intrude an image of himself into the holy place in the temple and demand worship for the image as his representative (II Thess. 2:3-4; Rev. 13:14-17). It is true that Saul did not set up an idol and demand that the people worship him, and yet his sin of rebellion, according to the Word of the Lord, was "as witchcraft (demonism), and stubbornness as iniquity and idolatry" (I Sam. 15:23).

D. Saul was also possessed, or at least dominated by an

evil spirit (1 Sam. 16:14). In addition to this, in the most critical hour of his life he sought counsel from one who was in league with the demons, in the Old Testament called "familiar spirits" (1 Sam. 28:9), a thing which was specifically forbidden by the Word of God, and a thing upon which the curse of God rested (Lev. 19:31; 20:6). Corresponding with this, the Antichrist will be in league with the devil and his demons. Indeed, his whole career shall be dominated and empowered by the evil one. (Rev. 13:2-4; 12:9; 16:13-14)

E. Saul also sought to slay David. The story is too long to narrate here, but it will be sufficient to say that again and again he attempted to take the life of him whom God had anointed to be king over Israel (1 Sam. 18:40-11; 29:24, 26, 28). For the sake of David he also put to death the priests of Nob, servants of the Most High God (1 Sam. 22:9-19). In like manner the Antichrist will seek to do to death all the followers of our Lord Jesus Christ (Matt. 23:9; Rev. 13:7; 6:9). At the very climax of his career, this man of sin, Satan's World Emperor will gather all nations together to do battle against the Lord and against His Anointed, the King of kings and Lord of lords. (Rev. 19:11-19; Ps. 2:1-2; 83:1-3, 5)

F. The death of Saul is also significant, for his death was a judgment of God (1 Sam. 28:19; 1 Chron. 10:13-14). There are many details which are lacking in the analogy here, but the death of Saul has this much in common with the end of the Antichrist. He, too, will come to destruction by a judgment from the Lord. When his armies are gathered together in their blasphemous tumult against God, the heavens will open, and our Lord Jesus Christ will be seen coming in flames of fire, taking vengeance upon the Antichrist and his followers. (II Thess. 1:7-10; Rev. 19:21; II Thess. 2:8)

G. And finally, we note that upon the death of Saul, David entered into the kingdom and reigned in his stead (1 Chron. 10:13-14; II Sam. 5:3). So, too, the kingdom of the Antichrist shall be overthrown and the Kingdom of our Lord and Saviour Jesus Christ will be established in its place. Then shall be fulfilled the many promises of Kingdom blessing which God has given to Israel and which were fulfilled only in part in the kingdom of David and Solomon. Surely it is a significant thing that in prophesying the coming of the Kingdom of Christ, the Spirit of God should say, "David, My servant, shall be king over them," which shows us that not only will our Lord Jesus, the great Anti-type of King David reign as King of kings, and Lord of lords, but under him David, resurrected from the dead, shall once more reign as king over Israel. (Dan. 2:44; Rev. 20:1-4; Ezek. 37:21-28)

II. THE PERSONAL MESSAGE IN THE LIFE OF SAUL

For the personal life of the believer, Saul also furnishes some helpful object lessons.

A. God called Saul to a definite task. He called him to deliver the people of Israel from the Philistines (1 Sam. 9:16). In this connection he had the opportunity by obedience to have the throne of his kingdom established forever (1 Sam. 9:16-17; 13:13). So, too, when a soul is saved God ordains a life work for him, and for willing and obedient service promises that he shall reign with Christ (Eph. 2:10; I Cor. 7:20-24; II Tim. 2:12; Rev. 2:10; I Cor. 9:25).

B. Saul had God's Word to instruct him. On the day of his coronation the Word of God came to the children of Israel and to king Saul, plainly warning them of the consequences of disobedience and showing the blessings of obedience, and when it came to the matter of Amalekites, God's Word came specifically to Saul. "Samuel also said unto Saul, The Lord sent me to anoint thee to be king over His people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but

slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. 15:1-3). Saul was, therefore, clearly instructed concerning the will of God and concerning the course of action which he should pursue. So it is with all believers. None need be in doubt for a single instant concerning the will of God in his life. He has the Word of God for a light to his feet and a lamp to his path, and of this Word it is said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS" (Ps. 119:105; II Tim. 3:16-17).

C. In spite of the fact that he knew the will of God, Saul proved stubborn and disobedient. Many things in his life might be pointed out wherein this is true, but his disobedience was most plainly apparent in sparing Agag, King of the Amalekites, and saving the choicest of the spoil. He excused himself with the plea that he spared the animals that he might offer them in sacrifice to the Lord, but the prophet of God rebuked his sin, saying, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22-23). How many Christians today are in need of the same admonition. How many are trying to substitute sacrifice for obedience! But God cannot be pleased with substitutes. Let us remember that the only true path of happiness is the absolute surrender of our wills to the will of God: "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19-20).

D. But both obedience and disobedience have results which reach beyond the present life. Those who in this life are obedient to the Lord will be rewarded in the life to come, but those who are disobedient will lose their reward. This is clearly suggested in the Lord's Word to Saul through his prophet Samuel: "Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king" (1 Sam. 15:23). Note particularly the words, "Because thou hast rejected the Word of the Lord." God's children will not be rewarded for carrying out human plans and opinions, but for OBEEDIENCE TO THE WORD OF THE LORD. Let us beware lest in the day when we shall stand before the judgment seat of Christ we shall hear our Lord say, "Because thou hast rejected the Word of the Lord He also hath rejected thee from being king." No, our salvation is not involved, for we are saved by grace and not by works, but how glad we will be if in that day we can hear our Lord say, "Well done thou good and faithful servant, because thou hast been faithful in a few things I will make thee ruler over many things: Enter thou into the joy of thy Lord." (I Sam. 28:17-18; I Cor. 3:11-15; II Tim. 2:12; Rev. 22:12)

Let us give diligent heed to the Word of God lest we re-enact in our lives the tragedy of the life of Saul who, though ordained of God to deliver Israel from the hand of the Philistines, finally, because of his own sin, died, crushed and defeated by the very people over whom God had purposed to give him the victory. (Cf. I Sam. 9:16 with I Chron. 10:1-6, 13. See also Rom. 6:6, 13-14.)

VITAL TRUTH ILLUSTRATION

"For a long time we were looking for a word for obedience—a virtue that the natives never practiced," related a missionary. "One day as I went home from the village my dog stayed behind. I whistled, and he came running after me at top speed. An old native man by the roadside said with admiration, 'Mui adem delean ge'; literally 'Dog yours, ear is only'—that is, 'Your dog is all ear (obedient). I got hold of that expression at once, and found I had a beautiful word for obedience. Let us be 'all ear' to our Lord."

JONATHAN AND DAVID

A NOBLE FRIENDSHIP

Lesson Text: I Sam. 18:1-4; 19:1-7; 20; II Sam. 1:17-27
 (Assigned for printing: I Sam. 18:1-4; 20:14-17, 32-34,
 41-42; II Sam. 1:25-27)
 Read also I Cor. 13:4-13

Golden Text:

"A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother" (Prov. 18:24).

In former lessons we have studied Jonathan and David as an example of scriptural friendship. In this lesson, therefore, we will seek to develop what before we merely suggested, namely, that Jonathan is a type of Christ.

I. JONATHAN'S NAME MEANS, "GIFT OF GOD"

According to Gesenius' "Hebrew Lexicon," the name "Jonathan," which is an abbreviated form of "Jeho-Nathan," means "whom Jehovah gave." At once this calls to mind the statement of John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Reference is made to this amazing love gift in other passages of Scripture. In talking with the woman of Samaria at Jacob's well, our Saviour said, "If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water" (John 4:10). And the apostle Paul says, "Thanks be unto God for His unspeakable gift" (II Cor. 9:15). The very name of this man Jonathan suggests, therefore, that he is a type of our Lord Jesus Christ. How beautiful a type he really is we shall see as we proceed with our study.

II. JONATHAN LOVED DAVID, THOUGH HE WAS OF LOWLY BIRTH

Jonathan's love for David was remarkable. He himself was the son of King Saul, who from every human point of view logically was expected to be the next king of Israel (I Sam. 14:1). He was a man of experience and already had wrought many exploits in battle (I Sam. 14:6-15, 19-20). David on the other hand was a man of lowly birth. His father was one of many farmers in the land of Judah, dwelling in a humble village (I Sam. 16:12). David was the youngest son of his father, and his occupation was that of watching his father's flocks and herds. His encounter with Goliath was the first battle in which he had been engaged and that conquest would doubtless have brought jealousy to the hearts of many in Jonathan's position, as it did to Saul. Instead, we read that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. 18:1). In spite of his conquest of Goliath, is it not wonderful that Jonathan, a royal prince, should so love a humble shepherd boy? And it was no mean love which Jonathan had for David. His was an unselfish love and a love of remarkable depth. David himself, through his tears at the news of Jonathan's death, testified, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (II Sam. 1:25-27—see also I Sam. 20:17). Is this not a picture of the love which the Lord Jesus has for us? The condescension of Jonathan's love for David was nothing, however, compared to the marvelous love of our blessed Saviour. Though He was the Creator of the universe He loved the creature so much that He was willing to leave heaven's glory and humble Himself to the form of a servant to accomplish our salvation (Phil. 2:6-11). Though He was the God of the universe, against Whose love man had rebelled, yet He loved us even when we were dead in sins, and in love for us assumed full responsibility for our sins (Eph. 2:4-5). He loved us even when we were dead in sins and died for us, that guilty, hell-deserving rebels might live! Surely "God commendeth His love toward us," in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

III. JONATHAN GAVE DAVID HIS OWN RAIMENT

That was truly a remarkable scene when "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (I Sam. 18:4). In this there is a suggestion of what our Lord does for all who put their trust in Him. Isaiah 64:6 describes the garments which are ours by nature, when it says, "All our righteousnesses are as filthy rags." But in His infinite grace our Lord Jesus Christ has given us a change of raiment. When we trusted Him as our Saviour He gave us the spotless robe of His own perfect righteousness—"even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). And let it be remembered that in order to stand with boldness in the presence of God in the day of judgment, men must have on that raiment. Otherwise, like the guest at the wedding feast who had not on the wedding garment which the king had provided, he will hear his Lord say, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:11-13—see also Matt. 5:20; I Cor. 1:30-31). Marvelous as is our Saviour's provision of His own perfect righteousness for the sinner who trusts Him, that is only one thing among many which He has done for us. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

IV. JONATHAN SAVED DAVID FROM THE WRATH OF SAUL

In a physical sense Jonathan was David's saviour. He saved him from the wrath of Saul. First, he interceded for David and turned his father's heart from its murderous purpose, and later, after interceding ineffectually for him, at the risk of his own life, he warned him to flee to a place of security (I Sam. 19:4-5; 20:32-33). In this are suggested two aspects of our Lord's grace in saving the sinner and keeping him saved. Jonathan was willing to risk his own life that David might live (see I Sam. 20:32-33). On the other hand our Lord Jesus Christ actually gave His life and became the sinner's substitute, suffering in his stead the judgment which was his just due (I Pet. 2:24; 3:18; Isa. 53:5-6). Jonathan's intercession suggests also the intercessory work of our Lord Jesus Christ, by which He insures the salvation to the uttermost of all who come to God by Him (Heb. 7:25; Rom. 8:34-39). We should take especial note, however, of this essential difference between the type and the anti-type: whereas Jonathan saved an innocent man from a death which he did not deserve, our Lord Jesus Christ has saved us from judgment which we do richly deserve. How great, therefore, is the grace which God has given to us in our Lord Jesus Christ! (II Cor. 5:21).

V. JONATHAN WAS WILLING FOR DAVID TO REIGN, EVEN AT THE COST OF PERSONAL SACRIFICE

Nothing in this beautiful type more clearly pictures the grace of our Lord Jesus Christ than Jonathan's willingness for David to reign even at the cost of personal sacrifice on his part. He knew that for David to become king of Israel would necessitate his humbling himself to an inferior position, but he was willing that it should be so. When he might have betrayed David to Saul, he "strengthened his hand in the Lord" (I Sam. 23:16-18). This clearly pictures the love of our Lord Jesus Christ Who was willing to humble Himself to the shameful death of the cross, not only that we might have eternal life, but that we might



also reign with Him (II Cor. 8:9; II Tim. 2:11-13; Col. 3:1-4).

VITAL-TRUTH ILLUSTRATION

One of the greatest heroic acts of recent months took place the day before that on which I am writing. It was in Belgrade, and a lieutenant was lecturing to a class of soldiers. In his hand was a grenade with which he was illustrating his instructions, when the pin dropped out accidentally. Instantly the officer shouted to his pupils to throw themselves on the floor, while he rushed to the

window. A glance, however, showed him the yard outside full of soldiers, so he held the grenade in his hands till it exploded, tearing off his right arm.

That is heroism—the spirit which acts instinctively for the safety of others at any and all cost to one's self. There was no time for debate, but the lieutenant had the heroic faculty, which is an inner instinct, a quality of the soul. Instantly to choose the course of brotherhood and self-sacrifice—that is heroism. It is not the product of reason, though reason confirms it and applauds it, it is the result of character.

—Dr. Amos R. Wells

Third Quarter, Lesson 9

Sunday, Aug. 31, 1930

AMOS

A HERDSMAN CALLED OF GOD TO BE A PROPHET

Lesson Text: The Book of Amos

(Assigned for printing: Amos 1:1; 7:10-15; 2:11, 12; 13:7-8)

Read also Isaiah 55:1-7

Golden Text:

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

The prophet Amos was a contemporary of the prophet Hosea, for both of them prophesied "in the days of Jeroboam son of Joash king of Israel" (Amos 1:1; Hosea 1:1). To avoid confusion we need to distinguish this Jeroboam, son of Joash, from Jeroboam, the son of Nebat, under whose leadership Israel broke away from Judah. According to Biblical chronology, Jeroboam II, in whose reign Amos lived, began to reign in 837 B.C., 150 years after Jeroboam I; and his reign ended in 796 B.C., less than one hundred years before the fall of Samaria and the end of the northern kingdom over which he reigned.

In the book which bears his name we find all the information which the Scripture gives concerning the prophet Amos, but there is enough here to furnish a lesson of great spiritual value. This lesson is found, first, in the ministry of Amos, and second, in the message of Amos.

I. THE MINISTRY OF AMOS

Three facts stand out preeminently in the ministry of Amos.

A. First, is the fact of his commission. God called Amos to bear His Word to Israel. "Then answered Amos, and said, . . . I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto My people Israel" (Amos 7:14-15—see also Amos 1:1). The call of Amos suggests the call and commission which God has given to every believer. The Scripture plainly testifies that He has called to definite service for Him every soul who has trusted the Lord Jesus Christ as his Saviour, and as He fitted Amos for a work for which by nature he was not fitted, so by grace, through the baptism of the Holy Spirit, He has gifted every believer for the service which He purposes that he shall render. This service involves a definite testimony for our Lord. If we are faithful to the calling which He has given us, we will be giving forth His Word to others, though not necessarily in a public ministry. How clearly God's choice of Amos, a humble herdsman and a gatherer of sycamore fruit, suggests His choice of believers for His service; "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence" (I Cor. 1:26-29). (See also

I Cor. 7:17-24; Eph. 2:10; I Cor. 12:7, 11, 27-28; Eph. 4:8-12, 15.)

B. Second, we note Amos' opposition. He was among those prophets to whom the children of Israel said, "Prophecy not," as may be seen from his encounter with Amaziah, priest of Beth-el. Remember that Beth-el in those days was one of the places of Israel's transgression. There Jeroboam I set up one of the golden calves which he had made and offered sacrifices to it; and apparently Israel had given herself over to the worship of idols in that city ever since (see I Kings 13:28-29, 32-33; Amos 4:4). Remember, too, that the Scripture says of Jeroboam II that he "did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin" (II Kings 14:24). From this we may judge somewhat of the intensity of the opposition which Amos met. Amaziah, the idolatrous priest of the high place at Beth-el, was like many people today. When the Word of God came to him he said, "Go tell it to somebody else!"—"O thou seer, go, flee thee away unto the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Beth-el" (Amos 7:12-13—see also verses 16-17; Amos 7:10-11; 2:11-12). Every believer who ever has been faithful in bearing the Word of God has met the same response and suffered like persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12—see also II Tim. 4:3-5).

C. In the face of the opposition which he encountered Amos shrank not from boldly declaring the Word of God but consecrated himself to the task which God had given him. Hearken to his testimony, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" (Amos 3:7-8). In similar circumstances God said to the prophet Ezekiel, "Thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious" (Ezek. 2:6-7). And to the prophet Jeremiah He said, "Hear that hath My Word, let him speak My Word faithfully" (Jer. 23:28). Even so, to every one of God's children has been committed the Word of God, and we should bear faithful testimony even in the face of persecution and opposition (II Cor. 5:19; II Tim. 4:1-5).

II. THE MESSAGE OF AMOS

Now we turn to consider the message of Amos. This message is representative of the message of all the prophets. It has a prophetic content, which we will not attempt to



discuss here, pointing forward to Israel's sin and God's hastening in the Great Tribulation. Perhaps another time we can develop this aspect of the lesson. For our present purposes, however, let us base our discussion principally upon what the lesson reveals of conditions in the time of Amos, and conclude with just a glimpse of the glory and blessing of the coming Kingdom.

A. Amos' message was a rebuke of sin. Remember he spoke in the days of Jeroboam II, who departed not from the sin of Jeroboam I, the son of Nebat, whose name was a synonym in Israel for iniquity, and idolatry and all the abominations which are connected therewith. But, in spite of the fact that the king was sponsoring the wicked and idolatrous practices of Israel, Amos stood in the king's chapel, boldly rebuking the transgressions of Israel (II Kings 14:24; Amos 2:6-8; 3:2, 14; 4:4-5). As has been stated before, the nation Israel is a picture of the individual believing soul in all ages; her sins, therefore, are typical of the sins of the believer, and as the Spirit of God rebukes the sins of Israel through the lips of Amos, so He rebukes the sins of the believer through the pages of His Word. (I Cor. 1:10-11; 3:1-3; 5:1-2; 6:7-8; Rom. 6:11-13, 16; 8:6-8)

B. Amos also bore a message of chastening. One of the clearest indications of the purpose of chastening is found in Amos 4:6-11. Here God recounts the afflictions which He has sent upon Israel, naming five different visitations; and in every instance He concludes with these words: "Yet ye have not returned unto Me, saith the Lord." Could anything more clearly indicate that the purpose for which God sent these things was that through them Israel might be led to repent of her sin and turn once more to the Lord? What a revelation of the grace of God this is! Whenever He sends chastening upon His people, it is not as a punishment for sin—Christ bore all of our punishment in His own body on the cross, and God's children will never have to bear it again. Instead, God chastens to turn us from our sin and to draw us once more into that sweet fellowship with Himself which sin has broken (Heb. 12:6:11).

C. Amos' message was also a message of admonition. Hear his words: "Thus saith the Lord unto the house of Israel, seek ye Me, and ye shall live" (Amos 5:4). "Seek the Lord, and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el" (Amos 5:6). "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken" (Amos 5:14). Can any one read such gracious words of admonition and appeal without realizing that in them God has laid bare to us His heart of love? Such words as these, however, are addressed to believers. To the unbeliever His message is different. To the lost man the Spirit says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). But to the saved He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7—see also verse 6). Such is the admonition and promise which the Spirit of God brings to every backslidden child of God. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

D. But though he spoke plainly of Israel's sin and of God's chastening, Amos also testified Israel's security. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:8-9). Here is a promise of territorial judgment. "I will destroy . . . I will chasten," and yet in the midst of the prophecy of judgment, the assurance is given, "I will not utterly destroy the house of Jacob. . . . yet shall not the least grain fall upon the earth" (see also II Kings 14:2-27). Though God chastens His children, He has pledged their security. None who has put his trust in Him will ever be lost. He may chasten severely, even to the point of physical death, but He will not cast out. (John 5:24; 6:37-40; 10:28-29)

E. And finally, we note that Amos bore a testimony of restoration. After reading throughout eight full chapters

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infelicitously, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and non-denominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

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a heart-breaking description of Israel's sin and of the fearful chastenings which fell upon her because of her sin, how refreshing it is in the close of the ninth chapter to read of the restoration of Israel in the last days (Amos 9:11-15). From other Scriptures we know that the time of this restoration will be the Kingdom of our Lord and Saviour Jesus Christ. The hope of our Lord's coming and Israel's restoration is the golden ray of light which pierces the gloom of the night of Israel's sin and brings joy to the heart of all who with understanding read the writings of the prophets (Ezek. 37:11-28; Matt. 24:29-31; Isa. 11:10-11; 35:1-10; II Cor. 3:13-16). So, too, God stands ready and willing to restore His wandering children whenever they are willing to return to Him, and the joys and blessings of Israel's restoration in the Kingdom are a picture to us of the joy and blessing which fills the heart of the child of God when our Lord Jesus Christ is seated upon the throne of his life. (Ps. 23:3; 51:10-15; Rom. 8:2)

VITAL-TRUTH ILLUSTRATION

We are told that we ought to give up a part of our old-fashioned theology to save the rest. We are in a carriage traveling over the steppes of Russia. The horses are being driven furiously, but the wolves are close upon us! Can you not see their eyes of fire? What must we do? It is proposed that we throw out a child or two. By the time they have eaten the baby, we shall have made a little headway; but should they again overtake us, what then? Why, brave man, THROW OUT YOUR WIFE! "All that a man hath will he give for his life;" give up nearly every truth in the hope of saving one. Throw out inspiration, and let the critics devour it. Throw out election, and all the old Calvinism; here will be a dainty feast for the wolves, and the gentlemen who give us the sage advice will be glad to see the doctrines of grace torn limb from limb. Throw out natural depravity, eternal punishment and the efficacy of prayer. We have lightened the carriage wonderfully. Now for another drop—sacrifice the great sacrifice—have done with the atonement!

Brethren, this advice is villainous and murderous; we



will escape these wolves with everything, or we will be lost with everything. We will never attempt to save half the truth by casting any part of it away. We are told that if we give up something the adversaries will also give up something; but we care not what they will do, for we are not the least afraid of them. . . . If scientists agree to our believing a part of the Bible, we thank them for nothing; we believe it whether or no. Their assent is of no more consequence to our faith than the consent of a Frenchman to the Englishman's holding London, or the consent of the mole to the eagle's sight. God being with us we shall not cease from this glorying, but will hold the whole of revealed truth, even to the end.

—Spurgeon

A NOTABLE FUNDAMENTAL TESTIMONY

[Continued from p. 187]

his audience, and in the second, fifteen. "We have already seen somewhat of the growth which his church has enjoyed in the years since then, and from it can judge somewhat of the blessing which has attended his ministry.

Pastor McCarrell is an outstanding leader among the forces of Fundamentalism in Illinois. He is much in demand as a Bible teacher and conference speaker. He has been especially used in young people's work. Though he was practically unknown as a Christian worker fifteen years ago, God has given him a ministry which has won national reputation.

Beginning June 24, a conference is to be held in the First Independent Congregational Church of Cicero, looking toward the amalgamation of a number of independent gospel churches around Chicago with the American Conference of Undenominational Churches, of which organization the president is Mr. O. B. Bottorff, of St. Louis, one of the members of the Board of Directors of the Denver Bible Institute; and the first vice-president is Pastor W. S. Hottel, whose affiliation with the Extension Department of the Denver Bible Institute was announced recently. The Editor of "Grace and Truth" is to speak at this conference with other brethren whose praise is in the gospel throughout the churches. We regret that we cannot now give full information regarding this program, but we are assured that the forth-coming conference will be marked by great blessing and refreshing from the Lord. Most recent reports indicate that a re-organization is contemplated, involving a change of name and the drafting of a stronger and more comprehensive doctrinal platform than has hitherto been sustained by the American Conference of Undenominational Churches. A number of other undenominational churches and groups of churches are also considering uniting with this new organization, which will make it one of the strongest fundamental organizations in the United States.

A Missionary Speaks

telling how he came to prefer "Grace and Truth" to thirty-six other periodicals which he had been receiving.

One of our missionary readers was in Denver during Commencement Week, and shared with us the blessings attendant upon the dedication service. While he was here we asked him to tell our "Grace and Truth Family" how he felt about "Grace and Truth." Here is what he wrote:

"You are going to Africa? Well! Well! What can I do for you? Isn't there something that I may send you?"

This is the way many friends greeted the news of my going. It was my one desire not to become a back number in the matter of the world's doings. I, at least, was going to keep up with progress, and what better way than to receive a lot of papers and magazines; and what better appreciation could I show for my friends' offers than to ask them to send any periodicals they might choose?

At one time I counted thirty-six papers and magazines on the floor of my house in Africa. The work of reading all this stuff was overwhelming. It robbed me of the first two years of my study on the field. It robbed me of the needed Bible study and the needed language study. This in turn robbed me of the only medium of getting the gospel message over to the native, for who will prepare for battle if the trumpet gives an uncertain note? Finally, in desperation, I cried out to God to forgive me and deliver me. He did! He took out of my heart the love for worldly literature and put into my heart a hunger for His blessed Word, the Bible. This in turn led me to more earnest language study; and He put it into the heart of somebody to send "Grace and Truth" to me.

And now there are three delights to my mind and heart, of which the first two are,

The Bible, and
"Grace and Truth."

We received a perfectly blessed response to our appeal last month for our readers to pray and to give to replenish our missionary gift subscription fund. But a number of the missionary subscriptions which have expired have not yet been provided for; and a number more have expired this month.

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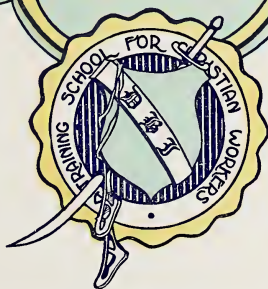


*Let
the redeemed
of
the Lord
say so.*

Psalm 107:2

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and
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July, 1930



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11 Tim. 3:16-17.

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Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all un saved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Second Advent of Christ

FROM the days of the apostles, each succeeding generation of the household of faith has been cheered by the thought that our Lord Jesus Christ is coming again; and the hope has thrilled in the hearts of all who have known what the Scripture teaches on this subject that He might come in their generation.

Rather than quenching the flames of anticipation, the realization that for many generations the Lord has delayed His coming only serves to fan the flames of hope to a white heat.

It was a long time which intervened between the promise of the coming of the "Seed of the woman" given to our mother Eve and its fulfillment in the birth of the virgin's Son. No doubt there were many who cheered at the promise, saying that the very fact that many generations had died without seeing their hope fulfilled proved that the hope which they cherished was empty and void. But the promise was fulfilled: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Likewise many generations have cherished the hope of our Lord's coming to receive His own unto Himself and have done without realizing that hope. But with the passing of each succeeding generation the realization of that hope draws nearer and yet nearer. "Now our salvation nearer than when we believed" were the words of the apostle Paul, referring to the hope of our Lord's advent, with which he

spurred the Roman believers to lives of spiritual alertness and holiness (Rom. 13:11). With how much greater force do these words apply to the generation in which we live.

When shall our Lord return? "Of that day and hour knoweth no man" is just as applicable to our hope of His coming to rapture the church as it is to the hope of His subsequent appearing to establish His Kingdom (Matt. 24:36). We know not when our Lord may come, but on the authority of God's unfailing Word we know that *He is coming*. This, too, we know, that we are nineteen centuries nearer to His coming than were those of the early church to whom the Spirit of God first revealed the hope of the rapture.

And this we know, that when our Lord comes there will be a generation of believers living upon the earth who shall be transformed into His likeness in the twinkling of an eye and raptured without dying into the presence of their Lord (I Cor. 15:51-58; I Thess. 4:13-18).

Will it be this generation?

It is possible, for not one word of prophecy remains yet to be fulfilled before our Lord comes to catch away His church.

God grant that it may be in our generation!

Even so come, Lord Jesus, come quickly!

The Current Expense Fund

WE HAVE before called attention to the need in the Current Expense Fund of the Denver Bible Institute. Though God has dealt in wondrous grace, this need is still very great and very urgent.

A NEGLECTED KIND OF PRAYING

FOR to their power,
I bear record,
yea, and beyond
their power, they were
willing of themselves;

*Praying us with
much entreaty that we
would receive the gift,
and take upon us the
fellowship of the min-
istering to the saints.*



We are sure that God has some gracious purpose in permitting the pressure of the need to continue as long as He has, and we can testify that He has used it in a very definite way to draw us closer to Himself and to make us realize more keenly than ever our utter dependence upon Him.

We are just as sure, however, that He will not fail to fulfil the promises on which the Denver Bible Institute was founded sixteen years ago and on which it has been conducted ever since: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

We appeal to you, the friends of the testimony, to continue praying earnestly for the full supply of this need, and as God leads you to give. So by the blessing of God will we be enabled in future issues of "Grace and Truth" to testify triumphantly touching this need as we have been able to testify concerning previous hours of special need, "Not one thing hath failed of all the good things which the Lord our God spoke."

Persecution

SOME people have a silly notion that for a Christian worker to suffer opposition, particularly from those who are reputed to be godly, indicates that there is something wrong in his life and that in some things, at least, he is out of the will of God.

Such an idea would be quickly dispelled by reading with an open heart the Bible account of the experiences of the apostle Paul. It is true, he occasionally met opposition from the unbelievers; but the most fierce and bitter persecution was heaped upon him by the religious crowd. "Perils among false brethren" were included among the things which he suffered for the sake of his testimony; and after a most truthful ministry in Asia, he was compelled to testify with a broken heart of those who were the fruit of his labors, "All they which are in Asia be turned away from me." (See II Cor. 11:2; II Tim. 1:15.)

Rather than a badge of shame, persecution may be the seal of one's faithfulness to his God. How cheering, then, are the words of our Lord Jesus Christ, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you (Matt. 5:12).

Are Men Divine?

ONE of the basic propositions of "Modernism" is that man is inherently divine.

In a booklet circulated by the Detroit Y. M. C. A.

containing an address by Newell Dwight Hillis, these words appear, purporting to be the setting forth of one of "Jesus' teachings":

Man, a younger God, big with divinity, carrying two eternities in his heart.

So has Satan's lie come down through the centuries. It was with similar words that that old serpent lured our first parents to destruction: "Ye shall be as gods."

Men are not divine by nature. And man cannot become divine by his own efforts.

But what Satan persuaded the first man to seek is rebellion against God, and what his accursed seed have been ascribing to themselves ever since, God imparts by grace through the miracle of the new birth. And so the Holy Spirit says that unto us are given "exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4).

Marvelous, matchless, infinite grace! When a soul is ruined, and damned by sin, by nature a child of wrath receives by faith the promises which God's Word holds out to all who believe in our Lord Jesus Christ, instantly that soul becomes a child of God—he is made "partaker of the divine nature."

In teaching that men are inherently divine "Modernism" seeks to glorify man.

In teaching that men are inherently corrupt, but become partakers of the divine nature by grace, God's Word gives all glory to our Lord Jesus Christ, for "Of Him, and through Him, and to Him are all things, to whom be glory forever."

Note:

THE Editor disclaims responsibility for details or interpretation in contributed articles.

Our Loyal Family

AGAIN and again we have been constrained to thank God for the blessed loyalty with which the readers of "Grace and Truth" have stood by the testimony.

This loyalty has been most signally manifest in the way you have responded to our appeals in connection with the Building Program of the Denver Bible Institute. Without the assistance which you have rendered, it would have been entirely impossible for us to have purchased the Campus or to have erected the first one of our new buildings.

Your loyalty has been manifest in other directions.

[Continued on p. 220]

HE THAT SHALL COME

by J. C. O'HAIR

T HERE are many false teachings about the second coming of Christ. Some say that the second coming occurs when a soul accepts the Saviour. Others say that the second coming occurs when a believer dies. Others say that the second coming has already occurred, Christ having returned invisibly. And yet others spiritualize the doctrine of Christ's return to mean the church bringing Christ into control in the affairs of the world. O'Hair presents the scriptural position and shows that we cannot too strongly emphasize the fact that when Christ comes He will come in person. This message may be obtained in booklet form, combined with another on "He That Should Come."

YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY (Heb. 10:37).

FOR the great mass of unsaved humanity who have no vital connection with Jesus Christ, the Son of God, these words have little interest or meaning. Moreover, it is sad to acknowledge that the larger percentage of God's redeemed children are but little enthused or stirred by this all-important announcement.

The human race waited four thousand years for the first Christmas, for the virgin birth of God's only begotten Son. He came; He was born; He was sinless; He suffered; He was despised and rejected; He was crucified; He died; He was buried; He arose the third day; He went back to heaven in an incorruptible body; that all the Scriptures might be fulfilled. The promised One came. He was to come.

The messengers of John the Baptist came with this question:

Art Thou He that should come or look we for another?

"He that should come" came. His own words are these: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." When His earthly ministry was nearing its end He said, "I go to prepare a place for you" and

If I go away, I will come again.

He went away—He is coming again. When? "Yet a little while." He that should come is He that shall come. He came once. He is coming the second time—the very same Jesus, the Son of God.

Every thinking person should be interested in future events. You should be intensely interested in the announcement of this rapidly approaching event, which is an assured fact, an event most extraordinary, the second visit of the God from heaven in human form to earth.

We are eager for up-to-the-minute news; but here is ahead-of-the-minute news.

T HE coming of Christ will be the first in a series of startling events. These events have been foretold in God's inerrant and holy Scriptures. It is a simple matter for God to write future history in advance. According to the predictions of the infallible God, the arrival of His Son from heaven will mean blessing and gladness for some and cursing and sadness for others. You should have whole-hearted concern in the One Who is coming. There is positively no way to escape personal dealings with Him. You have a long future before you, a forever, never-ending eternity. You will never, never cease to be a conscious being. What a solemn thought! Hearken, this is not fiction, but a divine fact! The state of your future eternal consciousness will depend entirely upon your present attitude toward this One. The proper relationship must be established here, if you would enjoy a happy relationship hereafter. There must be definite conviction, definite decision and action here and now; even the surrender of your will to this One Who is coming. He is an almighty Saviour, a willing Saviour.

The Creator of this universe is the God and Father of our Lord Jesus Christ. God has undertaken and will accomplish a perfect work of redemption. His glorious work of redemption is centered in His well-beloved Son. In order to complete His redemption work the second coming of Jesus Christ is imperative. God's purpose can never be accomplished without the personal return of the same Jesus Who died and rose again.

This personal return of Jesus Christ from heaven is the first of the great coming events. "Yet a little while, and He that shall come will come and will not tarry." All of the other extraordinary future events will take place during that period of time known as "the day of



the Lord"; following the second coming of God's Son from heaven.

This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11).

Here we have unmistakable identity as to the Person as well as the form and manner in which that Person shall return. Do not join the scoffers who are ridiculing this blessed hope, who are crying, "Where is the promise of His coming?" Remember, "Yet a little while."

IN THE human race today God recognizes a three-fold division, "the Jews, the Gentiles (or nations), and the church of God" (I Cor. 10:32).

For each of these three human groups the second coming of Jesus Christ will have a different meaning.

In a former dispensation, before Christ came into the world from heaven the first time, God recognized a twofold division of the human race, namely: "Israel (or the Jews) and the Gentiles"; that is, "the nation and the nations." With Israel God made His holy covenants and to Israel He revealed His holy Word. "Salvation is of the Jews."

When the fulness of the time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law (Gal. 4:4-5a).

That Son was promised as the Seed of the woman four thousand years before He came down from heaven. He was to be Israel's Messiah. "The Lord Whom ye seek shall suddenly appear in His holy temple." He came with the fulness of time. He was born of the virgin Mary, born and trained in a Jewish home. He was born King of the Jews. He was circumcised when eight days old. He took His place among the worshipping Jews, respecting and observing the teachings and rites of pure Judaism. He selected twelve Jewish apostles and told them not to go to the Gentiles but only to the lost sheep of the house of Israel. With the exception of a few months all the days of Jesus were spent in the land of the Jews.

The expectancy of the well-informed, faithful, and obedient Jew before Christ came to earth the first time is revealed to us in the story of Simeon. Simeon was just and devout: he was "waiting for the consolation of Israel."

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ (Luke 2:26).

Simeon was waiting for the first coming of the Lord's Christ. He was waiting for the consolation of Israel. On account of Israel's unbelief, the consolation of Israel has been postponed. This consolation is one of the great future events which are to occur in "yet a little while."

Simeon took the child Jesus up in his arms and blessed God, and said,

Lord, now lettest Thou Thy servant depart in peace, according to Thy Word:

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of Thy people Israel (Luke 2:29-32).

Israel's Redeemer was to become a world Redeemer. God has prepared this salvation before the face of all

people. You are without excuse. "How shall we escape if we neglect so great salvation?" Surely this Redeemer and this redemption are not only the glory of Israel, but also the true light which lighteth every man that cometh into the world; "A light to lighten the Gentiles." Are you in that light? Is that light in you?

What a hallowed privilege it was for Simeon to take Jesus in his arms of faith. That was worth more to his soul than all the wealth and fame and pleasure the world could offer him. You may take Him now into your heart by faith—"with the heart man believeth unto righteousness."

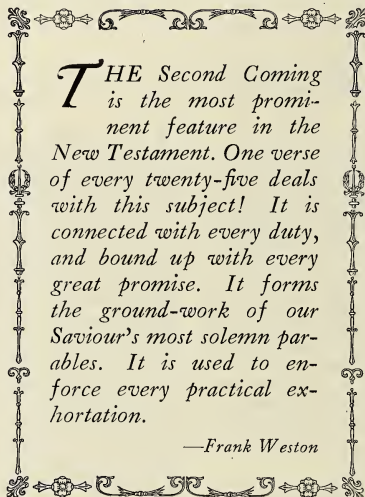
Mary was blessed among women because the holy Child was formed in her. What a happy thought, that we may have Christ formed in us; and

say, "Christ liveth in me."

Christ is our hope of glory. He is our glorious hope. We are looking for that blessed hope, the glorious appearing of the great God our Saviour (Titus 2:13).

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation (Heb. 9:28).

He came unto His own and His own received Him not. To them He said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). Jesus, the Nobleman, has gone but He has not yet returned. But soon He will come and



THE Second Coming is the most prominent feature in the New Testament. One verse of every twenty-five deals with this subject! It is connected with every duty, and bound up with every great promise. It forms the ground-work of our Saviour's most solemn parables. It is used to enforce every practical exhortation.

—Frank Weston

[Continued on p. 218]

THE CERTAINTY OF CHRIST'S COMING

by R. E. NEIGHBOR

THE literal fulfilment of first coming prophecies makes necessary the certain and literal fulfilment of second coming prophecies.

Have I made that clear? Let me say it again: The literal fulfilment of first coming prophecies makes necessary the literal and certain fulfilment of second coming prophecies.

I want to bring before you some passages of Scripture which give both the first and second comings of Christ. In these Scriptures you will see that the first part has been fulfilled, and you must concede that the second part shall be literally fulfilled. Let us remember this: When the first half of the promises were written, they were prophecy. They are history now; they were prophecies when first revealed, just as much as the second half were prophecies. Thus, if one half of the prophecies have met fulfilment, certainly our God is able to fulfil the second half.

Our first passage is Isaiah 9:6-7.

For unto us a Child is born, unto us a Son is given.

How many of you believe that this prophecy was literally fulfilled in Bethlehem of Judea? Think you that the Baby was born? Think you that Jesus Christ was born and laid in the manger? "Certainly," you reply. Then let us proceed:

And He shall be great.

He was great.

And He shall be called the Son of the Highest (Luke 1:32a).

Three times did God speak out of the blue sky and say, "This is My beloved Son." Three times! And He

was called the Son of the Highest. How many of you believe that literally, actually? Of course you do.

Now, back to Isaiah. I side-tracked to quote a passage away over in Luke. Now, back again.

For unto us a Child is born, unto us a Son is given.

You believe that literally. Amen! So do I.

And His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Do you believe that He was literally born? Yes. Do you believe this further statement:

And the government shall be upon His shoulder?

Do you believe that

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever?

Do you believe this? Behold, how God affirms it—

The zeal of the Lord of hosts will perform this.

Does that mean that the zeal of the Lord of hosts will perform His birth alone? Or, the fact that He would be a Son given, alone? Or does it mean that the whole prophecy shall be performed? Is God not able to perform His promise? Shall Jesus not be called the Prince of Peace? Shall not the government be upon His shoulder? Shall He not sit upon the throne of David? Certainly He shall! The literal fulfilment of the first half of the promise makes absolutely necessary the literal fulfilment of the second half. Am I right? Then do not deny the second coming of your Lord.

IN THESE days many have arisen to ask concerning the advent of Christ, "Where is the promise of His coming?" In a recent editorial we called attention to an example of this, appearing in a Masonic publication which has nation-wide circulation. This tendency to deny the doctrine of Christ's return will grow more and more pronounced until He does come, according to the plain teaching of prophetic writ. In such an hour, surely Neighbor's presentation of the certainty of Christ's coming is sorely needed. This discussion is taken from Dr. Neighbor's book, "The Rider on a White Horse," and is used by permission of the Union Gospel Press, by whom this book is published.



OUR second passage is *Zechariah 9:9-10*.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

How many of you, dear friends, believe that these words were literally fulfilled? That Jesus did ride on that colt the foal of an ass? How many of you believe it? All right. You concede a literal fulfilment. Now let me continue the prophecy:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth.

How many of you believe that, since the first part of the prophecy has been literally fulfilled the second part must be? I suppose some of the highbrows who lived back along in those old days, some of the Judaistic higher critics, would have said: "Now, dear brethren and sisters, this riding on an ass is impossible; of course, you must not take this literally. You must not believe that the Great King, the Son of God, would ride upon an actual colt. That would be foolish. What it means is something like this: The ass with its great, big ears is a picture of meekness, and it means that the Great King, Who is going to come, will be humble; that He is meek, He will not lift Himself up in pride."

Yet, in spite of the Old Testament highbrows the prophecy meant that Jesus Christ would come riding on an ass. The prophecy was literally fulfilled—therefore the other and immediately succeeding prophecy will be literally fulfilled. Christ will actually speak peace to the nations; His dominion shall be from sea to sea, and from the river to the ends of the earth. This prophecy has not yet been fulfilled, no one gainsays that—you know then that it must await fulfilment. God has spoken, and God cannot lie.

OUR third passage is *Zechariah 11:12-13*.

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

How many of you believe that was literally fulfilled?—that Judas sold his Lord for thirty pieces of silver; that he took the money, and rushing into the temple, threw it down before the rulers, and said, "I have betrayed innocent blood"; that with the money they bought a potter's field? You believe it—of course you do! Yet, that prophecy was written five hundred years before the Lord was crucified.

Now listen to this other statement, the twelfth chapter and tenth verse.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him.

How many of you then see that if the first prophecy met a certainty in its fulfilment, this second prophecy will meet a like fulfilment? The Jews who crucified Christ and nailed Him to the cross have never looked upon Him since. After the resurrection, our Lord never showed Himself to the Jewish nation, or to the Gentile world. He showed Himself to His disciples and followers, at different times, and on one occasion to above five hundred brethren at once; but never did He manifest Himself save to His own children.

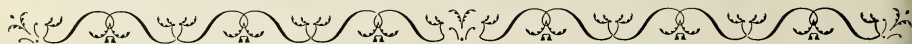
Thus, the Prophet wrote: "They shall look upon Me Whom they have pierced." When Christ comes a second time He will pour out His spirit upon the house of David, and they shall mourn for Him; they shall look upon Him Whom they have pierced; they shall receive Him as an only son. One of them shall say unto Him, "What are these wounds in Thine hands?" and He shall say, "Those with which I was wounded in the house of My friends."

OUR fourth Scripture is *Zechariah 13:7, 9*.

Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn Mine hand upon the little ones.

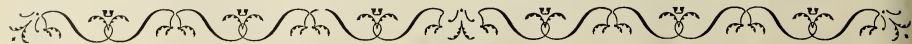
And I will bring the third part through the fire, and will refine them as silver is refined, . . .

[Continued on p. 217]



THE Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits us till that period. The day of Christ's coming is of all events the most auspicious.

—John Calvin



IS THE SECOND COMING A PRACTICAL DOCTRINE?

by I. M. HALDEMAN

THE second coming of our Lord Jesus Christ is bound up with every fundamental doctrine, every sublime promise and every exhortation to high, to holy, and practical Christian living.

It is bound up with every fundamental doctrine.

The resurrection from the dead, the transfiguration of the living, the judgment seat of Christ, the judgment of the living nations, the consequent judgment of the white throne, the rewards of the righteous and the punishment of the wicked.

It is bound up with every sublime promise.

The recognition of the dead, the overthrow of Satan, the deliverance of creation, the triumph of God and Christ, and the eternal felicity of the saints.

It is bound up with every exhortation to high, to holy, and practical living.

We are not to forsake the assembling of ourselves together as the manner of some is. On the Lord's day we are to break bread and drink the fruit of the vine, show forth the Lord's death and make known to heaven and earth that the only ground of approach to a holy God is the sacrificial offering and vicarious sufferings of the Son of God and God the Son, and that on the ground of His precious blood as our sin offering and personal substitute we claim Him as Redeemer, Savior, and interceding Priest.

We are to love God and love one another.

We are not to judge one another.

We are not to cast stumbling-blocks in each other's path.

We are to walk worthy of our vocation.

We are to let our moderation be known to all men.

We are to be patient, long-suffering, and forbearing.

We are to engage continually in prayer and supplication.

We are to live blamelessly

before men and holily before God.

As pastors we are to shepherd the sheep over whom God has made us to be overseers.

We are to feed the flock, not with the philosophies and fictions of men, but with the truth of God.

We are to restore the wandering, sustain the weak, and comfort the sorrowing.

We are to go to the house of mourning and give consolation to those who are Christians and who weep above their Christian dead.

As preachers we are to preach the Word. We are to preach in season and out of season, and to exhort with all long-suffering and doctrine.

We are exhorted to this high, this holy, this exalted and practical Christian living, this reincarnation of Christ in daily experience, this translation of His character, this manifestation of His guiding and ruling presence, not by the fact that we must die and appear before God, but by the fact that the Lord Himself is coming, may come at any time, that any moment we may meet Him at His judgment seat.

IN ALL the universe of God there is nothing so impressive as the thought that you, that I, that we must give a personal account to God for the manner in which we have used our time, our talent, our opportunity and substance; and when we are told—as we are told in Holy Scripture—that any moment we may be summoned to give an account of our stewardship, and that without dying, just suddenly, without a moment's warning, translated bodily and with all the sense of the daily life we have been living upon us, into the presence of Him Whose Name we have been professing—impressiveness has reached its ultimate, and exhortation the fullest leverage of appeal.

And he who says the coming of Christ considered as a doctrine, as a truth or a motive, is not intensely practical and

DOES the hope of Christ's second coming make men idle, impractical dreamers, or does it make them earnest, consecrated, sacrificial, effective servants of Christ? Many writers have shown that men who cherish this hope have always been to the forefront in aggressive evangelistic, missionary, and Bible teaching endeavor. Haldeman approaches the subject from a slightly different point of view but arrives at the same conclusion. This extract from his copyrighted book, "Why I Preach the Second Coming," is used by permission of the publisher, Fleming H. Revell.



all-compelling to Christian devotion and service, is either blindly and excuselessly ignorant of the Word of God or brutally and perversely guilty of denying a truth that flashes like lightning from one end of the Bible to the other and illuminates every hortative passage in the Word of God.

WHEN thus you are face to face with the indisputable fact that every basic doctrine of the Christian faith, every outshining promise of hope, of comfort,

of consolation, of abiding peace, every appeal to the noblest and purest life as a Christian, every demand that the Christian shall unceasingly be the light of heaven in the spiritual darkness of earth is bound up inextricably with the fact of the second coming, it carries with it the inevitable corollary that the second coming of our Lord Jesus Christ as a certified and imminent event is the very sum and substance of all available motives that can lead to a life of practical service to God and man.

THE RETURN AND THE RESURRECTION

by W. B. RILEY

THE first resurrection will be concurrent with the Saviour's appearance. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The word "first" here simply assigns the resurrection of the righteous dead, when "the corruptible puts on incorruption," to precedence over the marvelous change of the living saints, when "the mortal puts on immortality." The rest of the sentence, however, makes the return of Christ and the resurrection of the saints concurrent events—the latter the instant resultant of the former. At the last trump that resurrection will occur, "in a moment, in the twinkling of an eye" (I Cor. 15:52). "They that are Christ's at His coming" (I Cor. 15:23). A. J. Gordon truthfully remarks: "Any doctrine of the resurrection dissociated from the advent, must be false! . . . no atonement apart from the cross; no resurrection apart from the coming." It is "at the coming of our Lord Jesus Christ that there is to be a gathering together unto Him" (II Thess. 2:1).

A writer tells of the old colored saint, father of a numerous family, who lived in Northern Georgia in 1833, when the notable meteoric display known as the "falling of the stars" occurred. Being awakened by the noise and confusion in the streets, he looked out from the window of his humble home, and seeing, as he sup-

posed, the stars of heaven falling like snow flakes, he thought the end had come, and quickly roused his wife and children, saying, "De day ob de Law'd am at han'!" Hurrying them into the streets, where the scene was indescribable, the old man turned to his companion and said, "Ol 'oman, de Law'd am a comin'; and jis' you take de chil'un along up to de public squar' and stop da 'till I come. I'se gwine down in de garden an' see ol Massa git up, and jis' as soon as he do, him and me 'll come along up to de squar' and we'll all go up to mee de Law'd together!" That man, incapable of reading the Word for himself, had not listened to the reading, and explanation of the Scriptures in vain. He knew that the Saviour's reappearance would be the signal for the resurrection of every sleeping saint.

IT WILL be accomplished by the Saviour's voice "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. It is doubtful if there is a great event of the future that has not already been enacted upon a small scale—a adumbration of that which is to come. The resurrection is no exception! The resuscitations of the New Testament are the shadows of the resurrection. They were accomplished, every one, by the Saviour's voice. To the widow's son, He said, "Young man, I say unto thee Arise. And he that was dead sat up and began to speak

WHO can tell the utter, hopeless, blighting despair of the hour of bereavement to those who have not trusted Jesus Christ as their Saviour? But for the believer there is a comfort in such an hour which dries our tears like the sun shining through the clouds after an April shower. This comfort is the blessed hope of our Lord's coming, when the dead in Christ shall be raised and when living believers shall be raptured into the presence of our Lord without dying. Riley's vigorous and vital presentation of "the return and the resurrection" is drawn from his booklet by this name, published by the Winona Press. It is used by permission of the author, by whom all rights are reserved.

(Luke 7:14-15). To Jairus' daughter, "I say unto thee, Arise. And straightway the damsel arose, and walked" (Mark 5:41-52). While to Lazarus, who had lain four days in the grave, He cried with a loud voice, "Lazarus, come forth. And he that was dead came forth" (John 11:43-44a). It is said that Calhoun was unwilling to die until they should bear him again to the senate chamber that he might listen to Clay's voice once more—the voice he regarded as the most eloquent known to the ear of man. But the voice of Christ will be so much more eloquent, that by it the dying shall be revived and the dead quickened into life again. "The dead shall hear the voice of the Son of God, and they that hear shall live."

THE first resurrection will concern only the sleeping saints. "The dead in Christ" are all that are mentioned as having any part in this resurrection (I Thess. 4:16). The explanation is at hand! "The rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is He that hath part in the first resurrection" (Rev. 20:4-6). It will require a more ingenious man than has yet employed tongue or driven pen to disprove the two resurrections of Scripture. The number of instances in which the first and the second resurrections are poken of, the easy explanation of such passages as Daniel 12:2 and John 5:28-29, together with the meaningful phrase "the resurrection from among the dead," making the first resurrection clearly elective—as employed in Luke 20:35, Philipians 3:11, Acts 4:2 form the chain of an argument which such men as Haines, Blackstone, Gordon, Brookes and others, too numerous to mention, have forged on the anvil of the Word. The translation of Daniel 12:2 by Tregelles, "And many from among the sleepers of the dust of the earth shall awake. These (that wake)—shall be unto everlasting life. But those—the rest of the sleepers who awake later)—shall be unto shame and everlasting contempt," instead of being "a theory created by a premillennarian to carry his point, and absolutely unknown to commentators," as one writer least contends, is approved by such eminent Rabbis as Sadi Hafgion and Eben Ezra and employed by some of the best commentators; while the refusal to let the word "hour" in John 5:28-29, refer to at least as long a period as has already been covered by its use in John 5:23 and 5:25, reveals an indisposition to be convinced. However, the utter absurdity of straining or spiritualizing Scripture is reached only when one opponent of two resurrections comes to treat Revelation 20:4-6, and contends that the first resurrection there spoken of, is not

that of persons at all, but of "principles," an interpretation which, as one has already suggested, would present the spectacle of "principles" being beheaded "for the witness of Jesus;" "principles" refusing to worship the beast; "principles" with foreheads and hands on which they decline to receive the mark, and "principles" over which "the second death hath no power," but which shall be "priests of God and of Christ." Following this to its logical conclusion, "the rest of the dead" must also be "principles," so that we have no resurrection of persons at all."

It is no argument against two resurrections to remind us that for centuries "reverent students of the Bible" knew nothing of it, any more than it is against the Great Commission, which, for the same length of time, was overlooked, neglected, and when brought to light, ardently disputed. But to accept this biblical doctrine is to receive an inspiration to holy living such as that which characterized Paul, who, cutting loose from all things that bound him to the world, affirmed his willingness to count them all but loss, "if by any means, he might attain unto the out-resurrection from the dead."



*IT IS due to the One
Who suffered and
died on this earth, that
He should reign; to the
One Who wore a crown
of thorns, that He should
wear a crown of glory.*

—C. H. Mackintosh



RETURNING to our preliminary sketch again we find the Apostle describing it in these words, "The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess 4:16-17).

Three features of the rapture are here clearly suggested.

It will be signalized by the wedding of body and spirit. The clear significance of the phrase "even so also them that are fallen asleep in Jesus will God bring with Him" is to the effect that "the spirits of just men made perfect" are now with God. But their bodies lie buried in sea and on land. Our coming Christ will bring the spirits down with Him, and at the sound of His voice the graves shall give up their dead. And when the body and the spirit, divorced by the last enemy, meet in the presence of our Master, He, by His word, will so wed them together that neither man nor devil will ever again divide them asunder. If one could conceive the glory that shall clothe these bodies of ours, when, redeemed from humiliation, they are conformed to the likeness of our Lord, and the splendor that shall mark our spirits—made perfect—he would somewhat realize the meaning of the eternal marriage of the two. This is the hour and the event, of which the Apostle wrote to the Romans, "The earnest expectation of the creature



waiteth for the manifestation of the sons of God . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:19, 22-23).

It will be characterized by the change of the mortal and the corruptible. The dead shall be raised and we shall be changed. This corruption must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying, that is written, Death is swallowed up in victory. What an hour! At that moment those who have come out of their graves, in the full realization of their conquest, will almost tauntingly ask of their defeated foe, "O grave, where is thy victory?" while those who have not slept, but, by the coming of Christ, have put on their immortality, will voice their conscious triumph in the speech, "O death, where is thy sting?" and sing their joy in the sentence, "Thanks be to God, Which giveth us the victory through our Lord Jesus Christ." Dr. Gordon's comparison, "the charcoal and the diamond are the same substance; only that one is carbon in its humiliation and the other carbon in its glory; so is this tabernacle in which we now dwell, in comparison with our house which is from heaven," is not only full of beauty, but is biblically justified. When, however, one comes to speak of the saints perfected in body, soul, and spirit, there are no

objects of earth with which to liken them. Jesus said, "They are equal unto the angels and are sons of God, being sons of the resurrection" (Luke 20:36).

It will consummate the communion of the saints and the Saviour. The phrase, "shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord," involves a twofold communion—the communion of one with another, and of all with their Lord. The closeness of that communion, and the sweetness of that fellowship, find no sufficient expression short of the marriage relation. "They that were ready went in with Him to the marriage" (Matt. 25:10). It is little wonder that on the consummation of this event there should be heard "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:6-7). I confess frankly that when all of this imagery of prophetic promise passes before my mind, I begin to understand the spirit and the speech of Samuel Rutherford, who, while he languished in prison at Aberdeen, divided his time between singing God's praises on the one side, and pleading for the reappearance of His Son on the other, and I marvel not at his speech: "O fairest among the sons of men; why stayest Thou so long away? O heavens, move fast! O time, run, run, and hasten the marriage day; for love is tormented with delays!"

THE SECOND ADVENT—THE GOAL OF HISTORY

by CLARENCE EDWARD MACARTNEY

SURELY it is a wonderful thing that finite man can speak with assurance concerning future events. And yet such is the privilege of all who are willing to study and believe the Word of God. In the Bible the Holy Spirit has drawn aside the veil which hides the future and has shown us "things which must shortly come to pass." Unlike many false prophets of the day, Macartney looks the situation fairly in the face and declares, on the authority of Holy Writ, that the only hope for the world is the coming of our Lord Jesus Christ. This extract from one of his sermons appeared in a recent issue of "Christ Life." We pass it on to our readers because we believe it gives the needed emphasis to facts which are generally ignored or denied.

THERE are certain grim facts which rise up to bar the way to uninterrupted march of Christian progress. One is the fact that always the gospel is confronted, as in the beginning, by a hostile, unbelieving world; and that always in the world there

are what the New Testament calls the depths which are in Satan. Today, as before, we have the true and the false, the wheat and the tares in the church. What ground have we to expect that the church of the future will differ greatly in character and power and influence

from the church of the past? Conceivably, it might be better; but also, conceivably, it might be worse. The church is here to witness and here to struggle. There is no definite assurance that in its present form and dispensation it is to be completely victorious.

To trust then to a natural law of progress, or to the expansion of the church is merely to postpone indefinitely, one might say, infinitely, the triumph of righteousness. If the history of the past, and the condition of the world and the church today make it difficult for us to think of the Kingdom of God coming by any such way of progress or expansion, such a way of arrival at the age of perfection becomes more untenable when we turn to the teachings of Jesus and His apostles. Jesus speaks of many things which will take place before or at this great event of His coming; but the one thing which is not mentioned is a condition of universal righteousness and faith. The gospel indeed is to be preached for a witness to all the nations. But there is no statement that that witness will everywhere convert the world and usher in the day of peace and holiness. On the contrary, Christ, so far as we can tell from His utterances in the gospels, and as interpreted by His apostles, will come to a world still writhing in rebellion against God, and to a church whose love has cooled and whose faith is hard to find.

HOW, then, is this great goal, the divine consummation for the world, to be reached? It is to be reached through the advent of Christ Himself. He Who started the great movement of redemption at His first advent will bring it to a glorious conclusion at His second advent. Christ named Himself, Alpha and Omega, the Beginning and the End; and just as the whole Christian movement had its beginning in the incarnation of Christ at His first advent, so it will have its ending at His second advent. Then all that He promised shall be fulfilled; all that He sowed in humility and in suffering and darkness on Calvary shall be reaped; as the prophet foretold, He shall come with His garments dyed red from Calvary, traveling in the greatness of His strength, and mighty to save. He shall see of the travail of His soul and shall be satisfied. The great goal, therefore, will be reached not by any slow growth and development, but by the sudden and mighty intervention of God Himself. Our Christian faith looking backward is taken up entirely with the observation of God acting in the past to redeem the world. The great hope of the second advent permits us to behold God finishing His work and establishing forever the Kingdom of Christ. That is the thrill and power of

this great truth. It gives us God in action; it lets us know that Christ is not through with this world, that He is the Christ, not only of yesterday and today, but the Christ of tomorrow; that He is not only the Alpha, but the Omega.

As this great hope in the beginning cleared the eye and strengthened the arm of the church in the day of persecution, so it gives us faith and hope in our own day, amid the struggles and trials and discouragements through which the church must pass. We remember that in His great parable of the lord who went into a far country to receive his kingdom and to return, Christ makes the lord say to his servants when he left them, "Occupy till I come." That is the church's work and mission in this world, to show the Lord's death, and all its grand implications; to occupy till Christ Himself shall come.

IN SHERMAN'S march from Chattanooga to Atlanta and from Atlanta to the sea, the Confederate Government, impatient with the Fabian tactics of General Joseph E. Johnston, removed him from command and gave his army to the impetuous General Hood. Hood at once marched to the rear of Sherman, threatening his communications and base of supplies at Chattanooga and Nashville. An important link to these communications was Allatoona, which commanded the pass through the mountains. This post was at once attacked by Hood's army. Sherman sent an order to one of his lieutenants, Corse, to proceed to Allatoona. He himself went back as far as Kennesaw Mountain, and from that eminence on the clear October day could see plainly the smoke of battle and hear the faint reverberation of the cannon. His flag officer at length made out the letters which were being wig-wagged from the garrison at Allatoona, "Corse is here." This was a great relief to Sherman, who then heliographed his famous message, "Hold the fort. I am coming." Among the soldiers in Sherman's army was a young officer, Major Whittle, who related the incident to P. P. Bliss, the famous evangelist. Taking this incident in the campaign for his inspiration, Bliss wrote the once well known hymn, "Hold the Fort for I Am Coming!" The hymn thus inspired has genuine Christian truth in its lines. The church is to *occupy* until Christ comes. It is assailed and besieged by the world and by the enemies of the truth. But Christ has not left it without a promise, a promise which means deliverance and victory. From the ramparts of heaven He waves to us the message that He is coming. Confident in that great appearance, the church will occupy till He comes.

The second coming of the Son in glory is the grand crisis in earth's history.

—James H. Brookes



THE SECOND COMING OF OUR LORD JESUS CHRIST

by JAMES M'KENDRICK

THE second coming of our Lord has ever been looked forward to as the crowning hope of the church. For that very reason, perhaps, it is a subject around which the waves of controversy have raged since the fourth century of the Christian era, and by many in our own day it is regarded as a theme surrounded with perplexity and bewilderment.

In our itinerations we have frequently been asked for a recommendation of some work where guidance could be had to a clearer understanding of the subject. For several reasons it is not always easy to comply with such a request; but we believe the subject can be clearly set forth in a concise form, easy of access to all, and with this object in view we have prepared the present short treatise.

From a careful study of the Scriptures which have reference to the second coming of Christ we have been led to the firm conviction that our Lord Jesus must come again—first to the *air*, and later to the *earth*; to the *air* for one purpose, to the *earth* for another purpose; to the *air* in one character, and to the *earth* in quite another.

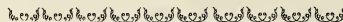
Since the Bible should be the final court of appeal for every Christian and the standard by which every statement is tested, the first Scripture we call attention to is Hebrews 9, where at verse 26 we read: "He *appeared* to put away sin by the sacrifice of Himself." We ask each reader—Was this the Lord Himself in Person Who appeared to put away sin by the sacrifice of Himself? We cannot conceive of any other answer from any intelligent, honest reader than "Yes." Please now read verse 24, where we are told, Christ, Who was raised from the grave, has entered into heaven itself, now to *appear* in the presence of God for us. Again we ask our reader—Is this the same Lord Jesus that appeared to take our sins away, Who now

appears in the presence of God for us? Surely there is but one answer, "Yes"—the very same Lord Jesus. How could it be otherwise. No person taking the Bible into their hands, and reading it without bias or prejudice, could ever think otherwise.

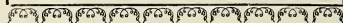
Now read verse 28—"Unto them that look for Him, shall He *appear* the second time. Again there is only one conclusion—this same Lord Jesus shall return. Let us take a clause from each verse: *He appeared* (vs. 26)—the past. *Now to appear* (vs. 24)—the present. *He shall appear* (vs. 28)—the future. There is the greatest difference between setting your heart to oppose the truth, and setting your heart to learn it. Could any one willing to learn fail to see that Christ *appeared*, now *appears*, and *will appear*. *Appeared* to put our sins away—that is what *He did*. *Appears* in the presence of God to help us day by day—that is what *He is doing*. *Will appear* to take the redeemed away—that is what *He will do*.

In other words, *He died to save us*, *He lives to keep us*, and *is coming to receive us*. And these are three essential parts of the one great work of salvation. What could be more

plain and explicit, than His own declaration: "If I go I *will come again*" (John 14:3); or the words of the men in white apparel to the astonished disciples as they watched their Lord ascending in the cloud: "This same Jesus which is *taken up* from you into heaven shall *so come* in like manner as *ye have seen Him go* into heaven" (Acts 1:11). They saw Him ascend bodily, and as *He went*, *so shall He come*. How can any one professing faith in God, and His Word, hesitate to accept without reserve this well-attested fact. There is no need to bring forward other Scripture. The Word of God does not need corroboration. If the verses quoted have not convinced the reader, a thousand more would not suffice.



TWICE in recent years the Scottish Evangelist, James M'Kendrick, has ministered in the city of Denver, with much blessing to all who heard him. In this valuable discussion M'Kendrick points out some of the most important distinctions involved in the teaching of God's Word concerning the second coming of our Lord Jesus Christ. These distinctions, carefully observed, will answer many questions and will help many to avoid confusion. This article, which with other helpful studies has been published in booklet form, is used by permission of the author.



WE NOW come to a point, which it is important should be noted. Wherever you find the expression "the coming of the Son of Man" as a future event, in every case it refers to His coming with His saints, and never His coming for His saints. Unless this distinction is clearly maintained, confusion is sure to follow. "Son of Man" is an expression always connected with His coming to the earth, coming to reign, coming to judge, etc. A few of the many Scriptures which go to confirm this statement may be noted: Matt. 25:31; Mark 13:26; Luke 18:8; 12:40; 21:27.

It should also be noted that nowhere in the Old Testament is the coming of the Lord for His saints taught. We call attention to these facts, for they are important to the proper study of the subject. The coming of the Lord for His saints is a work of grace and of salvation. But the future coming of the "Son of Man" is to execute judgment, etc., on the earth, "because He is the Son of Man."

HIS coming again is as indispensable as His first coming and His present mediation. None would hesitate to say that Christ must come to die for our sins, or else we must die in our sins. He only could provide a sacrifice adequate to the claims of God, and equal to our deep needs. But His mission embraced far more than to make atonement, and lay in His sacrificial death a righteous basis, whereby God could righteously forgive our guilt. His mission was to absolutely save us not partially but perfectly.

The angels said call His name Jesus, for He shall save His people from their sins (Matt. 1:21). And these words will never have their perfect fulfilment, until He has come again and taken us from the presence of sin, and from all possibility of sinning. So far He has saved us, who believe, from the punishment of sin by dying for our sins, and we are also saved from the power and dominion of sin, because we are dead with Him (Rom. 6:7-14), and we are daily saved from the practice of sin (Rom. 6:2). But He must come again to take us from the presence of sin, and we with a groaning creation and suffering world are waiting for the redemption of our body—for our absolute removal from sin and a sinning scene (Rom. 8:23).

Surely none are so ignorant, as to say they are perfectly saved now, while headaches, heartaches, and other aches and pains still beset and assail them. Thank God all who are born again by the Holy Spirit of God are perfectly safe, though only partially saved. Therefore our Lord Jesus must come again and complete the saving work He has so graciously begun (Phil. 3:20-21).

WE ARE increasingly persuaded that much harm has been done, and difficulty created, through speaking of the Lord's second coming as if it was something quite separate and apart from His first appearing. Though an event quite distinct, it is not, and should not be separated from other parts of His saving work. We have four distinct seasons in the year, but all the four go to make He one year. We have five fingers on each hand, and we rightly distinguish between each finger, but all the five are needed to make the complete hand, and no hand

is complete without them all. In a similar way there is no such thing as a complete salvation apart from the Lord's second coming.

The work of atonement is already an accomplished fact, but the saving work of our complete salvation is only in process, and will never be completed till our Lord Jesus comes again. We are already saved in measure; in that we are born again, have eternal life, the forgiveness of sins, peace with God and much more besides. But we who have been reconciled to God by the death of His Son are being saved by His life (Rom. 5:10).

This is a daily salvation we daily need out of difficulties, trials, troubles, sorrows, and temptations that assail us. It is help derived from the life He now lives at God's right hand, where He is as our great High Priest, and Advocate with the Father. He is there clothed with all the authority of heaven and earth. It was after He rose from the tomb He said all authority is given unto Me in heaven and in earth (Matt. 28:18).

Vested with this power, and filled with compassion for us, He lives and intercedes. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

It should be plain to the reader that this is not saving the lost, but daily saving the saved, or helping them daily according to their daily needs, and this He does because He ever liveth to make intercession. This saving work which He daily does, and which we daily receive, is not something separate, but none the less distinct from the saving work He wrought for us upon the cross.

The one was accomplished because He died for us; the other is because He lives for us. Will any one presume to say His saving work is now complete and that nothing more awaits us? Has He fully accomplished all He has undertaken? Has He fully saved us? Are our bodies saved? Certainly not! Will He save them? Most certainly He will. And we are waiting for the redemption of our body (Rom. 8:23), and now is our salvation nearer than when we believed (Rom. 13:11). Surely all must see that this is a further part of the one great salvation. It is the finishing touch—the grand completion of God's redemptive scheme concerning us.

His purpose is to save us—spirit, soul, and body, and this will never be accomplished till our Saviour comes again to change our vile body (or body of humiliation) that it may be fashioned like unto His glorious or glorified body (Phil. 3:21).

And just as our salvation is a three part salvation: what we have received and daily receive, and hope to receive, making one complete salvation, so the work of our Lord Jesus Christ is a three part work. What He did, what He is daily doing, and what He will yet do constitute one complete work in three parts.

THE Lord is coming for all who "are Christ's" (1 Cor. 15:23), and these two words embrace every saint of God from Adam onward till our Saviour, comes again, but we must never limit the resurrection at His coming to New Testament saints only.

The order of the resurrection is stated in 1 Corinthians 25:23: Christ, the first fruits, afterwards they that are Christ's at His coming. This brief but comprehensive sentence excludes all who not Christ's, so there is no such thing as a general resurrection. But it also includes all who

*IT IS only a little while, Christian,
Till labors and troubles shall cease;
And, instead of heartaches and sorrows,
There shall be wonderful peace.
The Saviour is coming to claim thee,
He is now preparing thy home;
When trials beset thee, oh! whisper,
" 'Twill only be thus 'till He come.' "*



are Christ's, so not a single saint of God will be left behind . . .

We have heard it said that He is coming for His church—His body. That is quite true, but is not all the truth. His body, the church, is the aggregate of all the saved from Pentecost till He returns, who have by the Holy Spirit been baptised into one body (1 Cor. 12:13).

But Old Testament saints are as truly Christ's as are New Testament saints. Christ is truly Saviour as He is ours. He died for them, as He died for us. They are in Christ as we are in Christ. They are part of the new creation as we are, though they are not members of His body, the church, which is exclusively composed of those who are baptised with the Holy Spirit. This, no Old Testament saint ever was, but this all New Testament saints without exception are. All Old Testament saints were born of the Spirit, but not baptised with the Spirit; but all New Testament saints are born of the Spirit into the family of God and baptised by the Spirit into the body of Christ.

By one Spirit are we all baptised into one body (1 Cor. 12:13). But all the saved of every age are Christ's, and Scripture is clear, that they that are Christ's are to rise at His coming.

Two different expressions are used by the Holy Spirit to describe the conditions of God's people. "This corruptible," "and this mortal" (1 Cor. 15:53). These distinctions are first made in verse 51, where we read, "We shall not all sleep" (or die). This refers to those who will have died before the Lord comes. "But we shall all be changed." This embraces those who will be living then as well as the dead.

The same distinction is made in verse 52, where we read, "The dead shall be raised incorruptible." These are they who have fallen asleep ere He comes, i. e., the dead. "We shall be changed." This refers to the living saints of that coming day. Then in verse 53 it is stated, "This corruptible must put on incorruption." That is the dead, for corruption always refers to the dead. David fell on sleep and was laid unto his fathers and saw corruption (Acts 13:36). But He Whom God raised again saw no corruption (Acts 13:37). We quote these texts to prove that corruption refers to the dead.

This mortal must put on immortality. This refers to the living. We are mortal because we may die. Then the same distinction is observed in verse 54, "When this corruptible shall have put on incorruption." This statement embraces the dead only, and this mortal shall have put on immortality. This includes the living only, so the sleeping and the living saints are all to participate in that great and nearing event—the coming of our Lord Jesus Christ, and will then express with rapturous delight their united and triumphant victory in the word, "O death, where is thy sting." This will be the jubilant shout of those who are alive when He comes, for then they will know that they will never feel the cold, chilly, icy hand of death, and will therefore joyously exclaim, "O death, where is thy sting" (verse 55). While the sleeping ones, those who have died, as their bodies leave their dusty beds their rising shout shall be, "O grave, where is thy victory" (verse 55). Their song of deliverance is practically this, "O cold, cruel grave, you had me, but you could not hold me. My Lord has come and claimed me; He has burst thy cruel portals to set his loved ones free."

Thus death and the grave that have so long held supremacy have been vanquished. The day of their power will be over. The redeemed of the Lord will then be free. Our heartfelt delight will burst forth in jubilant acclaim, "O death, where is thy sting," the shout of the living, "O grave, where is thy victory," will be the triumphant song of the liberated dead.

Surely it is clear to every careful reader that from verses 51 to 55 these two classes are in every verse—the living and the dead, who unitedly share in that great event. It is not always the same language but always the same lesson.

If our readers still have a doubt as to this, let them carefully note the record of this event as it is given in 1 Thessalonians 4:13-18. But let us first grasp the circumstances under which this letter was written, for this will greatly help to a clear understanding of it. Paul had

gone to Thessalonica with the gospel and preached all that he knew, and God there, as elsewhere, had greatly owned his labors and blessed his efforts to the salvation of many. But at that time he knew nothing of the Lord coming to redeem the bodies of the saved, and of their rising together to meet the Lord in the air. No such lesson was on record in Old Testament Scriptures, and the Lord Himself while on earth never made mention of such a thing. He only assured them He would come again and receive them to Himself, and the two men in white apparel who appeared at His ascension only confirmed to them what the Lord Himself had said—that He would come again in like manner as they had seen Him go (Acts 1:11). So that in John fourteen and Acts one only the fact of His coming again is stated, but details of that event are not given till later on.

ALL the early Christians believed and taught that the Jews had rejected their promised King, and had wickedly put to death their long-promised Messiah; this Peter plainly proved in his address on the day of Pentecost—quoting Scripture after Scripture in a clear and masterly fashion in support of his charge—till their guilt was driven home to their consciences. Emboldened and encouraged by the great success of that address, he went into the temple later on, and there further charged them with the crowning guilt of having killed the Lord Himself, the Prince and Author of life (Acts 3:15), and further stated in Acts 4:12 that blessing and salvation could come from Him alone.

All the teaching of the Acts of the Apostles is in keeping with this: that the crucified but now glorified Man, Christ Jesus, was none other than the promised Messiah and King, and that He Himself had said He would come again.

This is what Paul preached in Thessalonica (Acts 17:3), that Jesus was the Christ, and it gave great offence when He boldly declared there was another King—even Jesus. He had gone away but was coming again, and they were all busy in His service and living in the hope of His speedy return, when they would have the great joy of sharing in His kingly reign. It seems clear that up to that time, no one knew further than that. The truth that the Lord Jesus would come to the air, not as a King, but as Saviour had not been made known. That by the power of His word the dead saints would be raised, and that they and the living ones would undergo a lightning-like change, and be caught up together to meet the Lord in the air, and so pass into heaven itself to have their service reviewed and rewarded, and to be in every way fitted to be sharers with Him in His kingly reign, and then return

THE only hope of this sin-trodden earth is a universal monarchy under one King. Not a government of the people, by the people, and for the people; but a government world-wide in its scope upon the shoulder of one Man. Such a government has been promised to Christ Jesus.

—R. E. Neighbor

with Him to judge and reign with Him in all His millennial glories. All this wondrous truth had not been revealed.

FROM Eden onwards, the truth of God has only been revealed as circumstances demanded and necessity required. The Lord taught the people as they were able to hear it, and Paul kept back nothing that was necessary.

The fact of the body, the church of Christ, existed from the day of Pentecost, but the teachings of that fact were only revealed to Paul and then declared by him in later years.

So also the coming of the Lord Jesus to the air for His saints. This was ever in the purpose of God, but details of this event were never made known till necessity arose, and circumstances demanded that it should be.

These circumstances may be briefly stated. The saints at Thessalonica filled with holy zeal and a rare enthusiasm were laboring in a whole-hearted manner as I Thessalonians one declares. Their fame and zeal spread far and wide, as they labored in daily expectation of their coming King. But alas, what a rude awakening for them, when, instead of the King coming, death came, and cut down some of their loved ones. All their hopes and expectations were now blighted, their hearts filled with sorrow, as they wept and mourned for those who had died, believing as they did, that having died they would not share in the reign of the coming King—since they could not be present when the King came. This had a bad effect upon them—completely paralyzing their gospel efforts and filling them with sorrow. Satan's ceaseless and successful effort was to keep them in that condition by preventing Paul from getting to Thessalonica with the revelation he had received from the Lord to comfort them. Paul declares how anxious he was to come and what repeated efforts he had made, and adds—but Satan hindered us (I Thess. 2:18)—but in so doing Satan defeated his own end, for Paul was compelled to write the message of comfort, so that not only they, but we and the whole Christian church have received it. Such, no doubt, was God's purpose, even Satan's apparent success contributing toward its fulfilment.

With these circumstances before the mind, let the reader consider the words, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as do others which have no hope" (I Thess. 4:13).

The death of their dear ones is only called a sleep, and they were not to think of their death as a calamity, but only a going to sleep, soon to be awakened to a glorious

future. While nature claimed its own they must naturally feel the decease of their loved ones, but their deep sorrow was to be brightened by a sure hope of reunion, with no further parting. Therefore, there was a hope in their sorrow—the joy of which was to far outweigh all their present grief.

Now carefully note this matchless verse, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (I Thess. 4:14). It might have looked as if Christ's death was a defeat. Not so. It was His gate to greater glories. He did not lose by dying, but greatly gained. Because of His death on the cross, God has highly exalted Him and given Him a Name which is above every name, at which Name heaven, earth, and hell—angels, men, demons—must bow (Phil. 2:8-10). And because He suffered death God has crowned Him with glory and honor (Heb. 2:9).

Therefore, as it was with Christ, even so shall it be with those who have died, who are Christ's—them also will God bring with Him. Please note the words, once more—bring with Him.

Now, verse fifteen and onward is the divine explanation of how all this is to be brought about: "This we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent, (or precede) them which are asleep." In other words we shall not share in that reign of glory one day before them. They have not lost one day of that glory by dying, and we shall not have one hour's glory before them. "This we say unto you by the word of the Lord."

This "word of the Lord." Where shall we find it? Not in the Old Testament. Thank God for every word of those thirty-nine books of Holy Scripture. But no such lessons as I Thessalonians 4:15-18 is to be found in their hallowed pages. Nor do the four gospels, nor the Acts of the Apostles contain such a message. Praise God for all they do contain, but this message Paul received directly from our ascended Lord in glory and delivered to the sorrowing saints in Thessalonica.

When speaking of the same event in I Corinthians 15:51 he says, "Behold, I show you a mystery"; or literally, "I tell you a secret." It was never known before. It is not mysterious, but it had not hitherto been revealed by the Holy Spirit (Eph. 3:3-5). Brief, but clearest details of the great event are given in I Thessalonians 4:16-18. The Lord Himself, Who once descended to take our sins away, will once again descend Himself to take ourselves away. When He does come for us, He will find us in either of two conditions, some in the grave and some out of the grave; or in other words, some dead and some alive, and with archangel shout and trumpet sound He shall be heard, and in immediate response to His word of power, the dead in Christ shall rise first (vs. 16). Yes, only the dead in Christ shall rise then.

Then we which are alive and remain, yes, we Christians who are alive and remain here, when that great moment dawns, we, with the dead in Christ, shall be changed, for we are assured, "We shall all be changed in a moment" (I Cor. 15:51) and caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord (vs. 17).

Thus the sorrowing saints of God mourning the loss of their loved ones are exhorted to comfort one another with these words (vs. 18). This comfort Satan sought to deny to them in those ancient days, by preventing Paul from getting to Thessalonica, and for a time he had success, until Paul wrote the comforting message he would have delivered by his tongue.

Today, by means of false teachers and perverters of the truth, Satan is robbing many of God's dear children of all the comforts and blessings of this great truth—the coming of our Lord Jesus Christ, to raise His sleeping saints, and change them, with all who are alive and remain, and take them together to be forever with the Lord. It seems impossible for any one free from bias to read I Thess. 4:13-18 and fail to see that the Lord Himself will come again; and when He comes, the dead and the living are both to be affected—both changed in a moment and caught up together to meet the Lord in the air and then to be forever with the Lord.

*WE BELIEVE that Christ
at His second coming will
... take to Himself His King-
dom, which will be a universal
Kingdom. . . . The Lord Jesus
Christ will be the alone visible,
supreme Lord and King of the
whole earth.*

*—The confession presented to
Charles II, A.D. 1660, by the
Baptists of England, John
Bunyan's name being among
the number.*



HERE is nothing more certain, than that He will come again, and nothing more uncertain than when. Scripture is absolutely silent concerning the time of His return. All the signs and circumstances that were to precede His return, as stated in the gospel and elsewhere clearly have reference to the time when He will come to earth as Son of Man. All who have tried to fix dates from time to time, are those who have never clearly discriminated between the Lord coming for us, and returning with us.

Certain events must take place, and circumstances that have been foretold must exist, ere He comes to earth as Son of Man; but at any moment, as Saviour He may come to the air, where all the redeemed will meet Him.

No Old Testament prophecy has been fulfilled since Pentecost, nor will another be fulfilled till the Lord has come and we are gone.

Old Testament prophets foretold the sufferings of Christ and the glory that should follow (1 Peter 1:11). The sufferings of Christ are past and the day of His glory is still future—it lies beyond. But the day of grace, the present period, lies between the day of Christ's sufferings, and the day of His glory. To try and get prophecy to fit in between the Lord's ascension and His return for us is therefore a perversion and misuse of Scripture.

All who have ever tried to do so, have done it to their own confusion. Perhaps the latest example of this failure, is Pastor Russell, whose dates have run out, and Satan has used these false prophecies and date fixers, to make the coming of our Lord a theme for reproach and ridicule. Their dates have expired, and the Lord has not come, but His coming never was so near as now.

Neither from history, prophecy, nor any Scripture can we learn when He will come; but from His own lips, from men inspired, and from angels, we are repeatedly assured that He will come. His saving work is not yet accomplished and He must come to finish it. . . .

WE NOW call attention to perhaps the most clear, concise, and comprehensive Scripture of all in connection with His coming. We will quote the Scripture in full: "Our conversation (or citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body (or body of humiliation); that it may be fashioned like unto His glorious (or glorified) body" (Phil. 3:20-21).

Please note three things. First, our conversation is in heaven, clearly here is a place, heaven where our Saviour now is, from whence we look for the Saviour. This is plainly a person—the Saviour, the Lord Jesus Christ. Death may come ere He comes, but it is not for death and the dissolution of the body we are looking, but for the Saviour. And though death comes, we do not cease to wait or look for Him, but only under a different condition. Our bodies now mortal would then be in a state of corruption, and instead of mortal putting on immortality it would be corruption putting on incorruption—that would be the only difference.

And herein may be seen the beauty and perfection of Scripture—the proper word in the right place—the Saviour coming to complete His saving work—that is, the changing of these bodies, whether corrupt or mortal, and fashioning them like unto His glorified body.

We have been amazed to find men of understanding seeking to limit this wondrous blessing, so as to make it the privilege of a few, and to be given as a reward for devotedness and faithfulness—quoting in support of their theory the words, "Unto them that look for Him shall He appear the second time" (Heb. 9:28).

It has been the hope of all God's people in all ages to be with Him. All are looking and longing for deliverance, but how it would be brought about was a mystery, until God revealed it to Paul, that we all might be looking intelligently, and therefore joyously for that great event, that is daily nearing realization. "They that are Christ's at His coming," is the sure word of promise.

Whenever it is clearly seen, that His coming again, is only a part of a great whole, then it is plain beyond dispute that all the redeemed of the Lord, of every age, must share in that perfect salvation. God has predestinated

the redeemed to be conformed to the image of His Son (Rom. 8:29), and what God has planned and purposed the Saviour will perform without fail.

When He shall appear we shall be like Him (1 John 3:2) and that little word "we" embraces the whole family of God without exception or distinction of any kind. All who are born of the Spirit are to be with Christ and like Him in that day.

WE ARE exhorted to serve in light of His return. This hope is an incentive to service. No child of God could be negligent or indolent if they believed the Lord might come at any moment. The parable of the Faithful and Unfaithful Steward of Luke 12:42-45 shows the principle in practice. The steward who believed his Lord and Master might come back at any moment lived and acted in the light of that fact, and he received his Master's approbation and reward. But the servant who said in his heart, "My Lord delayeth His coming," at once began to be unfaithful and untrue to the trust committed to him, and his whole life and conduct was only worthy of condemnation and censure. The secret of his disgraceful ways, was because he said in his heart, "My Lord delayeth His coming." The heart is the mainspring of the man. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). This is proof that if Satan can get us to doubt the sure and near return of our Lord, it will most surely affect our life and conduct as a servant. We celebrate the Lord's Supper in the light of His return. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). Plainly the Lord's supper is a connecting link between the two great events in the Christian program—we must keep the cross and the coming ever before us. If these two events are constantly in our minds it will be well with us. If we are thinking of the cross of our Lord Jesus, our pride will not grow, nor will we become worldly in our ways; and if the coming of our Lord is real in our heart, it will be a manifest power in our lives, no matter how adverse our lot in life may be. We will never lose heart nor despair with these facts clearly before us.

One can easily understand Satan's desire to pervert and corrupt the truth and teachings of our Lord's Supper. There is a simplicity about this ordinance that can only be called, beautiful—"This do in remembrance of Me." Its whole purpose is stated in six words—As you eat the bread and drink the cup—to have before you His death when He took your sins away; till He comes to take yourself away. O child of God, be often around the hallowed bread, to eat the bread and drink the cup in memory of your absent but coming Lord.

EVERY man that hath this hope in him purifieth himself, even as He is pure (1 John 3:3). This great fact plainly reveals another reason why Satan would seek to keep God's children in doubt and darkness concerning the Lord's coming, knowing as he does, that all who expect the Lord to come would be daily seeking to walk wisely and to live worthily, as a moral preparation for the One Whom they are waiting to meet. When we are invited to any function, we dress and prepare according to the character of the company we expect to share. The explanation of the careless ways of God's children, and their tendencies toward worldliness in general conduct and character is because they have lost the Christian hope of the Lord's return. They may hold it in theory, as an article in their creed, but it is plainly manifest in their lives, it does not hold them. For every one that hath this hope in him purifieth himself even as He is pure. Would any Christian expecting his Lord to come, attend a theatre of any kind or frequent the ballroom and other worldly entertainments and pleasures? O child of God, remember that the friendship of the world is enmity with God (James 4:4), and it is a plain command to love not the world neither the things that are in the world (1 John 2:15). These are much needed Scriptures for these days. May the hope of His sure return be very real to us all. For whosoever hath this hope in him purifieth himself even as He is pure. . . .

By no stretch of imagination could you ever conceive of our Lord Jesus Christ being a partaker in such worldly entertainments as have been mentioned, and what Christ would not do, Christ's people should not do. If any readers

feel disposed to resent this, let them search their hearts and enquire whether it is not because they are not expecting the Lord to come at any moment.

WE HAVE tried and hope we have succeeded to set before you the undeniable fact that the Lord must come as a Saviour and complete the work of salvation, and that He may come at any moment. His coming to the air to meet us there, being quite a distinct event from His coming to the earth as Son of Man, is therefore no part of Old Testament prophecy, which deals only with the past and the future, but all the distinctive truths of this parenthetic period of grace were given by revelation to Paul . . . The coming to the air being one

of them, and that all the saved without exception must share in that great and glad event. As it is not a reward for love and devotion, but an act of God's sovereign grace in the full and eternal completion of our salvation, our salvation can never be complete and perfect till our bodies have shared in it, and our Saviour's saving work is unfinished until He has done this, and this He is coming to do. We are anxious that our readers should study what has been written with the Bible in hand, and be prepared to accept with unbiassed mind, only what is in perfect harmony with God's Word. We have written as we believe, as our only desire is to know the truth of God, and obey it. We neither write nor speak as the servant of a sect; nor do we act as the recruiting sergeant for a party, but as the servant of Christ and your servant for Jesus' sake.

THE CERTAINTY OF CHRIST'S COMING

[Continued from p. 206]

and they shall call on My name, and I will hear them: I will say, It is My people; and they shall say, The Lord is my God.

Every Word from this wonderful passage was, at one time, prophecy. Five hundred years after the words were recorded the first part of the prophecy was literally fulfilled. Christ, the Good Shepherd, was smitten and His disciples, the sheep, forsook Him and fled.

Surely the second part of the passage must be as literally fulfilled as was the first part. That which awaits fulfillment is backed by the SURE Word of prophecy. Israel shall yet pass through the fire of Jacob's trouble; she will come forth purified and made white. In that day she will be restored to favor—God will call her "My people"; she will call God, "The Lord my God."

OUR FIFTH PASSAGE IS IN PSALM TWENTY-TWO.

This psalm opens with the words: "My God, My God, why hast Thou forsaken Me?" It is generally known as the psalm of the cross. There seems every strong reason to believe that Christ repeated this psalm, verbatim, while hanging on Calvary.

The psalm takes up, in turn, the words of the cross, the reason for the cross, the reproach of the cross, the physical anguish of the cross, etc.

The literal fulfilment of the psalm from verse one through twenty-one is conceded by all.

At verse twenty-two the resurrection is announced and then beginning with verse twenty-seven we read:

All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before Thee.

For the Kingdom is the Lord's; and He is the Governor among the nations.

It is consummate folly to spiritualize a passage like this one, particularly when so many other Scriptures establish its literal fulfilment.

Oh, brethren, that twenty-second psalm so graphically sets forth the agonies of Calvary and so graciously sets forth the glories of the coming reign, that no one can dare to believe the one and reject the other!

OUR SIXTH PASSAGE IS PSALM SIXTY-NINE.

They that hate Me without a cause are more than the hairs of Mine head: they that would destroy Me, being Mine enemies wrongfully, are mighty (vs. 4).

Because for Thy sake I have borne reproach; shame hath covered My face.

I am become a stranger unto My brethren, and an alien unto My mother's children.

For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me (vss. 7-9).

Reproach hath broken My heart, and I am full of heaviness: and I looked for some to take pity,

but there was none; and for comforters, but I found none.

They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink (vss. 20-21).

Oh! how it stirs our hearts as we see in the Word of God, written a thousand years before Calvary, thus positively, definitely prophesied the agony of our precious Lord. And you believe it, don't you?

Did some one pass Him the gall to drink and did He refuse it? Do you believe that?

How about this statement then—we read it in the same chapter, verse thirty-five?

For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

The seed also of His servants shall inherit it; and they that love His Name shall dwell therein (vss. 35-36).

Certainly, if one is true, the other must be true.

OUR SEVENTH SCRIPTURE IS PSALM 102:3-8.

My bones are burned as a hearth.

My heart is smitten, and withered like grass.

My bones cleave to My skin.

I am like a pelican of the wilderness.

Hear the cross of Calvary talking now:

I watch, and am as a sparrow alone upon the housetop.

Mine enemies reproach Me all the day; and they that are mad against Me are sworn against Me.

In this prophecy you see the anguish of Christ, as His persecutors gathered about Him, don't you?

How about this further prophecy recorded in the same chapter, verses sixteen to nineteen?

When the Lord shall build up Zion, He shall appear in His glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth.

Oh! brethren, do we believe? Yes. Oh! that everybody who accepts the cross of Christ might accept the crown; that they who believe in the first coming might, with the same sweet trust, believe in the second. Why not? Why not?

OUR EIGHTH PASSAGE IS FROM ISAIAH 63, 53, AND 54.

Now let me first read the sixty-third chapter of the

book of Isaiah, the opening verses :

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save.

Do you believe that?

In conjunction with that, let me read Isaiah 53:3-5, 10;

He is despised and rejected of men; a Man of sorrows, and acquainted with grief:

Surely He hath borne our griefs, and carried our sorrows:

But He was wounded for our transgressions, He was bruised for our iniquities.

Thou shalt make His soul an offering for sin.

Brethren, what do we call the fifty-third chapter of Isaiah? The chapter of the cross. Right! Eleven times in that chapter the doctrine of the substitutionary work of Christ is set forth. Therefore, if you take all of that literally about the first coming of Christ—and you do—then, what about this Scripture in Isaiah sixty-three?

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? (vs. 1).

That verse expresses a question Israel will ask as our Lord returns. Here is the Lord's answer:

I that speak in righteousness, mighty to save (vs. 1). Then Israel asks:

Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth in the wine-fat? (vs. 2).

HE THAT SHALL COME

[Continued from p. 204]

will not tarry. He left this command: "Occupy till I come."

For Israel He will be the national Deliverer. Out of Zion shall come the Deliverer. "So all Israel shall be saved" (Rom. 11:25-30).

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, He is the King of glory (Ps. 24:9-10).

Hear God's sure promise concerning His ancient people Israel: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people" (Isa. 11:11). Read His promise in Amos 9:13-15. There are hundreds of such promises concerning the future redemption and glory of the despised Jews and their land which God gave them.

And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and in righteousness (Zech. 8:8).

In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you (Zech. 8:23).

Yes, poor blind Israel is to look upon Him Whom they pierced at Calvary, and shall weep and mourn. They shall yet learn that Jesus Whom they hated without a cause was their true Messiah and after His blood for a while longer is upon them and their children and after they shall have passed through several years of more intense suffering than they have ever known, the Great Tribulation, the time of Jacob's trouble, the Kingdom will be restored to Israel, and the true King David, the Prince of Peace, the King of the Jews, shall occupy the throne of His father David and of the increase of His government and peace there shall be no end. Thus shall begin the great millennium, the golden age, the day of the Lord, when nations

And here is the answer:

I have trodden the winepress alone; and of the people there was none with Me (vs. 3).

Again Israel says:

Return for Thy servants' sake, the tribes of Thine inheritance (vs. 17).

Our adversaries have torn down Thy sanctuary (vs. 18).

We are Thine (vs. 19).

Oh, that Thou wouldst rend the heavens, that Thou wouldst come down (34:1).

O brethren, you believe that Jesus Christ died upon the cross. Why don't you believe that He will come down in the clouds and save His people Israel? Why don't you believe that they will look upon Him Whom they pierced, and mourn for Him as for an only son?

Just one other passage, and we will have finished.

OUR NINTH PASSAGE IS MICAH 5:2.

But thou, Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth.

How many of you believe that Jesus Christ came out of Bethlehem? There is not even a comma, a dash, a semi-colon; certainly no period, as the Prophet continues:

Out of thee shall He come forth unto Me that is to be ruler in Israel.

Oh! He must reign. He is to be a ruler in Israel. Just so.

shall learn war no more. Do you cry with John of old, "Even so, come Lord Jesus, come quickly?"

BUT several years before the Deliverer shall come out of Zion to change Israel from "forsaken" to "hepziabah," and Palestine from "desolate" to "beulah" in accordance with Isaiah's prophecy (Isa. 62:1-5), the Lord Jesus Christ shall descend from heaven and call His church to meet Him in the air.

For that glorious translation, that instantaneous rapture, they who have turned to God are waiting

for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come (1 Thess. 1:10).

The believer is not waiting to be unclothed by death. He is waiting to be clothed upon with his house from heaven; waiting for the adoption, to wit the redemption of our body.

Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body (Phil. 3:20-21a).

Every enlightened and obedient Christian is looking for waiting for, longing for the return of Christ from heaven.

God revealed to Simeon that he would not see death until he had seen the Lord's Christ. But better news than that has been revealed to the redeemed ones, to those who will be Christ's at His coming, those who are waiting, not for the consolation of Israel, but for the rapture of the church. This better news is, that they will not see death if they remain on earth until they see Christ at His coming. Hear these words of the Lord:

For the Lord Himself shall descend from heaven.

And the dead in Christ shall rise first.

Then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord (1 Thess. 4:13-18).

Would you like to go to heaven from earth without tasting death? That is going to be the experience of a vast multitude in "yet a little while."

We know that, when He shall appear, we shall be like Him; for we shall see Him as He is (1 John 3:2).

And then note carefully the words that follow:

And every man that hath this hope in him purifieth himself, even as He is pure (1 John 3:3).

In every believer's life this blessed hope should be a purifying hope. The Christian should live not only in the daily expectation of the Lord's return, but in the hourly expectation of that glorious event. It is a stimulating hope for the believer who is growing tired of the battle, weary and worn from persecution, tribulation, and suffering.

This ungodly world that hated and persecuted the Lord Jesus Christ will remain unchanged in its attitude toward those who belong to Him and who love not the world, neither the things of this world. The apostle Paul said, "We are troubled on every side," including the inside. We are often on the verge of despair. We are inclined to lose heart. The pressure, the hardships, the tasks seem heavy enough to break us down. We are sick of humanity's sin and sorrow. We lose patience with the rebellious evil-doers who reject the mercy and love of our great God. But when we feel inclined to give up we remember God has instructed us to be the more faithful.

As ye see the day approaching (Heb. 10:25).

As we have counted the cost of the building and the battle, we have also considered the recompense of the reward. We shall continue to endure as seeing Him Who is invisible and obey His Word.

Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

For yet a little while, and He that shall come will come, and will not tarry (Heb. 10:35-37).

The hope of the soon coming of the Lord Jesus Christ is a compensative hope, for He said, "Then He shall reward every man according to his works." Again, "Thou shalt be recompensed at the resurrection of the just."

Surely our labor in the Lord is not in vain.

STOP. Think seriously and prayerfully. The very next moment may be the last moment of the church's sojourn on earth. Millions may even now be suddenly called to rise to meet the descending Lord. Surely His coming is high. Now would you spend the next twenty-four hours if you knew positively at the end of that time the rapture of the church would take place?

You would not spend much time in sleep. Perhaps all of us would be in a strait betwixt two desires, one to praise and pray, to meditate and confess, just stay secluded in close communion with the Lord in hours of final preparation; and the other would be, to spend every moment,

warning indifferent, unsaved loved ones, friends and neighbors.

O that God may help us to divide our waiting days in worship and service. "Occupied with Christ and occupied for Christ."

For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

But ye, brethren, are not in darkness, that that day should overtake you as a thief (1 Thess. 5:2, 4).

The unsaved multitudes are walking in darkness and their condemnation is that Light has come into the world and men love darkness rather than light because their deeds are evil. With this ungodly, evil age they are rushing on to midnight even to judgment and to despair.

And at midnight there was a cry made, Behold, the Bridegroom cometh (Matt. 25:6).

Midnight is coming before the dawn of the new day. This darkness is settling down upon this age. The days are evil. Perilous times have come; men are lovers of pleasure more than lovers of God. Bolshevism and lawlessness in the nation, in the school, in the church and in the home are making rapid strides. New theology propagated in the name of Christianity is not only helpless to cope with the situation but is doing more than anything else to hasten the age to its doom. Apostate Christendom is in for God's wrath. Judgment shall begin at the house of God and shall extend to every government, institution, and individual.

Whether you are a religious sinner or belong to the millions who are saying concerning Christ, "We will not have this man to reign over us," we warn you, we beseech you; do not be deceived by the political, educational, and religious leaders with their world-improvement and social-betterment schemes, with all the boastful and flattering promises of modern scholarship. The faith once for all delivered unto the saints is your only hope. God's one outstanding imperative is a message to the individual sinner, "Ye must be born again."

CAN you not see that we are moving surely and swiftly toward a mighty climax; toward the end of man's day and into the day of the Lord? The coming of Jesus Christ is going to effect human conduct, human affairs, human governments, and human destinies as no other event ever has. The most radical social disorders of past centuries, the bloodiest political outbreaks, and the fiercest religious revolutions in the history of the world are not to be compared with the mighty upheaval that is yet a little while ahead.

These terrible days will follow the rapture of the true church made up of all who have been redeemed by the precious blood of Jesus Christ. They will precede the inauguration of the golden age, when Jesus Christ shall reign supreme with His saints over the earth. "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). "And they lived and reigned with Christ a thousand years" (Rev. 20:4).

The foolish, unscriptural postmillennial theories have

[Continued on p. 223]

There is scarcely a prophecy in the Old Testament concerning Christ that doth not, in something or other, relate to His second coming.

—Sir Isaac Newton



AS THE EDITOR SEES IT

[Continued from p. 202]

too. And it is of two other matters that we wish especially here to speak.

Some weeks ago we referred to the fact that this year we have received more letters from readers than in eight preceding years, stating that because of financial stringency and unemployment they are unable to renew their subscriptions, though they will greatly miss the monthly visits of "Grace and Truth." As soon as this was known, members of "The Family" in every part of the Union rallied to the help of those who were passing through such special testing and sent in gifts making it possible to renew their subscriptions. So loyal has been your cooperation that in every instance where readers have testified that they wished to continue but were unable to renew, we have been able to renew their subscription for a period of time which we trust may tide them over their period of special need and testing. As a result of your generosity these dear friends who are in special need of it have been able to receive the comfort and help which comes to them through the pages of "Grace and Truth," during this hour when every means of comfort is sorely needed. Many have been the warm letters of appreciation which we have received and testimony of blessing resulting.

Then, too, for several years, through the generosity and loyalty of our "Family" we have been able to send "Grace and Truth" without charge to missionaries on the firing line. How much this has meant to these servants of Christ is impossible to estimate, but from the letters of appreciation which have been received, some of which we published last month, we are sure that you cannot help sharing our conviction that this has been a ministry of vital blessing and importance.

Funds given to make it possible for us to send "Grace and Truth" to God's needy children are almost exhausted. And, including subscriptions which expire with this issue, there are nearly one hundred missionary gift subscriptions running out for which we have not the funds necessary to renew. But so blessed has been the loyalty of "The Family," we are confident you will not fail to bear this need also up to God in prayer, and as He burdens you, to minister still further to the need of these two funds.

Supernatural Living

BELIEVERS in our Lord Jesus Christ are called to lead a supernatural life.

Take the matter of victory over the enemies of our souls, for instance. Our enemy, the devil, is a powerful foe and one who is cunning and crafty. Yielding

allegiance to him as their prince are those three infernal powers: the world, the flesh, and the demons. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, R. V.). So powerful are the forces which oppose our souls, they are *all but* omnipotent. We cannot hope to cope with them in our own puny strength.

But, thank God! the power which He has placed at the disposal of His children is *omnipotent*. If we will, we may be "strengthened with all might, according to His glorious power." By a simple choice to look to Him in utter dependence on Him, we may be "strong in the Lord, and in the power of His might" (Col. 1:11; Eph. 6:10).

To go down in defeat before our enemies is only "natural"—natural because there is within the citadel of our souls a traitor nature who is in league with the enemy and who is constantly seeking to betray us to his malignant will.

To live victoriously is supernatural—it can be done only in God's transforming might.

God calls us to live supernatural lives, but to enable us to fulfil our high calling, He places at our disposal His own supernatural strength.

Pietsch in Canada

DURING the latter part of July and most of August Rev. W. E. Pietsch will be engaged in an evangelistic campaign with the Metropolitan Tabernacle of Vancouver, B. C., Canada. From there he goes to the First Congregational Church of Redondo Beach, California, where he will be from September 7th to 14th. As this issue of "Grace and Truth" goes to press he is closing a fruitful campaign at Dallas, Oregon.

Mr Pietsch requests prayer for the projected meetings, and requests also prayer with regard to the possibility of a ministry in Australia in the near future. He says,

We have received special invitations for meetings in Australia, in needy sections there, and would ask the help of God's stewards in a financial way if they feel led in this direction. The Macedonian call has come, and we hope to respond soon. Brethren, pray especially in this direction for us.

We trust that this appeal will find a sympathetic response in the hearts of our readers, for Pietsch is a faithful and worthy servant of our Lord Jesus Christ.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

HOW TO BE HAPPY THOUGH HUNGRY

HAB. 3:17-19

I. THE TESTING

"Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls"

Exod. 16:2-3

Matt. 4:2-3

II. THE VICTORY

"Yet I will rejoice in the Lord"

Phil. 4:11-12

III. THE OCCUPATION

"I will joy in the God of my salvation"

Phil. 4:13

Ps. 107:9

IV. THE PORTION

"The Lord is my strength"

Heb. 13:5

V. THE PROMISE

"He will make my feet like hinds feet, and He will make me to walk upon mine high places"

Rev. 7:16

—H. A. W.

CAN WE REALLY KNOW GOD?

I. GOD HAS TESTIFIED AS HIS CHIEF DESIRE THAT WE SHOULD KNOW HIM

Hos. 6:6

II. GOD HAS DECLARED THE EXCELLENCY OF KNOWING HIM

A. Apex of wisdom

Prov. 2:4-5

B. Goal of Christian life

Phil. 3:10

C. Acme of bliss in heaven

I Cor. 13:12

D. Means of all choice blessings

Eph. 1:17-20; 1:4

III. GOD HAS DONE EVERYTHING IN HIS POWER TO MAKE IT POSSIBLE FOR US TO KNOW HIM

II Cor. 4:6

II Cor. 10:4-5

IV. GOD HAS PROMISED THAT ALL WHO WILL MEET THE CONDITIONS SHALL KNOW HIM

Matt. 11:27

Eph. 1:17

Col. 1:9-10

Prov. 2:4-5

Hos. 6:3

—H. A. W.

THE OLD MAN CRUCIFIED

GAL. 5:24

CF. VS. 24 WITH 19-21 AND 25 WITH 22-23

I. A REVELATION OF GRACE

Rom. 6:6

Gal. 2:20; 6:14

II. A CALL TO HOLINESS

Rom. 8:11-13

Eph. 4:22-24

III. A PLEDGE OF DELIVERANCE

Rom. 6:14

IV. A SECRET OF VICTORY

Rom. 6:11

—H. A. W.

WHAT DOES GOD'S LOVE MEAN TO THE BELIEVER?

I. SALVATION

John 3:16

II. SECURITY

Rom. 8:38-39

III. CHASTENING

Heb. 12:6

Rev. 3:19

IV. VICTORY

Rom. 8:37

V. TRANSFORMATION

I John 2:5

I John 4:12, 19

Cf. Rom. 8:7

VI. FELLOWSHIP

I John 14:21, 23

VII. SERVICE

II Cor. 5:14

—H. A. W.

THE BLESSINGS OF OCCUPATION IN CHRIST

I. VICTORY

Rom. 1:2; 12:21

II. TRANSFORMATION

II Cor. 3:18

Rom. 12:2

III. PEACE

Isa. 26:3

IV. JOY

I Pet. 1:8

V. STRENGTH

Heb. 12:13

VI. STEDFASTNESS

Ps. 16:8

VII. WISDOM

Eph. 1:17-19

—H. A. W.

IN THE HARVEST FIELD

Conducted by A. H. YETTER



Miss Lillian Daniel

the ancestral tablet right there in the chief place in the room. But there were four grown people beside the children who listened to the gospel and they seemed so interested, too. One of them opened her mouth WIDE—and yawned. (This is perfectly polite to do in China, it simply meant that she was perfectly at home with her guests.)

"When Mrs. Gan had finished telling about a picture of Lazarus, I was able to tell the women that my Chinese words were not many, but that I knew that Jesus loved me, and that He loved each of them. They were so pleased to find that I could read John 3:16 to them. Many Chinese cannot read. How glad I was to tell them in my first message that Jesus had saved my soul from sin, and He could save them too."

Miss Daniel is shown in Chinese dress at the left.

Shortly before the close of school the Student Organization of the Denver Bible Institute held their annual Missionary Social. This year it was held in Chapman Hall, one of the new buildings at the D. B. I. Campus. A good social time and refreshments were followed by a devotional period, with Dean Fowler leading. A number of young men and women responded to the appeal to give their lives to the Lord for full time service.

Miss Lillian Daniel, D. B. I., '28, who went to China last fall to work under the China Inland Mission, gives this interesting account of one of her first visits to a Chinese home.

"Mrs. Gan (a Chinese Christian woman whom Miss Daniel was helping) knocked at a door, and when the gates were opened we were invited into the little two room house within the court. This was one of my first visits in a Chinese home, and I was remembering to offer the highest seat to the others, though I finally consented to take it (because I was the guest). There we sat. I had the only regular chair. The others sat on stools while Mrs. Gan told them the gospel from pictures and tracts she had with her. There was one real old lady who has just been baptized this last year at our hall. She was so glad to have us come. The other members of her family worship their ancestors. We could see

Rev. Chester E. Tulga delivered an inspiring baccalaureate message to the graduating class of 1930, D. B. I., his subject being, "The Supreme Pursuit." Rev. Tulga is pastor of the First Baptist Church of North Platte, Neb., and he is bearing a testimony that is uncompromisingly faithful to the Word of God.

The Commencement Exercises of the Denver Bible Institute, class of '30 were held in the Institute Auditorium, Friday, June 6th, at eight o'clock. Dr. T. M. Hopkins, vice-president of the Board of Directors presided, and Dean Fowler delivered the graduation address. The members of the graduation class were: Ralph Emerson Obitts, class president; Edna Earle Buck; Edith Angeline Jerry; Neita Viola Smith; Hannah Amalia Roach; and Jerry Benjamin Foss.

Miss Geary is headed for India, Mrs. Roach for Central America, and Mr. Foss for South America. The other three graduates have been led to remain at D. B. I. to aid in training young men and women for the service of our Lord Jesus Christ.

For eight days, June 29 to July 6, Rev. W. Lamb, of Australia, conducted a midsummer Bible conference at the Denver Bible Institute. This conference, which was under the joint auspices of The Colorado Christian Fundamentals Association and The Denver Bible Institute, was marked with the blessing of God. One of the best days of the conference was the Fourth of July, when services were held at the Institute Campus, afternoon and evening, and the picnic supper in the intermission was truly a time of happy fellowship.

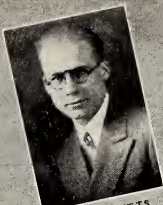
Dr. A. H. Carter of London, England, lecturer on Biblical archaeology and editor of "The Bible Witness," was the speaker at a Bible conference held at the Denver Bible Institute during Commencement week. Dr. Carter's messages were clear and helpful, and of the type that create and increase faith in the truthfulness and dependability of God's Word.

This conference was conducted under the joint auspices of the Colorado Christian Fundamentals Association and the Denver Bible Institute.



Dr. A. H. Carter

The Denver Bible Institute

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DEAN

EDNA E. BUCK



EDITH A. GEARY



HANNAH A. ROACH

Class of 1930

HE THAT SHALL COME

[Continued from p. 219]

deceived many and left them ignorant of God's program for the church in this evil age. There cannot possibly be a millennium until Christ comes back from heaven and the resurrection of the just takes place.

The rest of the dead lived not again until the thousand years were finished (Rev. 20:5).

God has appointed His Son Jesus to be the Saviour of the world and the Judge of the world. You must meet Him here at Calvary as Saviour or hereafter at the white throne as Judge.

"Life eternal" or the "second death" will be the portion of every individual.

THIS IS LIFE ETERNAL, that they might know Thee the only true God; and Jesus Christ, Whom Thou hast sent (John 17:3).

And death and hades were cast into the lake of fire. THIS IS THE SECOND DEATH (Rev. 20:14).

Delay is worse than foolish. You are not here on trial. You were found guilty at Calvary. The day of your execution is rapidly approaching. "Condemned already" is your predicament. (John 3:16-19) The Judge of all the earth is extending to you days of grace during which you may expect a full, free, and final pardon and escape eternal punishment.

When Jesus Christ went to the cross He said, "Now is the judgment of this world." He died for us.

Remember eternity now. Seriously meditate upon Calvary. Surrender to Christ. By faith appropriate His shed

blood. Be saved now for time and eternity.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

When He shall come to be glorified in His saints, and to be admired in all them that believe (II Thess. 1:7-10).

There are multitudes who can say, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

Are you one of these sensible, wise, fortunate ones?

We see the day approaching when Christ Who is our life shall appear. Then shall ye also appear with Him in glory. If! If what? If ye are dead to sin and your life is hid with Christ in God (Col. 3:3-4).

Get ready, for Jesus the Son of God is surely coming.

Yet a little while, and He that shall come will come, and will not tarry (Heb. 10:37).

When He shall appear, we shall be like Him; for we shall see Him as He is (I John 3:2).

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

LITTLE SERMONS FROM THE PENTATEUCH

Several years ago a series of brief sermons from the Pentateuch was published in the "Sunday School Times." This met with no little response from the readers of this paper, and as the result of many requests Dr. Henry W. Frost has had them published in book form. There are sixty-eight of these meditations, each taken from the Bible's first five books. Each sermon is concise, comprehensive, deeply spiritual, and wonderfully stimulating.

For those who desire a short meditation at the devotional hour this book will prove of great value.

"Little Sermons from the Pentateuch" by Henry W. Frost, D.D. 173 pages, 5x7½ inches, cloth cover. Published by Fleming H. Revell Co., New York, Chicago. Price, \$1.50. May be ordered through the Institute Book Nook.

THE PRESENT RELIGIOUS OUTLOOK

A frank discussion of conditions which have arisen because of the insidious propaganda of "Modernism." Mr. Hottel voices a strong and much needed appeal for separation from the whole iniquitous system. Two especially pointed suggestions present the need of testing every movement by the Word of God and the need of an increase of aggressiveness in proclaiming the truth. We wish every child of God could read this timely appeal.

"The Present Religious Outlook," by W. S. Hottel. Paper, 4¾ x 7 inches, 12 pages. Published by the author, 16564 Roselawn Ave., Detroit, Mich. May be ordered through The Institute Book Nook. Price 10 cts.

THE MYSTERY OF REVELATION 17 NOW UNFOLDING

In these days when apparently world affairs are very rapidly heading up in preparation for the manifestation of Antichrist, the temptation is strong to mistake foreshadowings for fulfillments. The tract which we are discussing falls into this error. The writer attempts to identify the Roman Catholic Church as the harlot of Revelation 17, and Mussolini as the Antichrist. In the endeavor to support his interpretation he shows that he is entangled in the "year-day" fallacy, and in a number of points he spiritualizes until his interpretation retains little, if any, connection with the Scripture of which it purports to be an explanation.

"The Mystery of Revelation 17 Now Unfolding," by W. R. Young. Tract, 3¾ x 6¼ inches, 36 pages, paper. Price 7 cents, published by the author, San Diego, Calif.

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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 10

Sunday, Sept. 7, 1930

JOSIAH—A Royal Reformer

Lesson Text: II Kings 22; 23:1-3, 21-25; II Chron. 34; 35
(Assigned for printing: II Kings 22:1, 2, 8; 23:1-3, 21-25)
Read also Psalm 119:9-16

Golden Text:

"Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Today's lesson Scriptures consist of two supplementary accounts of the same events in the life of Josiah, king of Judah. The whole story hinges upon the finding of the Book of the Law in the temple. This book was the scroll which contained the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy for these are the books included in that division of the Hebrew Bible called the "Torah" or the "Law." In II Chronicles 34:14 this is specifically declared to be the "Book of the Law of the Lord given by Moses," which agrees with our Saviour's testimony in the New Testament (Luke 24:44; Mark 7:10-13). For many years this book had lain hidden in the temple, but its discovery produced a sweeping change in the experience of the nation Israel. So, too, if many of God's children who are now neglecting the Word of God will take it up and study it and give heed to it as King Josiah did, their own lives will be marvelously transformed.

I. THE ABSOLUTE AUTHORITY OF THE WORD OF GOD

(I Chron. 22:1-13)

It cannot be too strongly emphasized that the scroll which was found in the temple was the Word of God. The same can be said of the whole Bible. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). King Josiah recognized the scroll which he had found as the Word of God and bowed before it in humility. Its authority superseded even the authority of the king of Israel, and he was subject to it. The Bible has absolute authority also to the believer of our day because it is the Word of God. When God has spoken it is sheer impudence for men to question what He has said. Their responsibility is to obey. How sorely God's children need to recognize this. The tendency of the day is for men to sit in judgment on the Word of God, viewing it in the feeble, flickering light of human reason, instead of scrutinizing men's opinion in the clear white light of God's Word. And if men find their opinions disagreeing with the Word of God, it seems to be quite customary to say that the Scripture must be in error, or else to say to those who speak the Word to them, "Oh, that is only your interpretation." Away with such presumptuous folly! The Word of God is imbued with absolute authority. When God speaks let men tremble

at His Word. To do so is for their own profit. To refuse is to court certain disaster. (Isa. 1:2-5, 19-20; Ps. 33:6-9; Jer. 22:29)

II. THE UNFAILING CERTAINTY OF THE WORD OF GOD

(II Kings 22:14-20)

This lesson also affords two excellent illustrations of the unfailing certainty of the Word of God.

When the messengers of King Josiah went to the prophetess Huldah, she answered, in part, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read" (II Kings 22:16). God is gracious and longsuffering, and He bears long with sinners in order to give them an opportunity to repent, but what He has spoken must certainly come to pass: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18—see also Num. 23:19).

How exactly the Word of God is fulfilled is seen in Josiah's slaying upon the altar the priests of the high places and his burning men's bones upon them. This was prophesied by an unknown prophet in the days of Jeroboam, more than three and a half centuries before the time of Josiah (I Kings 13:1-2). And now Josiah does exactly the things which the prophet said that he would do (II Kings 23:14-20). The record is that he did these things, "according to the Word of the Lord" (II Kings 23:16). The prophecy is exactly matched by the fulfillment. Not one word which the Lord has spoken, whether of judgment or of blessing, shall fall to the ground. All shall be fulfilled, and each in its own time. (Titus 1:2; Isa. 34:16; Josh. 21:45; 23:14-15)

III. THE BELIEVER'S NORMAL ATTITUDE TOWARD THE WORD OF GOD

(II Kings 23:1-3)

Now see the believer's normal attitude toward the Word of God as it is exemplified in King Josiah's life. When the Word of God had been read before him, he made a covenant to walk after the Lord and to keep His commandments, and His testimonies, and His statutes, with all his heart and all his soul; to perform the words of this covenant that were made in this Book.

Three characteristics of Josiah's attitude are especially exemplary for all believers.

His attitude was first of all one of FAITH. He did not question or argue, but received the word which he had



heard for what it really was—the Word of the living God. When he spoke of it he called it "the Word of the Lord" (II Chron. 34:21). His attitude was also one of RECEPTIVENESS. Another king of Judah, when the Word of God was read in his hearing, cut up the pages and threw them into the fire, thus signifying his utter rejection of what was written (Jer. 36:21-23). Not so with Josiah! When the Word of the Lord was read to him, immediately he opened his heart to its searching light and humbled himself before it (II Kings 22:11-13). And finally, the king's attitude was one of WILLING OBEDIENCE. Without question or hesitation he submitted his life to the Word of God and undertook to live according to its precepts (II Chron. 34:30-31).

Such should be the attitude of every child of God. Some there are who deny outright that the Bible is God's Word. But others, while professing to believe that it is the Word of God, are unwilling to open their hearts and minds to its teaching, and even when they know what it says, they are unwilling to order their lives accordingly. For instance, within the past few years many Christian women have had it called to their attention that the Word of God teaches them to clothe themselves with modesty, but because to do so was not considered stylish and would bring criticism upon them, those who have gladly and willingly permitted the Word of God to regulate the length of their skirts are pitifully few; but many there are who have openly rebelled against the Word which was spoken. How many other Scriptures might be mentioned against which professing Christians are rebelling. The only normal attitude for any child of God is one of quick, faith-filled receptiveness, and unhesitating, happy, implicit obedience to what God has said. (Acts 17:11; II Tim. 3:16-17; Jas. 1:21; John 14:23; 13:17)

IV. THE PURIFYING POWER OF THE WORD OF GOD

(II Kings 23:4-20)

The purifying power of the Word of God is seen in the reforms of Josiah. His destruction of idolatry and all its ministers and appurtenances was the direct result of the reading the Word of God. From this it is evident that the Word exerted purifying power not only in the personal life of the king but also in the affairs of the nation.

Such is the power which God purposes that the Word shall have in our lives. It has the power to purify and transform us, but as with the locomotive, there must be a choice on our part for that power to be released and set to work. So the psalmist raises the question, "Wherewithal shall a young man cleanse his way?" and immediately furnishes the answer, "By taking heed thereto according to Thy Word" (Ps. 119:9). Another Scripture which states the same truth is I Peter 1:22, which says that the purifying of our souls comes by "obeying the truth through the Spirit." Let us read God's Word and meditate in it and obey its precepts. So shall our lives be purged from the abominations of sin, even as Israel was purged from her idols when the Word of God was permitted to work. (Rom. 12:1-2; Heb. 4:12; Ps. 119:11)

V. THE BLESSINGS OF THOSE WHO LOVE THE WORD OF GOD

(II Chron. 34:27-28; 35:1-18)

In conclusion, consider for a few moments the blessings of those who love the Word of God.

Three blessings growing out of his attitude toward the Word of God are evident in the experience of Josiah. First,

was the blessing of FELLOWSHIP. God spoke to him through the lips of the prophetess and testified that He had heard his prayer (II Chron. 34:27). If men will hear God, God will hear them. In this is an example of prayer fellowship. Josiah also entered into the fellowship of service, when in yieldingness to the will of God and in obedience to His Word, he became His instrument in purging Israel from idolatry. Second, was the blessing of PEACE—God's promise was "I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace" (II Chron. 34:28; II Kings 22:20). And third, was the blessing of FRUITFULNESS. Through Josiah's testimony the house of Israel returned once more to the Lord. It was through his testimony that they entered into the covenant of obedience, and it was by this means that the judgments of God were averted from that generation (II Chron. 35:1-18).

Such are the blessings of all who love the Word of God. The blessing of fellowship was testified by the Saviour when He said, "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21—see also John 15:7). The blessing of peace is testified in the words of the psalmist, "Great peace have they which love Thy law: and nothing shall offend them" (Ps. 119:165). And the blessing of testimony and fruitfulness is testified also by the psalmist, who says of the man whose "delight is in the law of the Lord; and in His law doth he meditate day and night" that "he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:2-3).

VITAL TRUTH ILLUSTRATION

We have been reading of that awful and nauseating plague of mice that fell upon Australia in the late winter. From eating up the wheat in the fields the pests overran into the houses and barns in a way that must have been almost unbearable. Man's inventions seemed in vain to circumvent, much less destroy them.

We thought, what is to hinder such a plague, or a worse one, from befalling our own country? . . . National sins demand national repentance. We are convinced that God could and would prevent any calamity from falling upon us, and that He could and would bring this war to a speedy end in a righteous peace, if as a people we would repent and call upon His name. But if we continue to be self-willed and stiff-necked, what must follow He alone knows.

—Dr. Jas. M. Gray

The great flu epidemic came in the fall of that year—called by those who know, the greatest epidemic the world ever saw. We who were pastors in those days cannot forget the bodies shipped back from the training-camps; the scores of new-made graves; the stopping of all public gatherings, even to funerals; the ambulance crews going from house to house to bring out the dead and dying; the shrieks of despair upon the very streets; the heavy mortality among doctors, nurses, undertakers, druggists and other helpers. The editor of these illustrations is today the pastor of a church full of widows and orphans of that visitation. How much thoroughgoing repentance there seems to have been under Josiah, yet the judgments could not be averted! And how slightly we heed the warnings and lessons of the past!

Third Quarter, Lesson 11

Sunday, Sept. 14, 1930

JEREMIAH—The Prophet of Individual Religion

Lesson Text: Jer. 1:1-10; 14:7-22; 31:27-34
(Assigned for printing: Jer. 1:4-10; 31:27-34)
Read also Psalm 119:33-40

Golden Text:

"So then every one of us shall give account of himself to God" (Rom. 14:12).

Today's lesson Scriptures suggest two lines of truth—the first being that Jeremiah was a type of our Lord Jesus Christ; the second, that he was a messenger of the most high God.

I. JEREMIAH—A TYPE OF OUR LORD JESUS CHRIST

The very name of Jeremiah suggests that he was a type of Christ. According to Strong's "Analytical Concordance," his name means "Jah (Jehovah) shall rise." This could be a prophecy of the resurrection, in which our Lord rose from

the dead. Or, it could be a prophecy of His second coming, when the Scripture says that "the Sun of righteousness (shall) arise with healing in His wings." (Mal. 4:2—see also Ps. 12:5; Isa. 2:19, 21.) In addition to the suggestion in His name, there are a number of facts in Jeremiah's experience which make him clearly a type of Christ.

The first of these facts is the fact of his **ORDINATION**. God's Word said to him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations" (Jer. 1:5). In like manner the Scriptures tell us that before His incarnation our Lord was sanctified and His work was ordained. In the case of our Lord Jesus Christ, however, His ordination was not confined to His prophetic ministry, but looked forward also to His majesty when He shall reign as the King of Israel (Matt. 1:21; Luke 1:30-33).

The second fact, involved in the first, is the fact of his **OFFICE**. Jeremiah was ordained to be "a prophet unto the nations" (Jer. 1:5). So, too, our Lord Jesus Christ was a prophet. He so classified Himself when He said, "A prophet is not without honour, save in his own country" (Matt. 13:57). The striking analogy which exists between Jeremiah and our Lord on this point, and which makes the typical significance of the former's experience crystal clear when coupled with the fact already discussed, is seen in the fact that Christ's prophetic office was foreordained and foretold by Moses many centuries before His birth (Deut. 18:15-18).

Now a prophet is one who speaks the words of God, so in his **MESSAGE** Jeremiah also presents a type of Christ. To Jeremiah the Lord said, "Whatsoever I command thee thou shalt speak," and "I have put my words in thy mouth" (Jer. 1:7, 9). And of Jesus Christ the Scripture says, "He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John 3:34). A parallel is seen also in the contents and the purpose of their messages. In both is seen the same stern rebuke of sin and warning of its consequences. Both hold forth the same gracious promises, and voice the same tender appeal or the children of Israel to turn from their sins, to trust the Saviour and live. Space forbids our going at length into this comparison, but to follow it up would be a most profitable study and would add much weight to the analogy which we are considering (eg. cf. Jer. 35:14, 17 with Matt. 23:37; Jer. 1:15-16 and Jer. 5:15-17 with Luke 9:42-43; Jer. 31:8-9 with Matt. 24:31).

Fourth in our analogy is the fact of **INTERCESSION**. Jeremiah made intercession to God for Israel (Jer. 14:19-22—see also the book of Lamentations). So, also, our Lord Jesus Christ stands interceding at the throne of grace for His people (Heb. 7:25; Rom. 8:34).

Fifth, we note that there is a parallel between Jeremiah's **RECEPTION** at the hands of Israel and their treatment of our Lord. When Jeremiah came to them with the message which God had given him, he testified, "I was like a lamb . . . that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered" (Jer. 11:9). Such also was their treatment of our Lord. They led Him as a lamb to the slaughter and having wickedly plotted His death they actually did cut Him off from the land of the living (Acts 8:32-33, 35).

And finally, Jeremiah was a type of Christ in his **IDENTIFICATION** with his people. He identified himself with their sins in his prayer of confession (Jer. 14:7). He identified himself with their chastening, saying, "For the hurt of the daughter of my people am I hurt" (Jer. 8:21). And he identified himself with them in prophetic vision when he voiced as his own the response which the whole nation will return to the Father's loving invitation at our Lord's coming: "Behold, we come unto Thee; for Thou art the ord our God" (Jer. 3:22). All of these things suggest the case of our Lord Jesus Christ in identifying Himself with the believer's sins, in His own person receiving the punishment which they deserved. (II Cor. 5:21; I Pet. 2:24; 3:18)

JEREMIAH—A MESSENGER OF THE MOST HIGH GOD

For the second part of our lesson we consider Jeremiah a messenger of the most high God. God had put His

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words in the mouth of His prophet and had enjoined him to speak that which He commanded (Jer. 1:7, 9).

Note first the prophetic content of his message. He spoke plainly of Israel's sin and showed that they were guilty of two great evils—"They have forsaken . . . the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:8-13, 19). He warned them of the impending sorrows and the dispersion which God would bring upon them as a consequence if they persisted in their sins (Jer. 5:15-17; 7:32-34; 7:15-16). But he prophesied also their restoration in the Kingdom of our Lord Jesus Christ (Jer. 31:8-11; 23:8).

These things have a twofold fulfillment. The dispersion occurred in the days of Nebuchadnezzar, king of Babylon, who took the city of Jerusalem and led captive such of the people as had not perished by the sword and by the other sore judgments which God had visited upon them, namely, famine and the pestilences (Jer. 15:2). But this captivity was only typical of the sufferings of the children of Israel at the hands of the Antichrist in the Great Tribulation, even as their deception by the false prophets of Jeremiah's day is typical of the awful delusion which shall come upon them at that day of Jacob's trouble through the lying machinations of the false prophet who shall be Antichrist's henchman. (Rev. 12:13-17; 13:9-17; Jer. 30:5-7). The prophecies of restoration and blessing found a foreshadowing fulfillment in the days of Ezra and Nehemiah, but their final fulfillment awaits the coming of our Lord Jesus Christ to establish His Kingdom and to reign upon the throne of His father David. (Jer. 30:10-11, 17-22; Ezek. 37)

His message had also a personal content.

To the lost man there is not only a message of sin and of judgment, but also a message of salvation. This is clearly seen in the prophecy of the "Branch" in Jeremiah 23:5-6. This symbol appears in the Old Testament in four different connections, each of which prophesies a different aspect of the person and work of our Lord Jesus Christ. In this Scripture He is the "Branch"—the Lord our righteousness, corresponding to the message of the gospel of John, which exhibits our Lord Jesus Christ as God. In Jeremiah 33:15-16 He is set forth as the "Branch"—the King, the Son of David, corresponding to the emphasis of the Gospel of Matthew, which presents Christ as King. In Zechariah 3:8 He is the "Branch"—the Servant, corresponding to the message of the Gospel of Mark, which is the gospel of Christ's servitude. And in Zechariah 16:12 He is the "Branch"—the Man, corresponding to the message of Luke, the gospel of Christ's humanity. Jeremiah 23:5-6 is, therefore, a clear prophecy of the coming of our Lord Jesus Christ. To the lost man the point of special importance which it states is that He shall be called "The Lord our righteousness," an expression which presents the thought of justification by faith. Our Lord Jesus Christ offers the sinner His own perfect righteousness as a gift, if he will but trust Him as his Saviour. This is the ground of the sinner's salvation (Matt. 5:20, 48; Rom. 3:22).

To the saved the message of Jeremiah was a rebuke of sin and a prophecy of chastening, but it was also a message of security and restoration. The message of security is seen clearly in Jeremiah 31:35-37, where we read: "Thus saith the Lord, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light

by night, Which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, Then the seed of Israel also shall cease from being a nation before Me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord." Remember that Israel as a nation is the type of the individual believing soul. In spite of her sins the Spirit of God says to the children of Israel that He will not cast them out. So, too, He says to the believer in every age, "Him that cometh to Me I will in no wise cast out" (John 6:37). Likewise, God's promises of restoration to Israel have their message of comfort and hope for us. Note the promises of this Scripture: "I will bring them . . . and gather them" (vs. 8). "I will lead them: I will cause them to walk . . . in a straight way" (vs. 9). "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (vs. 10). These promises have their counterpart in the parable of the Lost Sheep, and one key expression in that parable applies to the believer in this age with force equal to that with which it applies to the children of Israel. There we read that the shepherd will "go after that which is lost, until he find it" (Luke 15:4). God is constantly seeking the backslider to bring him back to Himself. And His invitation to us when we backslide is the same as His invitation to the children of Israel, "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:22).

VITAL-TRUTH ILLUSTRATION

A book recently from the press contains this sentence: "One of the most notable characteristics of modern Christianity is the existence of two schools of thought, one preoccupied with the redemption of the individual by means that are essentially personal and private, the other interested in the redemption of the world as a whole."

This distinction is true, and as vital as true. One is the evangelical position (now called Fundamentalism), and the other the social welfare position (sometimes known as "Modernism"). We belong to the first of these two schools of thought, in which respect we stand where D. L. Moody stood.

Somewhere in the seventies, Mr. Moody once urged Henry Ward Beecher to leave the pulpit of Plymouth Church for a world-wide evangelistic tour with him, so Lyman Abbott relates. "After Mr. Moody had gone," said he, "Mr. Beecher said to me, 'I should like to do it, but it is impossible. We do not agree. Mr. Moody believes that this is a lost world, and he is trying to save some from the wreck. I believe that it is the world itself which is to be saved, and the kingdoms of this world are to become the kingdoms of our Lord and of His Christ.'"

Now, of course, the kingdoms of this world are to become the kingdom of our God and of His Christ, because the Bible says so. But the Bible does NOT say that this result shall be brought about by the present means of the gospel. It is Christ's personal return to the earth that shall bring this about, and it will be brought about not by grace but by judgment.

—Moody Monthly

Third Quarter, Lesson 12

Sunday, Sept. 21, 1930

JONAH—The Narrow Nationalist Rebuked

Lesson Text: The Book of Jonah
(Assigned for printing: Jonah 3:1-5, 10; 4:1-11)
Read also Psalm 139:7-12

Golden Text:

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34-35).

Last year, when we came to the book of Jonah in our Sunday-School Lessons, we suggested quite in detail three lines of truth. In addition to being an actual historical character who experienced the things narrated in this

book, Jonah is a type of Israel, a type of the nation Israel and a type of the individual believing soul. Readers who wish this former exposition will find it in the "Heavenly Number," dated September, 1929. Copies may be ordered from "Grace and Truth" office at fifteen cents per copy.

Now in our study of this book for today's lesson, let us engage in a devotional meditation, seeking to learn the lessons which it teaches concerning our God.

I. A LESSON CONCERNING GOD'S PURPOSES FOR HIS PEOPLE (Jonah 1:1-2)

The book of Jonah presents first of all a lesson concerning God's purposes for His people. His Word came to Jonah saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me" (Jonah 1:1-2). In this we see that God's purpose for Jonah was that he should bear testimony. This is not His purpose for Jonah alone, however; rather it is His purpose for all who have trusted in our Lord Jesus Christ and have become the recipients of His mercy. "Let the redeemed of the Lord say so," is the appeal of the psalmist (Ps. 107:2), and when we turn to the New Testament we read the words of our Lord Jesus Christ, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). (See also Eph. 4:11-16, 29.)

II. A LESSON CONCERNING GOD'S OVERRULING PROVIDENCE (Jonah 1:3-16)

From this book we may learn also a lesson concerning God's overruling providence. Jonah disobeyed His voice and sought to flee from the presence of the Lord. This was a sinful course of action, and one which led Jonah into a bitter experience. And yet see how wondrously God overruled the sin of His servant. He actually used it to give opportunity for a clear testimony to the men of Tarshish and to lead them to put their trust in the God of Israel. And so, the outcome was that in addition to the message being preached to Nineveh, a crew of pagan sailors was turned into a boat load of missionaries to bear the Word to Tarshish (note particularly verses 9, 16). Consider, too, that God so marvelously overruled Jonah's backsliding that He used his chastening in the belly of the great sea-monster to become a type of our blessed Lord (Matt. 12:39-41). In like manner He overruled the carnality of the Corinthians to give us the wonderful body of truth contained in Paul's letter to the church at Corinth, and the legalism of the Galatians to give us the great body of truth contained in the epistle which bears their name. Surely these things are an eloquent commentary on the scriptures which say, "We know that all things work together for good (lit.—God works all things together for good) to them that love God, to them who are the called according to His purpose," and "Where sin abounded, grace did much more abound" (Rom. 8:28; 5:20).

III. A LESSON CONCERNING GOD'S DISCIPLINING OF HIS SERVANTS (Jonah 1:17—2:10)

Another lesson which this book teaches us lies in its clear revelation of how God deals with His servants in discipline. Disobedience in the life of a child of God brings chastening. The experiences involved may be bitter, but God brings them into our lives for gracious and infinitely wise purposes. In the case of Jonah, the discipline involved three days and nights of misery in the belly of the great sea-monster, but it led to Jonah's marvelous prayer of penitence and submission recorded in the second chapter. Note especially the phrases "I cried by reason of mine affliction unto the Lord When my soul fainted within me I remembered the Lord I will pay that that I have vowed" (verses 2, 7, 9). When the prophet had made this decision God's discipline had done its appointed work. Such is always God's gracious and loving purpose in the chastening of His children. It is designed to produce in us the "peaceable fruit of righteousness," and to make us "our daily experiences" "partakers of His holiness" (Heb. 12:6-11).

IV. A LESSON CONCERNING GOD'S JUSTICE (Jonah 3:1-4)

This book teaches us also a lesson concerning God's justice. He did not condemn the Ninevites unwarned. Their wickedness had made it necessary for Him to pronounce judgment upon their great city, but before that judgment fell He sent Jonah to say to them, "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4).

JUST ONE WAY!

There are FALSE WAYS of salvation

There is a way that seemeth right unto a man; but the end thereof are the ways of death.

Prov. 16:25

For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

Isa. 55:8-9

Be not deceived

There is ONE TRUE WAY of salvation

Jesus saith unto them, I am the Way, the Truth and the Life, no man cometh unto the Father but by Me.

John 14:6

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 4:12

Believe on the Lord Jesus Christ, and thou shalt be saved.

Acts 16:31

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Likewise God's justice is seen in the fact that He warns the sinner in our day of impending judgment before that judgment is actually poured out. This warning is sounded in the Word of God, which says of our Lord Jesus Christ, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). But in addition to the plain warning of His Word, God has sent His Holy Spirit into the world to convict the world of "sin, and of righteousness, and of judgment" (John 16:7-11). Because the Holy Spirit is doing His office work, and because many of God's children are faithfully preaching God's Word, the sinner is warned of approaching judgment and has the opportunity to escape if he will.

V. A LESSON CONCERNING GOD'S PRINCIPLE OF REPENTANCE (Jonah 3:5-10)

But we may learn here, also, a lesson concerning God's principle of repentance. Some people profess to be greatly puzzled by the expression, "God repented of the evil that He had said that He would do unto them; and He did it not" (Jonah 3:10). A little study of God's Word answers all honest questions on this score, however. Whenever God is said to repent, investigation will always disclose that there has been a change in the one concerning whom He repents. God's repentance involves no imperfection, either in His judgment or His character. When He pronounces judgment He is just and right in doing so; and when He repents of the judgment which He has pronounced, He is equally just and right in doing that. The pronouncement of judgment was occasioned by man's sin. His repentance is made possible by man forsaking His sin and laying hold upon the mercies of God. So it was with the Ninevites. They "believed God," and the king caused a fast and mourning to be proclaimed, saying to each of his subjects, "Let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" (Jonah 3:5, 8-9). His expectation was not in vain. God did "repent Him of the evil that He had said that He would do to them; and He did it not."

VI. A LESSON CONCERNING GOD'S MERCY (Jonah 4:1-11)

And finally, we may learn from this book a lesson concerning God's mercy. His mercy Jonah testified, saying, "I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil" (Jonah 4:2). And His mercy was exhibited in His dealing with the Ninevites. Let none conclude from what has gone before that the way of salvation for the sinner is to cease to do evil works and to turn to do good works. On the contrary, the Spirit of God has plainly said, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5; Eph. 2:8-9).

The averting of His judgment upon Nineveh, rather than imparting salvation to any individual in that city, prolonged the opportunity of all to be saved. It is a graphic demonstration of the truth of the Scripture which says, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). No man can be saved by his own good works, but any man, no matter how great a sinner he is, may be saved by simply trusting the Lord Jesus Christ as his Saviour. (John 3:16; Acts 10:43; 13:38-39; 16:31). And now see how utterly unselfish is God's mercy toward the sinner. This is seen in the incident of the gourd vine. In verses 10-11 He compares Jonah's pity for the gourd with His own attitude toward the Ninevites, and by this He seeks to shame the prophet. What a vast difference there is between these two, however. Jonah's thought for the gourd arose purely out of selfish enjoyment of the pleasure and comfort it gave him. But God's mercy for the Ninevites grew out of an unselfish love for their souls and desire to see them saved. It was this attitude which led our Lord Jesus Christ to the cross of Calvary, there to give His life a ransom for many.

VITAL-TRUTH ILLUSTRATION

When Paul was preaching the gospel of the cross at Rome, there were other preachers, some of them in all probability more eloquent than he, but in spite of their efforts the scum of Rome remained unchanged. "Many great families in Rome kept among them what in modern language might be termed a domestic chaplain, while a system of popular preaching was created and widely diffused. In the ideal given of these preachers, he was to be a man devoting his entire life to the instruction of mankind, with no family affections to divert his energies. He must wear the meanest dress, sleep upon the bare ground, feed upon the simplest food, abstain from all earthly pleasures, and yet exhibit to the world the example of uniform cheerfulness and content. It is his mission to go among men as the ambassador of God, rebuking in season and out of season their frivolity, their cowardice, and their vice. He must stop the rich man in the market-place. He must preach to the populace on the highway. He must know no respect and no fear. In the midst of a jeering crowd he must exhibit such a placid calm that men may imagine him to be of stone. Ill-treatment and exile and death must have no terror in his eyes."

What more would a "Modernist" congregation look for in a candidate for a pulpit? Why did the Stoic preacher fail, and why did the preachers of the cross "turn the world upside down"? All the great moralists and Moderates have failed, as all the "Modernists" will fail, because they think to turn the heart of stone to a heart of flesh through education and moral enlightenment.

—The Irish Evangelical

Third Quarter, Lesson 13

Sunday, Sept. 28, 1933

REVIEW—The Greatness of God-fearing

Read Psalm 8

Golden Text:

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever" (Ps. 111:10).

THE SCRIPTURE READING OUTLINED Ps. 8:1-9

INTRODUCTION:

"O Lord, our Lord, how excellent is Thy Name in all the earth! Who hast set Thy glory above the heavens" (Ps. 8:1).

I. GOD'S GLORY MANIFEST IN HIS INSTRUCTION

"Out of the mouth of babes and sucklings hast Thou ordained strength, because of Thine enemies; that Thou mightest still the enemy and the avenger" (Ps. 8:2—see also I Cor. 1:26-31).

II. GOD'S GLORY MANIFEST IN HIS CREATION

"When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained" (Ps. 8:3—see also Ps. 19:1-6).

III. GOD'S GLORY MANIFEST IN HIS SALVATION

This is a prophecy of Christ in three aspects of His work.

A. Incarnation and Redemption

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels" (Ps. 8:4-5a—see also Heb. 2:6-9).

B. Resurrection and Exaltation

"And hast crowned Him with glory and honour" (Ps. 8:5b—see also Heb. 2:9; Phil. 2:6-11).

C. Manifestation and Dominion

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Ps. 8:6-8—see also I Cor. 15:25-28).

CONCLUSION:

"O Lord, our Lord, how excellent is Thy Name in all the earth!" (Ps. 8:9).

QUESTIONS FOR REVIEW

Lesson 1—"ABRAHAM—A Pioneer of Faith"

(Lesson Text: Gen. 12:1-5; 13:1-12; 17:1-8; 18:22-33; Heb. 11:8-10)

(Golden Text: Heb. 11:8)

1. Can untoward circumstances make the Word of God of none effect?
2. How was Abraham justified, by faith or by works?
3. What is the normal expression of a believer's faith?
4. Can any one know what is going to occur in the future—if so, how?
5. What advantage has the soul who trusts in God over one who trusts Him not?

Lesson 2—"JACOB—A Selfish Man Transformed"

(Lesson Text: Gen. 25:19-34; 27-33; 46:28-47:12)

(Golden Text: Matt. 16:26)

1. Was Jacob a sinful man or was he righteous?
2. How was God's mercy manifested in Jacob?
3. What made it possible for God to show so great mercy to one who did not deserve it?
4. How was Jacob's life transformed?

Lesson 3—"MOSES—A Courageous Leader"

(Lesson Text: Exod. 1:8-14; 2:1-22; 3:1-14; 11:1-10; 32:30-35; Deut. 34:1-8; Heb. 11:23-29)

(Golden Text: Heb. 11:27)

1. What promises are called to your mind by God's protection of the babe, Moses?
2. As a young man, what notable example does Moses set for the Christian?
3. What may we learn from his life after he had become God's instrument for the deliverance of the children of Israel?

Lesson 4—"DEBORAH—A Leader in a National Emergency"

(Lesson Text: Judg. 4:1-15)

(Golden Text: Isa. 35:4)

1. What was always the cause whenever Israel went into bondage?
2. What do you think was God's purpose in telling us the story of Barak?
3. What may we learn from Sisera's discomfiture concerning victory in our personal lives?

Lesson 5—"NAOMI AND RUTH—A Study in Racial Relationships"

(Lesson Text: The Book of Ruth)

(Golden Text: Acts 17:26)

1. What may the unsaved soul learn from Ruth's experiences?
2. Wherein is Naomi a type of the believer?

Lesson 6—"HANNAH—A Godly Mother"

(Lesson Text: I Sam. 1:1-28; 2:1-11, 18, 19; 3:1-18)

(Golden Text: Prov. 1:8)

1. What should the Christian do in the hour of distress or need?
2. Is it scriptural to make pledges?
3. Should anything cause Christians to worry? Why?
4. When God has blessed us and answered our prayers what should we do?
5. What should be the Christian's attitude toward God? toward the blessings which He gives?

Lesson 7—"SAUL—A Man of Great Possibilities Who Failed"

(Lesson Text: I Sam. chaps. 8-11; 13; 15; 16:14-23; 19:9-12; 28:31)

(Golden Text: I Cor. 10:12)

1. What prophetic truths are typified in the life of King Saul?
2. What personal truths may we learn from his life?

Lesson 8—"JONATHAN AND DAVID—A Noble Friendship"

(Lesson Text: I Sam. 18:1-4; 19:1-7; chap. 20; II Sam. 1:17-27)

(Golden Text: Prov. 18:24)

1. What does the name "Jonathan" mean?
2. What was Jonathan's attitude toward David?
3. What did Jonathan do when Saul threatened David's life?
4. Was Jonathan willing for David to be king instead of himself?
5. What may we learn from all this?

Lesson 9—"AMOS—A Herdsman Called of God to Be a Prophet"

(Lesson Text: The Book of Amos)

(Golden Text: Isa. 6:8)

1. What value has the ministry of Amos for us?
2. What were the essential facts concerning which Amos spoke in his message?

Lesson 10—"JOSIAH—A Royal Reformer"

(Lesson Text: II Ki. 22; 23:1-3, 21-25; II Chron. 34 and 35)

(Golden Text: Ps. 119:105)

1. When the Bible clearly tells us to do something, what should the Christian do? Why?
2. Can any promise or prophecy of the Bible fail to be fulfilled? Why?
3. How can a Christian live a pure life?

Lesson 11—"JEREMIAH—The Prophet of Individual Religion"

(Lesson Text: Jer. 1:1-10; 14:7-22; 31:27-34)

(Golden Text: Rom. 14:12)

1. Of whom is Jeremiah's life a type? Wherein?
2. What may we learn from the preaching of Jeremiah?

Lesson 12—"JONAH—The Narrow Nationalist Rebuked"

(Lesson Text: The Book of Jonah)

(Golden Text: Acts 10:34-35)

1. Are preachers the only ones who are called to give their testimony? Or is testimony the privilege and duty of all believers?
2. Can anything come into a Christian's experience which God will not work together with others for His good?
3. What is God's purpose in chastening the backslider?
4. Will God condemn any one unwarned?
5. What does the Bible mean when it says God repents?
6. Is salvation by grace or by works?

VITAL-TRUTH ILLUSTRATION

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if they were true it would be necessary that a new mode of traveling should be invented. He said that the knowledge of mankind would be so increased before certain events that they would be able to travel at the rate of fifty miles an hour. Voltaire got hold of this, and true to the spirit of skepticism in all ages, said, "Now look at the mighty mind of Newton, who discovered gravitation. When he became an old man and got into his dotage, he began to study the book called the Bible, and it seems in order to credit its fabulous nonsense we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor old dotard."

The self-complacency of the philosophic infidel made his friends laugh; but upon getting into a railway train even a skeptic today would have to say: "Newton was a wise philosopher; Voltaire, a poor old dotard."

—The Sunday School Times

What the Pastors Are Saying

concerning "Grace and Truth"

"Let me say that for one who is studying for the ministry your magazine has a wonderful blessing. I have found it so in my own experience."

"You are publishing a valuable, scriptural, spiritual, indispensable, helpful magazine. I enjoy it."

"Have just been looking over the exposition of the Matthew parables in the current number of 'Grace and Truth.' I tarry long enough to praise the Lord. I have enjoyed the whole issue. Needless to say that, for I enjoy every month's productions. No paper is received at my study with greater eagerness and expectation than is 'Grace and Truth.'"

"As a man that has preached the gospel for twenty-nine years, I consider that 'Grace and Truth' is the best that can be put into any minister's hands."

"I can't do without 'Grace and Truth.'"

"Your paper, the best Christian journal I have ever met, is a monthly feast of good things I should not like to miss."

"I wish at this time to express my views of 'Grace and Truth.' For neatness, contents, and arrangement I question whether it has an equal. I anticipate its arrival with joy, and to sacrifice its coming would mean a keen loss both in my private and public life."

"Permit me to say that I enjoy the magazine very much, especially for the topical treatment of the various subjects."

"Can you supply me with back issues of 'Grace and Truth,' I was formerly a subscriber, and am now appreciating its contents as time after time I refer to it in my sermon work."

"I find that, when bound, 'Grace and Truth' furnishes a wealth of ready reference material, far superior to volumes of commentaries."

"Kindly let me know when my subscription expires, for I don't want to lose one number. Your magazine is wonderful (especially the April number on The Eternal Security of the Believer)."

"Your magazine has been a help and inspiration to me for many years now. Its clear and forceful message is wanted today more than ever."

"I wish to tell you of our enjoyment of and blessing from the reading of your splendid paper, 'Grace and Truth.' We read it from cover to cover."

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"Please find enclosed my check for \$1.50 for which send the fine magazine, 'Grace and Truth,' to Mrs. She is one of our best Sunday-school teachers, and I want her to have the benefit of your discussion of the lessons."

"I have been greatly blessed in the testimony of the last number. In fact the magazine is growing better and better with each number."

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but know of none that
is doing better work than
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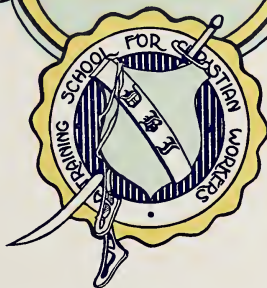
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A Training School for Christian Workers
Dependent for support upon the
voluntary offerings of God's Children
Clifton L. Fowler, Dean
2047 Glenarm Place, Denver, Colo.

*Looking for that
blessed hope,
and the
glorious appearing
of
the great God
and our Saviour
Jesus Christ.*

Titus 2:13

GRACE *and* TRUTH

August, 1930



*Fifteen Cents the Copy
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the Year*

Clifton L. Fowler
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AUGUST, 1930

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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The true God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all un saved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Prayer and Victory

TO PRAY is a vital necessity if we would live a life of Christian victory and usefulness.

When His beloved disciple, Peter, was facing one of the most critical testings of his whole life, our Lord said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). And at the very climax of the instructions given to enable the Christian warrior to "withstand in the evil day, and having done all, to stand," we read, "Praying always with all prayer and supplication in the spirit" (Eph. 6:18). Again and again in the Word of God admonitions to be watchful and vigilant stand in close relationship with admonitions to pray. Indeed this relationship is so close that the thoughtful student is constrained to say that a Christian cannot be truly watchful and vigilant unless he is living in a constant attitude of prayer.

The reason why prayer is given such an important place in the teaching of God's Word concerning a life of Christian victory is suggested in James 4:7-8, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." It is in humbling, submissive, believing prayer that the believer most truly draws nigh to God, and there is the place of security in the conflict with the adversaries of our souls.

"The Crisis of Missions"

SOME years ago Dr. Arthur T. Pierson used these significant words as the title of a book in which he discussed the missionary situation then existing. They apply with even greater force to conditions of our day.

Missions are facing a crisis, first of all, because of a decrease in the number of consecrated men offering themselves for service. From every hand come reports of a shortage of men, and many are the hardships which workers now on the field have had to endure, and many the heartaches which they have had to suffer on account of a lack of consecrated man-power.

Missions are facing a crisis also because of financial conditions. In many cases where workers are available, funds have not been forthcoming to send them forth, and in consequence, missionaries under appointment have been kept waiting for months and even for years before going forward to the field. In one organization, missionaries on the field, with true Christian heroism, sent an urgent message to the home council, appealing that waiting candidates be sent on, even though it meant that they themselves must sacrifice their own allowances for several months past due.

Without question, one of the chief roots of the difficulty can be expressed in one word—"Modernism." "Modernism" has sapped the life of the churches today.

AS YOU read this "Prayer Number" of "Grace and Truth," may we remind you once more of the need of the Denver Bible Institute? We are within six weeks of the date set for the opening of the fall term. There is much work which needs to be done in preparation for the winter's work. But before this work can be done, large amounts of money must be supplied. Please pray earnestly, therefore, for full and speedy provision for the need.



and this is true not only of churches who are so unfortunate as to have a "Modernist" pastor, but also churches which are above suspicion as regards the soundness of their pastors and the testimony which they are giving forth. "Modernism" has wrought great personal harm in the lives of God's children, in church, college, and seminary, wrecking the faith of many promising young men and turning them aside from their Lord's service into purely secular activities, to waste their lives in prayerless, joyless pursuit of fame or fortune, while earth's millions pass out into a Christless, hopeless eternity. "Modernism" has wrought also great spiritual harm in our churches, and in nothing more than in getting them self-centered. Many an orthodox church today has lost the world vision and cannot see beyond the narrow confines of its own denominational program. Representatives of independent fundamental missions are experiencing increasing difficulty in finding open doors for their testimony, and in many cases where doors are open to them to speak, the people are discouraged from giving for fear that the denominational program will suffer. And in almost every case it is the "Modernist" who has organized and pushed the program.

Such conditions are a call to prayer. In view of the shortage of consecrated man-power, every child of God, after yielding his life unreservedly to Him for service, should prayerfully consider just where God would have him to serve in order that the great need may be met. And every steward of God should very prayerfully consider both the amount of his gifts and where they are to be given. There can be no question that if they will only open their hearts to God many will be burdened to give more largely, and many who are giving (though perhaps unwittingly) to support unscriptural programs will surely be led to give their gifts instead to the work of organizations whose soundness cannot be questioned. In such an hour of perplexity God's children need to give heed to the admonition:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (Jas. 1:5).

Missionary Training Centers

SPEAKING of the need of missions reminds us that there is great need of God's people specially standing by the work of the Bible Institutes.

Every great Bible training school in the country with which we are in touch is facing tremendous financial needs, and the Denver Bible Institute is no exception.

The Bible Institutes hold a vital place today in the work of sound gospel missionary enterprises. A very large percentage of the missionaries in the independent fundamental faith missions are drawn from the Bible schools, and even in the denominational missions, among younger workers, a very large percentage of those who are really true to the faith will be found to be men and

women who have received training in the Bible Institutes.

With the increase of the grip which "Modernism" holds on denominational schools and seminaries, it is not too much to say that the future of missions is vitally wrapped up in the prosperity of the Bible training schools which are standing true to the Word of God and refusing to compromise either with "Modernism" on the one hand or fanaticism on the other.

In asking prayer for the missions, therefore, we would bespeak also your prayers for the work of all sound Bible Institutes, and particularly for the work of the Denver Bible Institute.

Is This Letter for You?

A MEMBER of "The Family" who wrote a few days ago that she was unable to renew her subscription to "Grace and Truth" owing to ill health and financial reverses, was notified that through gifts from our readers, specially designated for this purpose, we were able to renew her subscription for three months without charge. In reply she wrote this letter. It is addressed to the Editor, but we pass it on because we feel that it really belongs to those whose generosity has made it possible for us to help, in this way, readers who are passing through times of special testing.

I certainly appreciate the spirit in which you are sending me "Grace and Truth" for three months. I received the magazine at the same time I received the letter. Many and many thanks to you. At the end of three months I will renew it gladly. I am about well now.

Thanking you again for your Christ-like spirit, I remain as ever,

Yours in His service,

As we have said before, many of our readers are experiencing real need, in many cases amounting to privation. These are days in which we need especially to be remembering one another in prayer and to be mindful of the Scriptures which say,

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for ALL SAINTS (Eph. 6:18).

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith (Gal. 6:10).

Perfectly Joined Together, in the Same Mind and in the Same Judgment

WHEREVER we find an outstanding example of Christian unity we are almost certain to hear outsiders say that some one has used "the big stick." If it is a church which is exhibiting this unity, of course the pastor is a "Czar." If it is manifest among the

faculty and students in a school, the head of the school is a "Tyrant." If the workers in a mission enjoy such spiritual blessedness, the director is a "Dictator."

Recognizing that where unity exists God has undoubtedly used strong Christian leadership, such remarks are a sad commentary on the spiritual condition of those who make them.

Why should genuine Christian unity be thought a thing incredible? Have we not a remarkable example of it in the Book of Acts?

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved (Acts 2:44-47).

God's Word teaches that instead of being abnormal, Christian unity is the normal condition among God's children and a condition which the Spirit of God yearns to produce in our midst.

Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (I Cor. 1:10).

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel (Phil. 1:27).

Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ (Rom. 15:5-6).

Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind (Phil. 2:2).

Endeavoring to Keep the Unity of the Spirit

TO SPEAK of Christian unity calls to mind the Scripture which admonishes the saints to

Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace (Eph. 4:1-3).

This Scripture reveals two things about unity.

In the first place it shows that real unity is a thing which the Spirit of God alone can produce among human beings. We are naturally so selfish and so proud that it is rare to find men and women perfectly agreeing with one another. But perfect unity in thought and word and deed is the scriptural standard. Surely such a condition to exist among any number of men and women, naturally very different in taste and disposition, is nothing but a miracle of the Spirit's working.

But this Scripture also shows that there is an endeavor to be put forth on the part of those involved in order that unity may be established and maintained. This "endeavor" has two aspects.

First of all, it necessitates prayerful consideration of our own lives. We need to be watchful lest sin on our part break our fellowship with our brethren and give them occasion to stumble. When sin is discovered, it needs to be dealt with and put away, and if it has affected others, confession and restitution are needed. Our hearts should be open also toward our brethren, willing for them to point out our faults and our failures, and willing quickly to respond to their word of admonition.

But to endeavor to keep the unity of the Spirit necessitates also willingness on our parts lovingly and prayerfully to deal with our brethren in Christian exhortation. We need daily to speak with one another concerning the things of our blessed Lord, to comfort and to encourage and instruct one another in the things of our most holy faith. And if our brethren be overtaken in a fault it is our privilege and duty, by exhortation (and where necessary by reproof and rebuke), to seek to restore such an one.

If God's people are yielded to Him, and their hearts are open to the Spirit's direction, Christian unity will prevail in their midst. "God is not the author of confusion but of peace."

Our Tract Work

AT THE beginning of the past year the Institute Publishing Company had on hand almost as many tracts as had ever been distributed in any previous year. And during the year twice as many were printed as in any year preceding. And yet within a few weeks after the end of our fiscal year we find our supply of tracts entirely exhausted, and calls coming from every side which we are unable to supply. We, therefore, present the need in the tract work to our readers, asking your prayers for the supply of the funds needed to get out large issues of our old tracts and a number of new ones. Perhaps as you pray, God will burden you to have part in this work. If so, address your offerings to the Institute Publishing Company, Denver, Colorado, and mark them plainly "for the Free Tract Fund."

Young Men

IN 1887, a committee of missionaries, including in its number J. Hudson Taylor, prepared an appeal for men and women to give their lives for missionary work in China. A portion of this appeal has recently been reprinted and is being circulated by the China Inland Mission. It is an appeal which should have the widest possible circulation. For this reason we pass it on to our readers with the prayer that God may use it to lead

[Continued on p. 250]



A NEW BIBLE SCHOOL

AND A PRAYER CHALLENGE FROM THE HOME MISSION FIELD

IF YOU will glance at the map of the United States which appears on the inside back cover of this issue of "Grace and Truth," you will see that there are two great stretches of territory in this country almost entirely unoccupied by Bible schools. The largest of these areas is the Rocky Mountain region, in which the Denver Bible Institute stands absolutely alone. The second is a fan-shaped area in the southern states, in which no Bible school appears; but one is about to appear at the very point of the fan.

About ten years ago the Lord laid it upon the hearts of some of His stewards to provide land just outside of Mobile, Alabama, for a Bible school. A tract of two hundred acres was set aside in the neighborhood known as Hi Pointe, between Wimbledown and Orchard Station, on the G. M. and N. Railroad.

Rev. and Mrs. Nelson J. Gerhart, workers of the Denver Bible Institute, are now on their way to Mobile, to establish on this beautiful piece of property a fundamental Bible school where boys and young men of the Gulf states may be trained in the truths of God's holy Word.

Industrial departments are planned, to offer to the students of this school opportunity for self help which will make it immediately possible for them to work their way through school, thus placing a Christian education and Bible training within the reach of those who are without funds but who are willing to work. The industrial departments will include horticulture, agriculture, animal husbandry, and poultry raising.

This new Bible school, in common with many of the Bible schools already established in America, will be non-sectarian in character. It is expected that the first students will be accepted in October. Since the work is to be conducted along old-fashioned faith lines, the students accepted will be received without money and without price.

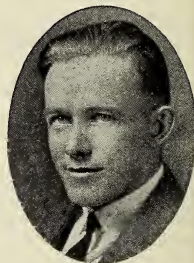


Mrs. Nelson J. Gerhart

The Denver Bible Institute is to direct the work of the school. Mr. O. B. Bottorff, of St. Louis, who is one of the members of the Board of Directors of the Institute, is to be business

manager, and Mr. Gerhart will be superintendent.

Already God's wondrous provision is being seen. One woman, a dear old saint whose family of eleven children have all gone to be with the Lord, has been moved of God to help. Her gift was the first gift to the work. She gave her set of silver knives and forks. It is the widows mite, indeed, but a glorious earnest of the coming blessing of God upon the Mobile School of the Bible.



Rev. Nelson J. Gerhart

Mr. Gerhart, who is to superintend this work, is a graduate of the Denver Bible Institute, coming to the school from Tucson, Arizona, where for several years previous he had been engaged in farming and dairying. During the last years of his studentship Mr. Gerhart directed the upkeep department of the Denver Bible Institute, having charge of the work of the students who were engaged in cleaning the buildings and caring for the grounds, and overseeing all needed repairs. Since his graduation he has served as Superintendent of Men; and for the past two years he has been rendering valuable service on the Institute Campus, being engaged principally in the dairy and agricultural departments, with oversight also of the repairing of Institute cars. He has also served in the music department of the Institute, singing in the Institute chorus and male quartet, and playing in the orchestra. In addition to these responsibilities, Mr. Gerhart has superintended the work of the Fairmount Gospel Mission, one of the missions which the Denver Bible Institute conducts in the rural districts adjacent to Denver. Mr. Gerhart was ordained to the gospel ministry in January of this year, a report of his ordination appearing in "Grace and Truth." His ordination has since been recognized and Mr. Gerhart accredited as a minister of the gospel by the Independent Fundamental Churches of America.

Mrs. Gerhart, who will assist her husband in the work of the Mobile School of the Bible, a Denver girl is also a graduate of the Denver Bible Institute. Since her graduation she has been engaged in the work of the

[Continued on p. 249]

THE CONDITIONS OF EFFECTUAL PRAYER

by E. S.

TRUE prayer is the yearning of the heart of God to bless His people, finding expression through a human heart. Let it be understood that we are not speaking now of the sinner's prayer for forgiveness but of the intercession of a saint on behalf of others. God has need of the medium of a human life to bless other lives with heavenly riches. Even the Son of God "was made flesh" in order to bring man to God. God had to have a man—"the Man Christ Jesus."

Prayer is one of the most potential ways both of receiving and of bestowing blessing. Says Dr. A. T. Pierson: "Prayer is the most potential, and the most neglected of all the forces at the control of the disciple. It is encouraged by promises more numerous and more absolute than attach to any one act or privilege of the believer's life. Yet it remains true that of all the potentialities and possibilities of a godly life, this is the least put into vigorous and powerful exercise."

Now the question is, is all prayer thus effectual? No, indeed not. Unnumbered prayers reach no farther than the sound of the lips uttering them. God's yearnings can only find expression through a life in harmony with Himself. It could not be otherwise. God cannot, and will not, do violence to His own nature. He cannot, and will not, work contrary to His will or to His way. A life adjusted to His will and attuned to His heart of compassion is the only one that could be the vehicle of His wondrous working in answer to prayer. Sometimes God blesses His Word spoken by unsanctified lips, but to a heart out of tune with God effectual prayer is impossible. To pray is a far greater undertaking than to preach. The Word gives far more instruction on the qualifications necessary to prayer than it does on how to preach. Out of a great many Scriptures on the sub-

ject we can give only a few.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight (1 John 3:21-22).

Faith and obedience are absolutely essential to a vital prayer ministry. They belong together, as the roots and branches of a tree do. They cannot be divorced. If separated, faith ceases to be faith, and works become "dead works." "All unbelief," says one writer, "has a moral cause."

MANY detailed and specific instructions in regard to prayer are found throughout the Scriptures. They reveal the meaning of such a passage as John 15:7. The best commentary on the Scripture is the Scripture itself. One of the conditions for effectual prayer is

A SPIRIT OF FORGIVENESS

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

An attitude of forgiveness and a longing to forgive are absolutely essential. The sin of ill will or hate, and faith in God's forgiveness are mutually exclusive. There is nothing arbitrary about this. The same causes that break our human fellowships break them also with God. Our attitude toward our brother reveals our attitude toward our Father. To the lawyer who had "answered right" in regard to the supreme demand of the law of love to God and love to man, Christ did not say, "These do, and thou shalt live," but, "This do, and thou shalt live." "What God hath joined together, let no man put asunder." We are not only to forgive our brother, but we are

THE writer of this article is a missionary of the Africa Inland Mission. He was among the first missionaries who addressed the students of the Denver Bible Institute in our chapel services in the early years of the work, and the blessing then received through his testimony still lingers in memory. Recently he visited the Institute for the third time, and once more his testimony was used of God to bring blessing. We are happy that we can share with our readers some of the good things which he brought to us. He says, "I will feel better if you do not put my name to the article—only the initials."

also to

SEEK OUR BROTHER'S FORGIVENESS

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24). This is a far more difficult thing to do than the first. It implies confession, restitution, exonerating or vindicating our brother whom we have wronged, so that every hindrance to true fellowship may be removed. To forgive requires sympathy; to ask to be forgiven, humility.

Another condition necessary to prayer is

A HEART OF COMPASSION FOR THOSE IN NEED

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am" (Isa. 58:6, 7, 9). God is a gracious and measureless Giver. A life not devoted to a practical ministry of helpfulness to those who are in material or spiritual need, is out of harmony with Him. How can such an one pray, pray tell? If the priest and the Levite were on their way to some prayer meeting, when they passed by the "half dead" man by the wayside, their prayers were utterly hypocritical and a grievous offense to the compassionate heart of God. The same heartlessness that chokes the outflow of God's love chokes also its inflow. How could the priest pray for the perishing when he had no compassion on

the perishing; and how could God answer? My friends to pray is the costliest ministry this side of glory. How can we pray with this dreadful sin of heartlessness upon our souls? How can we look up into God's face? How can we pray having an "orthodox creed" together with an "unorthodox greed"? O yes, we are ready to "throw out the life line" if such service is limited to singing. But it isn't. God's compassions can only flow through a channel of the same substance. They are one.

REAL prayer is "in the Holy Ghost." He will not pray with "groanings that cannot be uttered," where He is grieved by unjudged, unrepented-of sin. It is sin that pains the heart of our God and incapacitates the believer for prayer. The people of Isaiah's day questioned and murmured because God did not hear their prayers (Isa. 59), but Isaiah told them that it was their sins that had hid God's face from them. He arraigned them for such sins as violence, lying, indifference to moral wrong, slander, persecution of the righteous, etc. Are there no sins that we are guilty of even while praying for a revival? Have not the sins of worldliness self-indulgence, unfaithfulness in our stewardship, covetousness, lukewarmness and indifference, taken hold even of God's own people? Have we not bowed to the gods of gold, and of fashion (made in Paris), and of every kind of self-pleasing? Some man will say, "I am not guilty of these things." How about your family? My brother, you are accountable for all that you wink at in your home. Neutrality spells complicity. Surely God cannot look on all these things with indulgent magnanimity, even if we do.

We have been praying for a world-wide revival. That is our supreme need. Only the heavenly shower can make the desert to blossom as the rose. God is waiting for broken hearts and lives adjusted to His will and attuned to His compassion.

HOW?

*The weary ones had rest, the sad had joy that day, and wondered "How?"
A ploughman singing at his work, had prayed, "Lord, help them now."
Away in foreign lands they wondered "How?" their feeble words had power:
At home the Christians, "two or three" had met to pray an hour!
Yes, we are always wondering, wondering "How?" because we do not see
Someone unknown perhaps, and far away, on bended knee.
A hidden one apart, but near to God, was claiming victory,
As they went forth to battle in His Name, "Lord, be Thou nigh!"
The hands were steady till the setting sun—no need to "wonder" more,
How courage, faith, and hope were all supplied from heaven's store.
For this Thy praying host who wait on Thee according to Thy Word,
Who plead by day and night within Thy courts, we thank Thee, Lord!*

PRAYER—A FELLOWSHIP WITH GOD

by HENRY OSTROM

WE WISH all the members of "The Family" might have the privilege which has been ours of meeting Dr. Ostrom and listening to him as he unfolds the marvelous riches of truth in God's Word. The blessing which we have enjoyed in our contacts with him has come not only through his presentation of these truths by word of mouth, but also through his presentation of them in the example of his life. Since we cannot have the privilege of introducing you all to him personally, we do the next best thing and bring you in "Grace and Truth" this deeply devotional article which Ostrom has so graciously prepared for the "Prayer Number."

THE comfort of the Psalms is probably more often claimed than the vast richness they offer.

Where else do we find such a vast fund of truth relating to the past, providing for the present, and revealing the future? And with what tokens of their value do our Lord and the several writers in the New Testament employ them!

Two examples gathered from among many may serve our purpose at present. The first of these is in the Epistle to the Hebrews, where eight times quotations from the Psalms are given in the first chapter to affirm the deity of Christ. As for the other, our Lord Jesus Himself includes these five books of Psalms, saying, "All things in the Law and the Prophets and the *Psalms* concerning Me must be fulfilled." Thus He announces plainly that the Psalms do tell beforehand of Him. Prophetic? To be sure, whether Jewish people knew it or not, as they sang them, God knew it, and He had them singing of His Son Who was yet to come tabernacling in the flesh. But also they tell concerning Him. They particularize. There is in them item following item of truth about Him, written down and sung beforehand, so that when He came each item fitted Him as only an infinite mind could have designed it. At present it does not concern us whether David or Moses (or any other psalmist) knew this. It does concern us that God knew it. While most of the Psalms are thus rich in prophecy as well as history, they also furnish vast funds of personal heartening.

BUT for our subject let us turn to Psalm 109:4.

With much delicacy we would call attention to the words added here by the King James translators. They are printed in our Bibles in a different type to show us that they were added in an effort to fill out the sense.

But this is the Psalm from which a quotation is made in Acts (chapter 1, verse 20) when a substitute for Judas is to be appointed. Verse after verse of this Psalm shows us our Lord Jesus among His foes and in His agony. It is surely one of the Psalms so plainly setting Him forth long before He came in the flesh. And if we omit the added words in the translation it reads, "*For My love they are My adversaries, but I am prayer.*"

Who is prayer? Our Lord Jesus Christ. There He is set forth before His advent as *prayer* personified. "*I am Prayer!*" Prayer has been seen as well as heard. Now before we trace the fuller wealth of fellowship in prayer, we must bathe well in the reverence these words demand, because, there is a place in prayer where our Lord Jesus has been and a place where He still is, but we may not be admitted there.

- A. We pray in His Name, we do not pray *with* Him.
- B. Peter, James, and John were excluded from the place of the Gethsemane prayer.
- C. The prayer for the Holy Spirit's descent became at length exclusively His own prayer—"I, I, I will pray the Father and He will give you the Holy Spirit."
- D. As our Intercessor today He has passed through the heavens. We are not actually there.

A brief comment on these four points may prove sufficient.

The Christian's prayer "*in My Name*" reminds one of His words to Mary, "I ascend unto My Father and to your Father." But, He does not say, "I ascend unto *our* Father." No, there is left here abundant room for reverence. The eternal Son of the eternal Father has a relation which those "accepted in the Beloved" cannot



reach. They are sons and daughters of the Lord God Almighty but not such as having existed through all the past. So, in prayer, ask (shall I say?) not on the same footing, but ask in the Name of our Lord and Saviour Jesus Christ.

Also in that Gethsemane scene we are reminded that Luke records that after the wilderness temptation Satan left Jesus for a *season*, and in Gethsemane, lo, the awful conflict. The Gospel of Mark relates that Jesus had Peter, James, and John stay about a stone's throw away. They cannot enter there. (Perhaps it would be better for us to omit singing, “I'll go with Him through the Garden.”)

As for the prayer for the descent of the Holy Spirit, it appears that they had not asked as they were privileged to do in Luke eleven, so that now the door is closed, and He has said that He would do that asking.

Also, as for His intercession—there is *one* God and *one* Mediator between God and man. No man can claim that he classifies there, there is but *One*; albeit we may, in His Name pray prayers of intercession. But, in *His Name*. O, for the cleansing of reverence these few truths provide! This, before we dare to consider the wonders of fellowship.

WE SEE, then, in the words, “I am Prayer,” coupled with the words He uttered while here in the flesh, “Whatsoever ye shall ask the Father in My Name, I will do it, how close in we come. As members of “the household of God” our place—our claims are all in Christ. His Name represents What and Who He is, and since He is *real prayer*, anything and everything we claim comes to us via the Jesus-way.

Personal requests which reach out to the “all things whatsoever”—these are to be claimed via the Jesus-way. All covetousness which is idolatry is surely excluded there. Our whims and fancies, fickle and filled with vain imaginations must be cast down there. Breaking over the bounds of God's covenant and proposing to command God cannot be allowed there. It is all the Jesus-way.

Intercession, we repeat, is not denied us. But it is not of equal rank or claim with that of our Lord Jesus. We are made a kingdom of priests, but we are not High Priests. We are under-shepherds, but no mere man is the *Chief Shepherd*. On the ground of intercession in *His Name*, parents may intercede for their children, neighbors for neighbors, and far away out the Christian love include its multitudes. But it is all by the Jesus-way. We ask for them but we ask in *His Name*. Truly our fellowship is with the Father and with His Son Jesus Christ. Yes, for strictly speaking, prayer is a household privilege, handed down to those of the household of God, and “the prayer of the wicked is an abomination to the Lord.”

FIRST here, we reach the consideration as to prayer really gaining answers. Is prayer a reflex influence only? Or, are things done in answer to prayer? Does God superinduce amid His wisely established laws in answer to prayer? Is prayer spiritual gymnastics, or

is prayer spiritual fellowship with Him Whose resource is *almightiness*? Now we know that His Word, both by direct statement and by illustration of events, is that things are done in answer to prayer. If we halt or hedge here, we deny the plainest of records in the Word. But the Christian's prayer answer, we say, is all by the Jesus-way. Is this a fixed, an unalterable condition? Imperatively it is. Why! is not the Christian a Christian? Will the Christian then assail his Lord with whims and fancies and demands ignoring His Lordship? The *Way*, the *Name* is Jesus. Is it money that is desired and apparently needed? The *Way*, the *Name* is Jesus. Is it health? is it deliverance from false accusers? is it guidance? The *Way*, the *Name* is Jesus. We ask thus. That is fixed (and fixed in love), do not try to evade it, much less to abolish it.

Let us illustrate. My friend motors to my home over highway number seven (that is the highway's name). It is the only highway to me (that is the way). But he really comes, and I really receive him. The name and the way might have been there for centuries and he not have come. We see that something was actually done. Or, my home is lighted with electricity (that is the way). The corporation furnishing the electricity is called the Electric Company (that is the name). But if I light my house I must turn on the light. That does things. No use to move the doorknobs back and forth. No use to shake the furnace grates. I must turn on the electric current which comes over the Company's wire. When I do that the house is really lighted. That does things. In both instances, I have a certain fellowship; in the one with the Highway Corporation, in the other with the Electric Company. Like all outside-of-the-Bible illustrations, they but faintly assist to clarify the precious teaching. But this fellowship with the Father and with His Son Jesus Christ which is given such force and value in prayer transcends all illustration, for, have we not the assurance that He is able to do for us exceeding abundantly above all that we ask or *think*?

IS IT not just here, too, that the Holy Spirit maketh intercession for us according to the will of God? Thus we have our Lord Jesus at the right hand of the Father and the Holy Spirit here; and, when we know not what to ask for as we ought—when need is too great for words to tell it out, then it is for us to bear in mind that the Holy Spirit “searcheth all things, yea, the deep things of God,” and then it is that with groanings which cannot be uttered He maketh intercession. Probably the occasion is one of deep sorrow. Then, at our Father's right hand, is One touched with the feeling of our infirmities, and here in the Christian is the Holy Spirit, so near that when language fails, He, in His holy sufficiency, is the utterance.

Thus prayer becomes a piercing investigator as to the depth and the preciousness of our fellowship with the Father and with His Son Jesus Christ. If our love waxes cold, then our fellowship is dulled, and our prayers are hindered. If prayer is to us the lifting up of holy hands without wrath and doubting, then the blessed fellowship is keen and lively; and love abounds.

What a fellowship, what a joy divine,
Praying in our blessed Saviour's Name!
What a blessedness, what a peace is mine,
Praying in our blessed Saviour's Name!

And further, we may claim that prayer and good works are not divorceable. Indeed the illustration which our Lord gives of importunity seems to tell most plainly that no work can be worth while without it. Was it not when the man, asking for loaves for his friend, admitted that he had nothing, that the importunity (bare-facedness) was manifested? The lesson appears to be

success by prayer or no success. Again, in Romans fifteen we read, "Striving together with me in your prayers," where evidently prayer is classified as the lungs of which work is the breath.

Would we fellowship with God in works of eternal value and in works He can reward at Christ's coming for His own?

Prayer provides the way, and we are invited to come boldly to the throne.

How close! So very close!

PRECIOUS PRAYER PROMISES

by G. R. TUREMAN

SOME one has said there are thirty thousand promises in the Bible. I do not know whether this is correct or not, but I do know that not one of the promises of the Bible will do us any good unless we utilize it by prayer and faith, and receive its life-giving waters into our hearts. Promise is one thing, and possession is another. It is not a question of how many promises are in the Bible, but how many promises do we possess by actual experience through faith and prayer? God said to Joshua, "Go over this Jordan, thou, and all this people, unto the land which I do give to them." Such was the promise, but the one condition of possession was the placing of the feet upon it. So God has many promises for the children of men, but how many have we as individuals placed our feet upon by faith and prayer?

WE READ in II Peter 1:4, "Whereby are given unto us exceeding great and precious promises." Let us resolve by God's grace that we will at least possess the following promises by hiding them in our hearts and appropriating them day by day through faith and prayer.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth (Ps. 145:18).

Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me (Ps. 50:15).

This poor man cried, and the Lord heard him, and saved him out of all his troubles (Ps. 34:6).

It shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear (Isa. 65:24).

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7:7).

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Which is in heaven (Matt. 18:19).

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22).

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son (John 14:13).

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered (Rom. 8:26).

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Eph. 3:20).

Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God (Phil. 4:6).

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.

And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him (I John 5:14-15).

The Bible is a mine of precious prayer promises. Spurgeon once said, "No one ever wanders

"*WE HAVE not because ye ask not,*" is the explanation of much spiritual drought among our churches and much spiritual barrenness in the lives of God's children. As Tureman says, "All of God's precious promises are ripened fruit to be plucked by the hand of prayer." Tureman, who graduated from the Denver Bible Institute in 1924, is pastor of three thriving Baptist churches in and around Village, Virginia.



where a promise does not follow him. An atmosphere of promise surrounds believers, as the air surrounds the globe." Every promise is a note upon the bank of faith in which there are infinite riches, and God is the banker. A promise, according to Webster, "Is a declaration written or verbal, made by one person to another, which binds the person who makes it, either in honor, conscience, or law, to do or forbear to do a certain act specified; a declaration which gives to the person to whom it is made a right to expect or to claim the performance or the forbearance of the act." In Scripture the promise of God is the declaration or assurance which God has given in His Word of bestowing blessings on His people. Such assurance, resting on the perfect justice, power, benevolence, and immutable veracity of God, cannot fail of performance. In spite of the fact that "God Who cannot lie," has given us so many exceeding great and precious promises, yet these promises never brought blessing to a prayerless heart or a prayerless church; neither could they were they a thousand fold increased in number and preciousness.

ALL of God's precious promises are ripened fruit to be plucked by the hand of prayer. Prayer and promises are divinely joined together. The promise energizes prayer, but prayer appropriates and obtains what has been promised. The promises are like the rain and snow which cometh down from heaven; prayer is like the pipes, which transmit, preserve, and direct the rain. Prayer takes hold of the promises and conducts them to personal fulfillment. "Prayer is the wings of the morning on which we fly to rest before the onrush of a busy day, the pinions on which we rise from earth to heaven." The promises are like electricity, mighty in power, yet impotent for good until the currents are utilized by prayer. Promise and prayer always go hand in hand. Prayer has been placed by almighty God in the hands of His children as a means which may be used to accomplish great and mighty things. "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). The only limits

to prayer are the promises of God and His ability to fulfill these promises. Prayer reaches to everything. Nothing is too great and nothing is too small to be the subject of prayer. "Whatsoever ye shall ask in My Name that will I do" is the promise.

There is one other thing which cannot be separated from prayer and promise if either of them are to be of value, and that is faith. "All things are possible to him that *believeth*." Prayer is the hand of faith stretched out to receive the blessings promised. Prayer asks; while faith lays its hand on the promised blessing. Faith gives prayer the wings with which to fly. When God's promises and man's praying are united by faith, then nothing shall be impossible. God will, until time shall be no more, hear and answer prayer. "He is the same yesterday, today, and forever." The trouble with us is, there is too much prayerless praying in which there is no faith.

If our prayer life is feeble it is because our faith is weak. Now the way to increase our faith, and thus strengthen our prayer lives is by studying the precious promises of God's Word, because "Faith cometh by hearing, and hearing by the Word of God."

"Precious promise God hath given, to the weary passer by,

On the way from earth to heaven, I will guide thee with Mine eye."

God hath not promised skies always blue—
Flower strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain—
But God hath promised strength for the day,
Rest for the laborer, light for the way,
Grace for the trials, help from above,
Unfailing sympathy—undying love.

"If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

THE prayer of faith is answered on the plane of faith . . .

We must not go down to the low levels of sight for the answer: it will not follow us down, nor would we be able to recognize it there if it did.

—A. T. Pierson

SEVEN REASONS FOR A LIFE OF PRAYER

by NORMAN B. HARRISON

Lord, teach us to pray (Luke 11:1).

HOW interesting, and profitable withal, would it be if we were in position to delve into the reasons, or reasoning, which prompted that first group of followers of our Lord to make request of Him that He teach them to pray. Was it primarily His example, as suggested by the statement, "As He was praying in a certain place," an example they felt was a part of the pattern they should follow? Was it the natural yearning of an awakening spiritual life, a life that craves satisfaction in fellowship with God and that starves when deprived of it? Was it a logical tracing of the evident force and effectiveness of Jesus' life and ministry—His grace and gentleness, His love and tenderness, His wisdom and meekness, His truth and genuineness—a tracing of these back to Jesus' prayer life as their fountain-head? Was it an undefined sense of need which they instinctively felt could be met only by a life of prayer such as they saw in the Saviour?

Undoubtedly we, the present day disciples of our Lord, need a new urge to prayer, a new conviction of its indispensable values, a new reasoning as to the relationship of cause and effect between a genuine prayer life and the attributes, attainments, and achievements that should characterize a Christian, his life and service. We will never pray as we should until we see it as a necessity, indispensable to the life we have undertaken to live.

Why does a man install a telephone in his home? He feels that he cannot do without it, that it is necessary to his way of living, to his getting things done. Why does a farmer install and use a plow? He knows he cannot till the soil, he cannot function or succeed as a farmer without it. He does not need to be argued into owning and operating one; the case is too obvious. It would be just so with prayer. And would be, did we but understand the reasons which dictate its use, constantly and consistently. Not seeing them, the result is disastrous. It

is this: Many, many Christians say their prayers, and get nowhere; comparatively few, yes, lamentably few, make intelligent use of prayer as a definite means, adapted, and therefore adopted, to accomplishing definite and desired ends.

Were we so situated as to be capable of taking account of our losses in the realm of spiritual things, as we are accustomed to doing in things financial and material, we would undoubtedly be surprised, startled, and shocked to discover what tremendous losses we are suffering, losses traceable solely and directly to a lack of prayer. The case is one of self-robbery, to our utter impoverishment.

In one of the most simple, inescapable statements of Scripture—so plain that a way-faring man though a fool need not err therein—God sets down our losses and lacks as due to prayerlessness: "Ye have not, because ye ask not" (Jas. 4:2). Nothing could be more logically and categorically traced to its cause and source—"because." Nor does the failure to have apply merely, or mostly, to "things," in the outward realm. If this were true we might obviate the need of prayer with more diligent effort to bestow "things," upon ourselves. But it applies the more by far to spiritual attainment. It is here we are wholly dependent upon Him. And how firmly, how faithfully, He forestalls any misunderstanding: "Ye have not, because"—let none seek to evade the issue or lay the blame elsewhere—"because ye ask not."

In the glory, when the secrets of hearts are laid bare, we will doubtless be grieved beyond measure at the revelation of what we might have achieved had we but had full and faithful recourse to prayer as God has provided for it in His Word.

Briefly, let us consider seven outstanding reasons that should spur us, in a day when prayer is so greatly needed, yet so generally neglected,

ONE of the richest devotional discussions of prayer which we have seen in years is "His in a Life of Prayer," copyright by the author, Norman B. Harrison. This article is one of the chapters in that book. The kind permission of the author and the publishers, The Bible Institute Colportage Association, makes it possible for us to pass on to you, through the pages of "Grace and Truth," the blessing which it has brought to us. When you have read the article you will be sure to want the book.



to devote ourselves anew to a life of prayer.

I. TO HONOR GOD AS OUR FATHER

GOD is a great economist. As such He must needs anticipate every possible requirement for the continued existence, comfort, and well-being of His creatures upon earth. Man, seeking to understand His provisions, terms them "laws." Their fine adjustment is a constant source of amazement. Occupying a superposition among them all is prayer, a sort of superprovision for His personal intervention and administration on behalf of those who will have recourse to it. Thus prayer is a wonderful part of the world's economy. If this were all, we should pray.

But God is infinitely more than an economist. To us He is "Our Father." This adds an appeal that is highly personal. He is an economist, plus—plus the unfailing love and concern that fatherhood carries with it. For, consider. What is a father for? Confessedly, to provide for his children. This our Heavenly Father seeks the privilege of doing, and has appointed prayer to that end. Thus the Son, knowing the yearning of His Father-heart, seeks to persuade us:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Which is in heaven give good things to them that ask Him? (Matt. 7:7-11).

In other words, God wants to be to us as a Father if only we will be to Him as children, and ask. But if we do not ask, what? We are preventing Him from functioning as a Father. We are excluding His Father-care for our lives, spurned, and unsought. A prayerless life dishonors the Father-son relationship. To give to Him the honor rightfully due Him as our Father, aside from all consideration of results accruing therefrom, we must live a life of prayer.

II. TO DISCHARGE OUR OFFICE AS PRIEST

EVERY believer knows, or should know, that under the New Covenant he has been inducted into the office of priest, with prescribed duties to discharge.

Ye are . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Pet. 2:5—see also vs. 9).

All evangelicals readily acknowledge that the Old Testament priest was a type, which type is fulfilled in us. But the implications of this fact have never struck home with seriousness to the Christian consciousness. We still call the rank and file of our people "laymen" and look upon the "clergy" as our official class. This

is an unscriptural distinction that robs our people of a due sense of official responsibility. Truth is, there is no provision in the church for laymen. Every one occupies an official position. Every one must assume official duties. They are those of the priest's office. No one is exempt.

This, then, is the second reason for a life of prayer. It is an urgent one that should stir every last believer to a new alertness. We are to give ourselves to prayer for the exercise of our office, for the discharge of our official duties. Whenever we live prayerless lives we are, neglecting, we are vacating, our office. What would we think if we went down town in one of our cities, only to find desks closed and office doors locked, business men neglecting their office, the work they have undertaken? It is no different with Christians when they are neglectful of prayer. The work to which they have been officially called and appointed remains undone.

Moreover, we are not alone in this work. When Jesus ascended on high, it was to take upon Himself the office work of High Priest. It is an office with a real work, an age-long task—"He ever liveth to make intercession." In appointing us to the office of priests, He is privileging us to share His work. He asks us to take part of it upon ourselves. This is just what we do when we engage in prayer. How glorious the task! Surely we will not neglect it.

III. TO AVAIL OURSELVES OF OUR NEW PRIVILEGE AS BELIEVERS

WHEN the New Covenant was completed with the Saviour's death, resurrection, and ascension to the right hand of the Father, these facts not only ushered the believer into the priestly office but brought to him an entirely new prayer privilege. Anticipating this, Jesus said to His disciples:

Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full (John 16:24).

Necessarily this is something new. Not until now has His Name been of any value as a plea in prayer. But the moment He has triumphed as our Sin-bearer and been received back into glory, He is accorded the Victor's place of honor and power, sharing the Father's throne, possessed of "a Name that is above every name" (Phil. 2:9).

That "Name," He takes pains to tell us, He is leaving with us as our all-prevailing approach to the throne of heavenly grace. Its use is the prerogative peculiar to the New Testament believer. No name is comparable to His in all the universe. By the same token no privilege among men is comparable to this which is accorded to us. What if we neglect to use it? What must He think of us? What must be our irreparable loss

[Continued on p. 250]

DO I MEAN WHAT I PRAY?

by R. E. OBITTS

"PRAYER," says Dr. A. F. Schauffler, "is either a prodigious *force* or a disgraceful *farce*. If a *farce*, you may pray much and get little; if a *force*, you may pray little and get much."

"If," said a plain, blunt farmer, "any son of mine should ask a favor as tamely as that minister spoke to his Father in heaven, I should give him the *stick*."

This article will be my personal testimony about prayer. Of course I am not intending to tell my experience as a basis for doctrine, because doctrine must be based on the Word of God rather than on experience. I shall use experience merely as a skeleton on which to hang the Scriptures concerning prayer. The particular theme which I shall discuss is insincerity (in prayer): its symptoms, cause, and cure.

ONE symptom of doubt in my praying has been the omission of requests for my real desires. I have more often prayed for something that I thought I ought to want—something for which I thought God would like to be asked! Frequently you would think, to hear the prayer, that I had decided what request would sound appropriate, and had prayed that, instead of being frank with God. Why not say what I mean, and tell the Lord what I really want? One of my wants, for example, one of the most vital of my material needs from day to day, is food. Yet how seldom that has been a request. "After this manner therefore pray ye . . . Give us this day our daily bread."

Do you not hear frequently such a request as, "Lord, bless us all"? Now there is both good and bad to this request. It may be uttered in the best of intentions, and with good motives. But there is a bad feature about it: it is so general that you will not know when it is answered. I have noticed a characteristic of all my prayers for general blessings. They leave the impression that I do not expect an answer. Arthur T. Pierson has said, "We may get a hint of why prayers often fail, from the postal system and the dead letter office. Letters

reach that big 'waste paper basket' when they lack an address, or any legible and intelligible directions. And prayers go to the dead prayer office for reasons not altogether dissimilar. Some of them are hopelessly indefinite."

You would have to be intimately acquainted with my affairs to detect the third symptom: forgetting to thank the Lord when He definitely supplies a need.

When I have asked in prayer for money, and even when I have asked repeatedly, nevertheless, when the money comes, I sometimes forget to thank the Lord for it. This is an indication of doubt and insincerity in the prayers. To summarize these symptoms, I sometimes pray without meaning it. Perhaps the prayer is partly sincere and partly not. Usually I am unconscious of any doubt. Yet the fact remains that I occasionally lie to God in prayer.

WHAT is the cause?

Why will we ask of God things which we would be surprised to receive? Perhaps double-mindedness expresses both the condition and the cause. This word is particularly scriptural when applied to prayer, because Scripture says, "Ask in faith, nothing wavering . . . A double-minded man is unstable" (Jas. 1:5-8). Double-minded describes the average believer whose mind is controlled sometimes by the old nature, and sometimes by the new nature.

And how we do hate to admit that we are not independent and sufficient. "The natural man receiveth not" is a charge against everyone's pride. It is pride that makes me reluctant to ask for my daily bread; and pride makes me forget to say, "Thank you, Lord" for the bread.

Under the personal Christian life teaching of the Denver Bible Institute, I have been awakened to my deep-seated prejudice against the Lord. I can trace my aversion to asking back to past experiences from which

WE DO not often see as frank a discussion of one's personal experiences as this. Obitts lays bare his heart to the reader, confessing the doubts and insincerity which have hindered his prayer life, and then he gives a ringing testimony, showing how the Spirit of God dealt in transforming his attitude. The searching question which he raises is one which every child of God will do well to face honestly and prayerfully. Obitts was president of the class which completed the course in the Denver Bible Institute last June.

I drew erroneous conclusions. Perhaps the experiences are similar to yours. For example, I prayed a few years ago for a certain thing, and I continued to ask. After some weeks, it seemed useless to pray any more for it. Gradually I stopped praying for that thing, and forgot about it. But unconsciously I had decided that God couldn't give me what I wanted, or wouldn't. Anyway I held a grudge against Him without realizing it. Similar experiences occurring later deepened the soul-kink. One such misinterpreted experience can be the root of a whole mass of doubt which shows up in prayers long afterward.

THE cure for doubt is the Bible. Let us face squarely what God says about His answers to our prayers. “Delight thyself also in the Lord, and He shall give thee the desires of thine heart” (Ps. 37:4). Since God's promise is good, He will give what I desire, if I delight myself in Him. I am taking it for granted, of course, that the Lord means what He says. Surely it is unnecessary to prove that, although we often discount His words. When I delight in myself, He cannot give me the desires of my heart. They would not be good for me. Now since this promise has been in effect all through my Christian life, I can say that to the extent to which I have delighted myself in the Lord in time past, He has given me the desires of my heart always. Accordingly the only reason why past experience holds unanswered prayers, is because my wrong attitude prevented God from answering.

“The prayer realm may be divided, like the earth, into three distinct zones: the torrid, temperate, and frigid. If so, surely the frigid zone is ice-locked by the notion that God is amenable to no law and controlled by no element in the life of the petitioner, but can and does answer earnest prayer, if at all, purely from the impulse of His own arbitrary will and power. This wrong view slanderously charges God's will, rather than the petitioner's life, with much of the failure to receive answers” (Pierson).

God has never held back anything good from me, unless He has given in its place something better. And when I have been wrapped up in something for self, it was better for me that the request be denied. Is not patience better than gratification? God knows what I want, better than I. And as I look back I can see that when I was rebelling inwardly because I didn't get what I prayed for, even then God was seeking to give me what I really needed.

Therefore I must recognize that mistrust toward the Lord Jesus is groundless. It is founded only on old nature interpretations of experiences. And all old nature conclusions are deceptive, always warping and twisting the truth into a virtual lie. I have fooled myself

into lack of confidence in the gracious and loving Father. Instead of discounting the prayer promises, I had better discount my doubting attitude. God has been good to me all the time, but I have been blind to His goodness. I have no evidence whatever that God has ever failed to hear my prayer; on the contrary God has given me the real desires of my heart.

NOTICE the happy results. My doubting attitude changed some time ago. Of course the change has been gradual, as I have come to know the Word, and as I have decided time after time to let the Lord have His way. My prayers have become definite. I have a prayer list, on which I write specific requests, along with the date when I started each request. This list serves as a daily reminder for prayer. And whenever a request is answered, I write the date. This encourages definite thinking and definite asking. And to look back over the record of requests granted strengthens my faith. This definiteness with God has been a joy and blessing to me in every way.

Confidence in the Lord is the great and glorious effect from accepting fully God's Word. I can trust Him to answer prayer in the best way, and at the best time. God's way is always better, and He is never late. What a joy it is to take anything to God in prayer. When care and anxiety over something begins to weigh down our soul, let us turn to Him and cast the care upon Him. This is the way to be happy indeed. And let us often meditate on the promise, “Delight thyself also in the Lord, and He shall give thee the desires of thine heart.” Adoniram Judson said, “I have never been deeply interested in any object, and prayed sincerely and earnestly for anything, but, at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!”

“I asked George Muller, a little before his death, whether he had ever prayed for a long time for a blessing, with no answer. He replied with his wonted precision, that for more than sixty-five years and four months he had besought God for the conversion of two men, yet in their sins. But he added: ‘I shall meet them both in heaven. My heavenly Father would not lay on me the burden of two souls for so many years, had He no purposes of mercy concerning them!’ He died without the *sight*, but without the *doubt*, a rare example of a faith that could repose upon the immutable Promiser, though more than three score years of apparently vain supplication had put both faith and patience to the test.” (From *The Bible and Spiritual Life*, by Arthur T. Pierson, p. 288.) I have heard that both of the men were afterward saved for whom George Muller prayed with such admirable confidence in the Lord. George Muller meant what he prayed. Do you?

Prayer is not an overcoming of God's reluctance to bless, but a laying hold of His highest willingness.

—Archbishop French

SOME ANSWERS TO PRAYER

AND SOME PRAYER CHALLENGES FROM THE MISSION FIELD

by STANLEY R. SKIVINGTON

SEVERAL months ago we asked the readers of "Grace and Truth" to pray with us that God would supply a car for the use of Mr. and Mrs. Skivington in their work on the Island of Margarita. Here is Skivington's own narration of the answer to our prayers, which made accessible to the gospel message sixty-nine thousands of souls on this island. With the exception of one or two native helpers, the Skivingtons are the only Christian workers among this vast multitude. Let us pray for them, and let us especially remember those for whom they have requested our prayers.

IF YOU are not yet acquainted with Pancho you surely do not know much about the work of the gospel in the Island of Margarita for the last ten years.

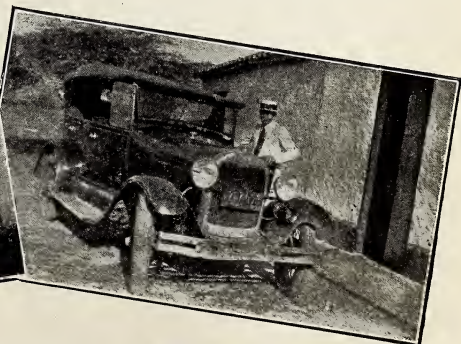
"Missionaries may come and missionaries may go—
"But Pancho goes on . . ."

Not "forever" because he is about to be sold to the highest bidder—but thereby hangs a long tale. Pancho is a white horse and not a very large horse either. Seated astride of him without a saddle I have no difficulty whatever in hooking my toes together under him. In spite of his size he is very "guapo" as the folks here say, which might be very closely translated by our word "courageous."

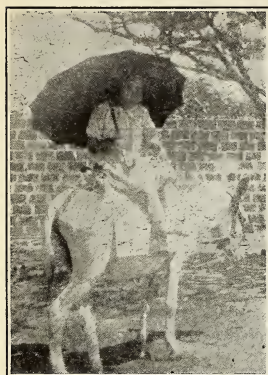
Pancho was a colt when the gospel first came to Margarita and was in the service of the missionaries

when the Puerto Fermín chapel was destroyed a few years later. Since then he has been used in the service of the Lord by every missionary that has come to Margarita, and his hoofs have trod probably every road and trail in the Island and some of them, many, many times. Finally a buggy was sent to the Island for the convenience and help of the missionaries, but it never proved to be either convenience or help to Pancho. For two years it had remained without being used. Then we decided to give it a tryout. It was far too big for the little horse and the roads were bad, but he diligently buckled into doing what was asked of him, and many a trip did he make across the Island dragging the big vehicle after him, arriving at his destination with his nose almost in the dust.

Many a day will pass before we forget the first time Pancho attempted to descend a hill with his buggy.



The Old and the New—A Material Evidence of Answered Prayer



Eladia and her burro

missionaries by way of the celestial gate that afternoon as Pancho, buggy, and cargo crossed that ditch.

Later Pancho learned to use the hold-back straps; but the breeching, being too big, hung too low, and if the hill was steep and the buggy loaded, Pancho would find himself seated and swinging in the breeching with his hind hoofs practically off the ground. Then one would have to scramble quickly out of the buggy and grab a wheel to keep it from running over the horse.

But this is a day of speed, and surely when all the world is using speed in carrying on its business we would not do wrong in desiring a more speedy way of carrying on the King's business. So we began to plead earnestly with God that should it be His will He would provide us with a quicker and more convenient means of travel. Thus, in answer to prayer, a new Ford was landed on the shores of Margarita the seventh of December, 1929. Now the trip from Puerto Fermin to Juangriego (the two present gospel centers of the Island) which used to take a half day with the horse and buggy, with hot sun for at least part of the journey, and usually necessitated another half day passed in recuperation, is now done in an hour and fifteen minutes, without great loss of the strength needed for the tasks of the remainder of the day.

The roads of the Island are not good, but they are passable the year around, and roads lead to every town and village. From the center of the Island any inhabited point can be reached within an hour and a half of travel. Thus sixty-nine thousand people are made accessible almost to their very door. At least three fourths of these are absolutely unevangelized except for very superficial tract distribution over long periods of time. What a field for evangelization God has opened before us as strength and time permit! May God give us the former and teach us to redeem the latter—till He comes.

PANCHO is not the only dumb animal of interest in the Island. He shares the stage with a burro, the property of a Christian family living about a mile from

He had no idea then of holding it back, so when the rumbling thing gave him a punch in the rear he decided the best policy would be to keep out of its way, and he did his best to carry out this policy. At the bottom of the hill was a ditch, small, but really too large for high speed travel, and it is surely only the providence of God that Margarita did not lose two

Juangriego. This burro evidently met with a serious accident in his youth, for one of his hind legs is badly cut of shape, making him a decided cripple. But under ordinary circumstances he navigates fairly well, although one hind leg always bumps the other as they pass. The most unique thing about this crippled burro is that every Sunday morning he brings a crippled girl to Sunday-school and takes her back after communion service. Her name is Eladia Hernandez. She is twenty-two years of age, but infantile paralysis has left her lower limbs almost useless. She passes her days seated in a chair, but by tipping it forward she is able to walk the chair around the room under her. She has some use of her hands, she reads much, is intelligent, and is of a sunny and pleasant disposition although a little babyish because of the life she has lived. She was converted about eighteen months ago, and since then she has been quite a regular attendant at Sunday-school and Sunday morning church service, coming the mile from her home seated side-ways on the lame burro (the family owning him being nearby neighbors) with her bag containing Bible and hymn book over one arm and her umbrella supported in the other. To see them arrive one is indeed reminded of the nursery rhyme, "There was a crooked man and he walked a crooked mile," etc.

On the last afternoon of the old year (1929) Eladia and her mother were baptized. Seated side-ways on a chair—an extra high chair—she was lowered into the tank. Seated thus with the water almost to her shoulders, she declared her faith in the Lord Jesus Christ as her Saviour and was baptized by merely tipping her backward from her seated position. She stayed to the watch night service in the evening, partaking of the Lord's supper for the first time, which was celebrated during the first half hour of the new year.

Eladia's mother has a small grocery business in their house, which gives Eladia abundant opportunity for testimony with the customers going and coming, of which opportunity she makes good use. Lately she has been substituting as teacher of the children's class in the Sunday-school, and does very well.

NEXT door to Eladia lives, a frail little woman by the name of Daniela. She has two lovely daughters of about twelve and fifteen years, a small son, and a husband of whom we will hear more presently. She had heard the gospel preached occasionally for some four or five years when she finally decided that she



Daniela and her family



must give public testimony of her faith in the Lord Jesus Christ. It is difficult for folks in our Protestant U. S. A. to realize what it means for these folks to make a public testimony of faith. It amounts to a public ostracizing of one's self from established society, and it is almost sure to raise some form of very serious and disagreeable difficulty with family or relatives. A meeting being announced to be held in the house of the family, owners of the above mentioned crippled burro, she decided to go and give her public confession of faith. Her husband being civil authority in the town, she asked him if he had not better be present too, to maintain order. Her real concern was not, however, for the order of the meeting, but that her husband might be present when she gave her testimony, that he could never say that she was doing something secretly or without his knowledge. Thus it was that Daniela gave her confession of faith in Christ Jesus before a goodly gathering of neighbors and in the presence of her husband, little knowing what it was going to cost her.

For several weeks all went well, and friend husband seemed to have no objections to the stand she had taken, and there were even some Bible classes held in her house. Then a sister of the husband began to taunt him as to not being more of a man than to let his wife join the Protestants. This goaded him greatly, and he began to frown at the presence of Protestants in the house, and at the gospel literature always to be found around.

About this time our Bible woman found that Daniela still had a beautiful picture of her patron saint framed and hanging in an inner room. The Bible woman told her that she should not keep that temptation and relic of paganism around the house longer if she were going to follow the Lord Jesus. Daniela promptly took the

saint picture out of the frame and burned it, then securing a wall text (one of those published and distributed by the Los Angeles Bible House) put it in the frame and hung it where the saint formerly hung. This was too much for friend husband. He stormed about and said that if she could burn their patron saint he could burn her Bible. So her Bible was fed to the flames, but when partially consumed he could evidently stand it no longer, but snatching it from the fire dashed it into a basin of water. The remains of the Bible were rescued and together with the framed wall text were smuggled over to Eladia's house for safe keeping. There the wall text still hangs. I now have the Bible and prize it as a trophy of the great conflict of the gospel against the powers of darkness and ignorance.

From that day to this, poor Daniela and her daughters have been literally prisoners of the gospel. They have not been allowed to attend a single meeting, and other Protestants are absolutely forbidden to come to the house. They cannot visit the houses of other Christians, and no Bible or other gospel literature is allowed in the house with the husband's knowledge. In his absence, she and the daughters sometimes slip out to the back fence and read the Bible and pray with Eladia and her mother on the other side, thus obtaining a little spiritual food and fellowship for their souls. During this time (a period now of almost two years) Daniela has suffered a great deal of sickness and debility, but those that know her feel sure that her real suffering is that of the heart and not the body. Much prayer has been offered for their deliverance, but as yet God has not seen fit to manifest His power. Pray with us for this woman and her daughters in their affliction and have a part in the deliverance that is sure to come.

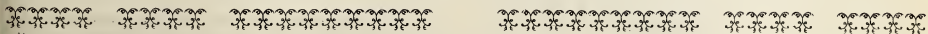
A NEW BIBLE SCHOOL

[Continued from p. 236]

Dining Room Matron. As a faculty member she has been instructor in English, Greek, and Piano. She has also taught women's Bible classes and has done art work for "Grace and Truth." And for nearly two years she has served as matron of the Margaret Ramsey Children's Home, conducted under the auspices of the Denver Bible Institute, where her work has been greatly blessed of God.

As Mr. and Mrs. Gerhart launch out upon this enterprise of faith, we bespeak for them the prayers of the

"Grace and Truth Family." Much hard work lies ahead of them, and many testings, as they seek to lay the foundations for this work of God; but we are confident that through them all they will enjoy the smile and blessing of God. Please pray also for the supply of the needs of the Mobile School of the Bible. Present needs include another building, furnishings, implements, cattle, chickens, etc. As these needs are supplied the Gerharts will go forward in the great work of training the Gulf coast boys in the Word of the living God.



Prayer is not a device for getting our will done through heaven, but a desire that God's will may be done on earth.

AS THE EDITOR SEES IT

[Continued from p. 235]

many young men to a decision to give their lives to their Lord for His service. Though this appeal names China, it is applicable to other equally needy fields.

Young men, first of all, we appeal to you. Standing on the threshold of life it is clearly your duty to consider how you may employ the talents God has given you, so as in the highest degree to promote His glory. There is no field in the world where devoted Christian workers may so effectively and extensively serve their generation as in China, and where the foundation work of the present is connected with such grand results in the future.

If, after careful consideration and earnest prayer, this call awakens a response in your heart, say not hastily that you have no qualifications. Perhaps you are better qualified than you suppose; or it may be your duty to qualify yourself for this service. There is in China a wide sphere for all kinds of talent. While we chiefly need men able to preach the Word, to instruct the converts, and watch over the native church, training it for self-government; we also need medical men to heal the sick and train up native physicians; men of science, to elucidate the works of God; and men of literary tastes, to translate or compose books, and to wield the power of the press in guiding and moulding public opinion; also, teachers, colporteurs, printers, etc.; and last, but not least, devoted women to penetrate the homes of the people and save the women of the country—their Chinese sisters.

Young men, let us freely speak to you. You hold in your hands the incorruptible seed of the Word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God, and the silent cry of the millions of China? In the Name of Christ arise. Let the dead bury their dead; go ye, and preach the Kingdom of God.

May the Spirit of God move the hearts of all to whom this appeal comes, to cry, "Lord, what wilt Thou have me to do?" And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty.

The China Inland Mission is calling for "two hundred new workers, the majority of whom should be men." The Inland South America Missionary Union has issued a similar call for one hundred, and other missions are emphasizing their need for men. From every hand comes the cry, "Men wanted! Give us men! men! men!"

Young man, can you honestly say that you are where you are and what you are by the will of God? If not, this may be His appeal to you.

A Call to Service

*M*ANY unscriptural ideas are abroad today regarding a "call to Christian service."

If you would inquire what was meant by "a call" you would find that in the opinion of many it would be some sensational, emotional experience. For men to wait for such an experience before giving their lives to the service of their Lord is not only without foundation in Scripture, but it is actually opposed to its teaching.

That great pioneer missionary William Carey once said that his call was an open Bible before an open map of the world. That is all the call any man needs.

Romans 12:1-2 says,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Can we read such an appeal and longer doubt that God has called every believer to a life of service for Himself?

God's children should not waste time in waiting for "a call," but should step out upon the call which they already have, boldly yielding their lives to God for His service, and giving themselves wholeheartedly to the best possible preparation for that service, in the meantime waiting on Him in prayer to know where He would have their service rendered.

SEVEN REASONS FOR A LIFE OF PRAYER

[Continued from p. 244]

IV. TO FULFIL OUR OBLIGATION TO FELLOW-BELIEVERS

*P*AUL'S loftiest epistle closes with this exhortation, if not command:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18).

This is accompanied with the inclusion of himself and his particular needs in ministering the gospel (vs. 19), thereby enlarging the scope of the exhortation to comprehend all believers, workers, and leaders down through the age.

This all-inclusive prayer-duty rests upon a twofold relationship: The fact of our union with Christ and with one another in His body, together with the further fact



that, thus identified with Him, we secure for ourselves and all other believers the active hostility and relentless enmity of His foes and ours (see Eph. 6:11-12). This community of interest, one life uniting us all, one danger confronting us all, binds us together in the solemn obligations of a holy prayer-union.

The claims created by this union for a mutual faithfulness to each other in prayer are readily enforced by the experiences of our natural bodies. As the members of the body instinctively protect one another, each mindful of the other's welfare, each alert to the other's peril, such is the instinctive prayer-obligation of each believer for every other.

It is most beautiful, the most intimately binding bond of brotherhood ever conceived. To practice ourselves faithfully in this prayer-call is to create, inevitably, a new consciousness of oneness among Christians the world over.

Nor are we at liberty to regard the prayer enjoined as of merely occasional or passing concern. It must go to grips—praying always, watching, persevering, supplicating on behalf of those in the prayer-union. A truly great conception of Christian obligation this! How glorious really, faithfully, and continuously to give ourselves to each other in the practice of it.

V. TO SEEK AND TO SAVE THE SOULS OF MEN

THE soul-winning ministry of prayer has yet to come home with conviction to the heart and conscience of the church of Christ. Why do we see so few passing from death unto life? Lack of definite, believing prayer to this end; that lack rooted further back in a deep-seated sluggishness of desire—this we must own, with shame, to be the answer.

When we have taken our place in the body of Christ, and realize that all about us are those who should rightfully be one with us in Him, we are moved to plead in prayer: the finished work of our Christ on their behalf, "that by the grace of God He should taste death for every man" (Heb. 2:9); the gracious purposes of our God, "Who will have all men to be saved" (I Tim. 2:4); "Not willing that any should perish, but that all should come to repentance" (II Pet. 3:9); the blessed ministry of the Spirit, come, since Calvary, to "convict the world of sin . . . of sin, because they believe not on Me" (John 16:8-9); the quickening power of His Word to beget faith unto life (Jas. 1:18; I Pet. 1:23; Rom. 10:17).

A study of the gospels yields this interesting and instructive fact regarding faith for others: as far as the record states the circumstances, three times as many were healed and helped through the intercession of others as obtained this blessing through their own asking. For example, the paralytic, borne of four. Recall their earnestness in seeking the blessing for their friend, tearing up the roof and letting him down at Jesus' feet. "When Jesus saw THEIR faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5). And again, the Syro-phenician woman, coming with her daughter. "Then Jesus answered and said unto her, O woman, great is THY faith: be it unto THEE even as thou wilt. And HER DAUGHTER was made whole from that very hour" (Matt. 15:28).

"He shall ask." But what if we do not ask? We shudder at the responsibility. Lost! And the blame lies at the door of negligent Christians, in the charge, "No man cared for my soul." Dear reader, have you a prayer list (the mark of an in-earnest prayer life), and are you daily bearing up before God those for whom Christ died, including them, as He undoubtedly did in His calvary sacrifice? Prayer is the fundamental agency in evangelism. It is yours to use.

VI. TO OUTWIT AND OVERCOME THE POWERS OF EVIL

NO MERE man is a match at any time for the super-human spiritual forces arrayed against us. Even our Lord Jesus would not face the enemy of God and of souls, keenly intent upon defeating the whole scheme of redemption, apart from prayer and God's Word as His weapons. So in His model of prayer He puts this petition into our mouths:

Deliver us from the evil one (Matt. 6:13, R. V.).

Many are the Scriptures that warn of the spiritual warfare upon which we are launched, of the subtlety of the foe, of his sinister purposes, and, withal, of his strength. Consider but two, in each case coupled with an exhortation in keeping with the conflict that confronts us:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world (I Pet. 5:8-9).

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:11-12).

Nothing short of "the whole armor of God" will do. Thank God, He has provided an armor, and it is adequate if taken in its entirety. Of this equipment, prayer is an essential, integral part, without which we are not only vulnerable and defenseless, but weak and defeated. He who neglects prayer can never hope for the crown of the overcomer.

VII. TO PERSONALLY GROW IN GRACE AND GODLINESS

PAUL and Peter have left these significant words of admonition for the believer:

Exercise thyself rather unto godliness (I Tim. 4:7).

But grow in grace and knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:8, R. V.).

In both instances the writers, as shown by the context, are warning against the trend toward apostasy, evil, and unbelief in the world of men about us, and proposing an antidote for the safeguarding of our lives. Instead of yielding to popular ungodliness we are to "exercise ourselves unto godliness." Instead of going off into scoffing unbelief, we are to "grow in the grace and knowledge of our Lord."

How shall we do this? What method shall we employ? Whatever else may seem needful, or desirable, this is certain: There is no possibility of our doing it apart from a life of prayer.

That subtle something for which there is no substitute, the dew of heaven resting upon our spirits, a sacred sweetness distilled in the soul—there is no provision for getting these ingredients of godliness into our lives save the quiet hour set apart for secret heart-communings with our glorified Christ. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"; that I may have in my life "the fruit of the Spirit (which) is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control"—no one has ever discovered, nor will one ever invent, a short cut to these gracious experiences and soul-qualities. He who would have them must travel the King's highway—a life of prayer.

Every day we need the touch of His hand upon our spirits, to keep us free from the feverish contagion of the world about us. Every day we need a renewed sense of His presence to maintain a life in conscious fellowship with Him. Every day we need to whisper in His ear, as though we had never done so before, our heart's love for Him, our humble dependence upon Him, that His Spirit may enfold us anew in the all-sufficiency of His all-seeing wisdom, protection, and guidance. Such daily habits are the making of a life that, Enoch-like, walks with God.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

R-r-r-ing.

It was the telephone!

Taking down the receiver, the worker at the information desk of the Denver Bible Institute was greeted by the secretary of a Denver rescue mission.

"Is there a minister there? There is a young man here who wants to see a preacher, and we have none available just now. He seems to be quite bashful about telling us his need, I think he wants to get married."

She was assured that we would be happy to be of service, and this young man was directed to the Institute. In a few minutes he was engaged in conversation with a member of the Institute faculty.

He was a well-dressed man, from an eastern state, who had been sent to Colorado for his health by the Veteran's Bureau. On the morrow he was to enter the Fitzsimmons General Hospital.

"What can we do for you?" asked the worker.

The answer was given with tear-filled eyes and quivering lips: "I felt I wanted to change."

"You mean you want to change your manner of life?"

A look of relief at finding such ready, sympathetic understanding flooded his face as he replied, "That's it!"

"But tell me first, are you saved? Do you know that you are a child of God? Do you know that your sins are forgiven?"

"No, I don't."

"Perhaps you do not know how to be saved?"

"I cannot say that I do."

"Would you like to have me tell you about it? for to be saved is the first step in any worth while and lasting change in a man's life."

"Please!"

And so his attention was called to John 3:16, and the worker instructed him to insert his own name at the words, "world," and "whosoever." A number of questions were eagerly asked, and the answer was given from the pages of God's Word, the conversation continuing for nearly an hour, and many aspects of God's plan of salvation being discussed.

Finally the worker asked, "Are you ready to put your trust in Jesus Christ as the Saviour of your soul?"

Again tears filled the eyes, and this time they overflowed. Out shot a hand to grasp the extended hand of the worker, and with a voice trembling with emotion the answer was given, "Yes, I will trust Him!" This was followed almost immediately by, "Now what shall I do? get a Bible and study it?"

How gladly instructions were given as to how to live a happy, and victorious, and useful Christian life, and a few minutes later a radiant, new-born child of God left the Institute, carrying under his arm a newly purchased Scofield Reference Bible.

Only an incident in a day's work, but what rejoicing filled the heart of that worker as he turned once more to other tasks which had been interrupted by an urgent item of "the King's business."

Rev. Wm. McCarrell, executive secretary of the Independent Fundamental Churches of America, whose photograph together with an article concerning his church, appeared in the June "Grace and Truth," was the speaker in a brief Bible conference at D. B. I. July 8th and 9th. In his message on "The Spirit-Filled Life," which will long be remembered, he emphasized the need of informing young Christians of the "price" of a life of service, so that when difficulties come they will not be discouraged. Then his message on "Christ vs. Antichrist" had such a powerful present-day application that had any "Modernists" been present, they surely would have searched their palms and brows for a "six hundred, three-score, and six." Praise God for brother McCarrell's fearless stand for truth!

What do I hear? Sounds like a tractor. Yes, and something else—must be a binder. Why, sure enough, there it is over in the wheatfield. Well of all things! There's a D. B. I. faculty member running the tractor! And that looks like one of the Junior workers on the binder. If you were to visit the Campus during these summer months you would find others cultivating, others irrigating, and yet others carrying water and feed to the rabbits or to the chickens. This reminds me of the priests of Israel, spending a part of their time in the temple and part of it on their farms.

This is the spirit which characterizes D. B. I. workers. All have their special responsibilities, but are always glad to lend assistance, even in the most menial tasks which they perform as a service to their Lord.

Speaking of harvest reminds me. You will remember the Scripture which says,

Lift up your eyes, and look on the fields, for they are white already to harvest.

Note that the thought is "white already to harvest," not "all ready to harvest." A young man from the harvest fields of Nebraska called to our attention the fact that when the fields are white, it is because the wheat heads have curled out and the heads have begun to bend over. Already it is too late—much of the grain will shell out and be lost before it can be harvested. The harvest of souls is "white already." Will more be lost because you wait?

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

THE CHRISTIAN LIFE

Dr. J. C. O'Hair has given us a most helpful book, and we are sure that all who read will receive much blessing and strength from it. As the title implies, it deals with the Christian life. Among the chapters we find such headings as the following: "How to become a Christian;" "The Christians Security and Assurance;" "The Christian and Prayer;" "The Christian and the Government;" "The Christian and Giving;" "The Christian and Seed Sowing;" etc. Each chapter, though short, is filled with helpful suggestions and food for thought. We believe that this book should have a wide distribution.

"The Christian Life," by Pastor J. C. O'Hair, size 5½ x 8½ inches, 64 pages, paper cover, price 25 cents. Can be secured from Pastor J. C. O'Hair, 1011 Wilson Ave., Chicago, Ill., or from the Institute Book Nook, 2047 Glenarm Place, Denver, Colo.

MODERN MIRACLES OF GRACE

This is an interesting series of twelve stories, each narrating a soul's experience in accepting the Saviour and being born again. The writer is an evangelist of wide experience, and these stories are told from personal observation. Each of the characters described is a shining example of the grace of God and a striking evidence of His transforming power. Each story is followed by a pointed paragraph which draws a scriptural lesson from the story narrated and urges the salvation message. A splendid booklet to place in the hands of the lost.

"Modern Miracles of Grace," by John Wilmot Mahood. Published by the Bible Institute Colportage Association. 32 pages, paper, 4¾ x 7 inches. Price 10 cents each, 12 for \$1.00. May be ordered through the Institute Book Nook.

MY ONE QUESTION ANSWERED

Here is a positive answer to the question, "Was Jesus Christ a Great Teacher Only?" The writer tells in an interesting way how he was led from the quagmire of agnosticism to the solid ground of conviction that Jesus Christ is the Son of God, and of faith in Him as his personal Saviour. His testimony is clear and convincing. It not only presents a conclusive argument proving the deity of our Lord Jesus Christ, but presents also a clear message of salvation, security, and assurance. This is an excellent book to give others who, like the author in his early years, believe that "Jesus Christ is the greatest man and the greatest teacher that ever lived," but not that He is the Son of God and the Saviour of men's souls.

"My One Question Answered," by R. D. Sheldon. Published by the Bible Institute Colportage Association. 32 pages, paper, 4¾ x 7 inches. Price 10 cents each, 12 for \$1.00. May be ordered through the Institute Book Nook.

"Men ought always to pray."

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE MESSAGE OF THE SHEKINAH

Intro: Where it was and what it was

A. In tabernacle—over the ark

Lev. 9:23-24

Lev. 16:2

B. In temple

II Chron. 5:14

II Chron. 7:1-3

C. In Kingdom

Ps. 102:16

Isa. 40:5

Heb. 2:14

D. In Christ

John 1:14

Heb. 1:3

II Cor. 4:4

Essentially it was the visible manifestation of God's presence with His people. To them it meant four things:

I. SANCTIFICATION

Exod. 29:43

Num. 14:10

Num. 16:42-45

II Cor. 3:18

II Cor. 19:20

II. FELLOWSHIP

Ezek. 10:4, 18-19

Ezek. 11:22-23

Cf. Ezek. 43:2-5

I John 1:7

III. GUIDANCE

Exod. 13:21

Exod. 40:34-38

Num. 9:15-23

Col. 1:9

I Cor. 2:14-16

IV. PROTECTION

Exod. 14:10-20

I Cor. 10:13

Ps. 80:1

John 10:4, 11

—H. A. W.

JUSTIFICATION

I. JUSTIFICATION IS BY THE BLOOD OF CHRIST

Rom. 5:9

II. JUSTIFICATION IS BY GRACE

Rom. 3:24

Gal. 2:16

Rom. 3:20

III. JUSTIFICATION IS THROUGH FAITH

Rom. 5:1

Rom. 4:5

—H. A. W.

BELIEVING HEARTS

Prov. 4:23

I. WORSHIPFUL HEARTS

I Pet. 3:15

II. HEEDFUL HEARTS

II Pet. 1:19

III. PEACEFUL HEARTS

Col. 3:15

Phil. 4:6-7

IV. LOVING HEARTS

I Tim. 1:5

I Pet. 1:22

V. PRAYERFUL HEARTS

II Tim. 2:22

VI. PURE HEARTS

Matt. 5:28

Matt. 5:8

VII. MELODIOUS HEARTS

Eph. 5:19

Col. 3:16

VIII. EXPECTANT HEARTS

II Thess. 3:5

IX. DUTIFUL HEARTS

Col. 3:22

—H. A. W.

THE EXCUSES OF A PROPHET

I. THE EXCUSES

A. "I cannot speak"

Jer. 1:6

Exod. 4:10

B. "They will not hear"

Exod. 6:12, 30

II. THE ROOT

A. Fear

B. Pride

Jer. 1:7-8, 17

III. THE ANSWER

A. "I have given My Word"

B. "Speak, whether they will hear or forbear"

C. "Be not afraid of their faces"

Jer. 1:9, 19

Exod. 4:11-12

Ezek. 2:6-8

Isa. 51:12-16

IV. THE FRUIT

Jer. 1:10

II Cor. 2:16

Prov. 11:30

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 1

Sunday, Oct. 5, 1930

ZACHARIAS AND ELIZABETH

Lesson Text: Luke 1:5-80
(Assigned for printing: verses 5, 6, 57-66, 76-80)
Read also Psalm 122

Golden Text:

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless" (Luke 1:6).

For the past six months we have been studying concerning representative men and women of the Old Testament. For the coming quarter we shall be studying representative men and women of the New. For our first study we have two characters, Zacharias and Elizabeth, the father and mother of John the Baptist.

Three things recorded in our lesson are of salient importance.

I. GABRIEL'S ANNOUNCEMENT (Luke 1:5-20)

First we see Zacharias, who was one of the priests of Israel, ministering in the temple. As he stands before the altar of incense, suddenly an angel appears beside the altar with a message from the Lord. This message should have caused Zacharias' heart to leap for joy.

In the first place, it brought assurance of answered prayer, for the angel said, "Thy prayer is heard." That was enough, apart from every other consideration, to thrill with joy the heart of any earnest believer in our Lord Jesus Christ—just to know his prayer is heard (Luke 1:13; Jer. 33:3).

But in addition, this heavenly messenger announced that a child was to be born to this man and his wife. For a little one to come into any normal home is an occasion for great rejoicing; how much more in that home where for years hope has been disappointed. Consider, too, that every woman of the children of Israel hoped to become the mother of the Messiah. How great the joy, therefore, in the thought that a child was to be born in this home in their old age (Ps. 127:3).

Another reason for joy was the promise that this child was to be a prophet of the most high God, filled with the Holy Spirit from his mother's womb, and destined to be used of God to turn many to the Lord. Any normal Christian parents are eager for their children to grow up to be godly men and women. What a privilege, therefore, for Zacharias to receive the assurance even before the birth of his child that this child was to be a faithful servant of the most high God (Prov. 23:24; 29:15-17).

But great as is the normal joy of any soul in the matters which we have named, there was occasion for rejoicing

in the angel's message which far surpassed every other reason. He said of this child, "He shall go before Him (the Lord) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." For more than four thousand years men had been looking and longing for the coming of the Saviour, and for many hundreds of years the children of Israel had been looking for the coming of the promised Messiah, the Seed of Abraham, the Son of David. The promise had been given and reiterated by the prophets. But it had been nearly four hundred years since the voice of the last of the prophets had been stilled, and yet the Messiah had not come. How stupendous, therefore, was the significance of the angelic message with which the silence of centuries was broken. What pious Jew, mindful of the Scriptures, could fail to recognize from this announcement that the babe to be born was to be the forerunner of the Messiah, and that, therefore, the coming of the Messiah was at hand? (Cf. Isa. 40:3; Mal. 4:3-6 with Luke 1:17.)

Notice how Zacharias received this message, for herein lies the thought for our personal profit. Did he receive it with exultant joy? Not so! Seeing the angel, "he was troubled, and fear fell upon him" (Luke 1:12). And hearing his message, he said, "Whereby shall I know this?" (Luke 1:18). What an amazing reception for such a message of glad tidings! But we have not far to look for the reason. It was unbelief (see Luke 1:20). So, too, we have many exceeding great and precious promises in the Bible which, according to the testimony of the apostle Peter, are "more sure" than even the most wonderful vision or revelation (II Pet. 1:16-19). But how indifferent and unbelieving is the attitude of the average professing Christian today toward the eternal Word of the living God. Why do we not take delight in reading and studying its promises? Why do they not fill us with joy? The answer is—unbelief. The need of the men of our generation is identical with that of the Roman believers for whom the apostle Paul prayed "the God of hope fill you with joy and peace in believing" (Rom. 15:13).

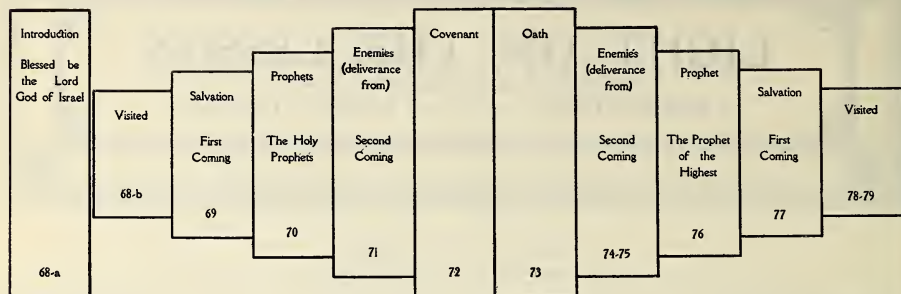
II. THE BLESSING OF ELIZABETH (Luke 1:41-45)

We pass over the angel's visit to the virgin Mary and the incidents connected therewith because these are properly related to our next Sunday's lesson. It is well in passing, however, to note the difference between the reception which the angel's message met on the part of



The Prophecy Of Zacharias

Luke 1:68-79



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Zacharias and the reception which his far more incredible message met on the part of the virgin Mary. Where incredulity filled the heart of the priest of God, the humble maiden received the word with gladness, and joyfully submitted herself to it. When she had heard this word, she hastened to visit her cousin Elizabeth, of whose approaching joy the angel had informed her.

And now note the blessing with which Elizabeth blessed Mary. "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord" (Luke 1:41-45). It is to the closing words of this blessing that we wish to call attention.

"Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord" (Luke 1:45). We may enjoy the same blessing, and should. When our faith laid hold on the promise of eternal life through Jesus Christ our Lord, instantly the Holy Spirit worked in us the miracle of regeneration, and we became children of God and partakers of the divine nature. Thus there was a performance to us who believed of that which was spoken of the Lord (Gal. 3:26; II Pet. 1:4). Now the Spirit's appeal is, "As ye have therefore received Christ Jesus the Lord, (which we did by faith) so walk ye in Him (that is by faith)" (Col. 2:6). When God's Word says God is "able to keep you from falling" (Jude 24), do we say, like Mary, "Be it unto me according to Thy Word?" This is the secret of a victorious life, but failure to take this attitude insures defeat. When the Spirit of God says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3), do we respond, "Then my mind shall be stayed on Thee, Lord, and my trust shall be placed in Thee"? If so, we have known the peace of God which passeth all understanding guarding our hearts and minds through Christ Jesus. When His Word says to us, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Ps. 37:4), do we begin to delight in the Lord and trust Him so to mold the desires of our hearts that they will be pleasing to Him and will make it possible for Him to do what we desire? If not, do we wonder why our lives are so joyless and powerless, and why our prayers seem to go unanswered? We might take up promise after promise and proceed in this manner indefinitely, but this is enough. Surely the blessings of God are poured out without measure upon those who trust in Him, but unbelief in the heart of a child of God limits Him and makes it impossible for Him to bless us as He would. (Ps. 78:41; Jas. 1:5-7; John 11:40)

III. ZACHARIAS' PROPHECY (Luke 1:67-80)

Mary's soul-stirring testimony, also, we leave for another lesson, and pass on to consider Zacharias' prophecy.

This prophecy is preceded by an incident which shows that though Zacharias had doubted at first, he was now strong in faith. Both Elizabeth and he insisted on the babe being named John in obedience to the angel's instruction (cf. Luke 1:13 with Luke 1:60-63). Instantly his lips which had been speechless as a sign, were opened, and immediately they were employed in praises for the Lord. Perhaps it will be helpful to digress for a moment to say that unbelief always silences the testimony of God's children, or weakens it so that it is of none effect. But with what holy boldness can he speak who is strong in faith, giving glory to God (II Cor. 4:13). And now note the prophecy.

In an exceedingly helpful article on "The Synthetic Principle," in his series on "The Eighteen Principles of Divine Revelation," some years ago, Dean Fowler called attention to the literary perfection of this prophecy. Because it is a veritable key to the synthetic arrangement of the whole Bible, we reproduce Dean Fowler's outline in connection with this lesson.

It is helpful, also, in studying this prophecy, to note the light which it sheds upon the nature of prophecy. First of all, it looks back upon the promises given to the fathers: "He spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which He swore to our father Abraham. That He would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke 1:70-75). This prophecy also witnesses to God's present mercies, referring to the child which was born in fulfillment of the angel's message and to the prophecy which the angel had given. "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins" (Luke 1:76-77). And this prophecy also deals with future events, speaking, as we shall see shortly, both of the first advent of the Messiah which was imminent and His second advent which was yet hundreds of years in the future. We call attention to these things because many have understood "prophecy" to mean only foretelling future events, whereas it may distinctly relate to what is past. Note, too, that the whole prophecy of Zacharias was based upon the Word of God, either that of the Old Testament prophets or that which the angel had spoken. Prophecy, therefore, is not necessarily limited to those who experience direct divine revelation, but the term may be applied correctly to the mes-

sage of any one who is speaking the words of God whether by direct inspiration, or as their message is drawn from the pages of the inspired Book. (1 Cor. 14:1-5)

But particularly notice that the prophecy of Zacharias found its fulfilment in our Lord Jesus Christ. It was at His first coming that He visited and redeemed His people (Eph. 1:7), but they will not be saved from their enemies until His second coming (Ezek. 37:21-28). In this connection note, too, that Zacharias' prophecy shows that the promises made to the fathers were fulfilled in our Lord Jesus Christ. He is the fulfilment of everything which is written in the Old Testament (Luke 24:44). And it is in Him that every promise which God has ever made finds its fulfilment (Acts 13:32-33; Gal. 3:16-17).

VITAL-TRUTH ILLUSTRATION

There is a story told of a somewhat eccentric preacher

who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential; so leaving his carriage he went to the door. A middle-aged woman answered the summons, and he propounded his question without hesitation: "Madam, does Jesus Christ live here?" The woman stared, but though he repeated his inquiry he received no answer, and when he had gone she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him we belong to church?" demanded the old man. The wife shook her head. "Didn't you tell him we give money every Sunday?" Again the gray head made its negative reply. "Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lived here—that's different!"

—Forward

Fourth Quarter, Lesson 2

Sunday, Oct. 12, 1930

MARY, THE MOTHER OF JESUS

Lesson Text: Luke 2:15-19; John 2:1-5; 19:25-27

Read also Psalm 67

Golden Text:

"But Mary kept all these things, and pondered them in her heart" (Luke 2:19).

The virgin Mary, mother of our Lord Jesus Christ, has set us one of the most outstanding examples of consecration to be found in all the Word of God. It is our purpose, therefore, in this discussion, to weigh each item of information which the Scriptures give us concerning this noble character with the questions uppermost in mind: "What relationship does this bear to the truth of consecration? What lesson may we learn from it for our own personal profit?"

I. MARY'S CONSECRATION WAS BASED UPON THE WORD OF GOD (Luke 1:26-27)

In submitting herself to become the mother of our Lord, the virgin Mary's decision was based upon the Word of God. The keynote of her whole attitude is summed up in the expression, "Behold the handmaid of the Lord; be it unto me according to Thy Word" (Luke 1:38).

First, we note that her decision was based upon the Word of the Lord by the angel Gabriel. It was God Who sent the angel to her (Luke 1:26-27). And it was He Who gave him the message which he bore. Angels frequently have been the messengers of God, and like all royal couriers, when they speak in His Name it is with His authority. (Gal. 3:19; Heb. 2:2)

But Mary acted also in accordance with the prophecies of the Old Testament. The prophecy and promise given to our first parents revealed that He Who should bruise the serpent's head should be "the Seed of the woman;" and Isaiah had given the sign of the virgin's Son (Gen. 3:15; Isa. 7:14). To Abraham the promise was given of the Seed in Whom all other promises should be fulfilled (Gen. 15:4-5; Gal. 3:16-19). And to David the promise was given that in his Seed his kingdom should be established (II Sam. 7:12-13). Without question, Mary, a true daughter of Israel, knew these promises and knew that she was a lineal descendant of David, and, consequently, qualified to become the mother of the promised "Seed." So, here again, her consecration was based upon the Word of God.

How wonderful it would be if all God's children would be as willing and ready in their response to the appeal of God's Word, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1-2).

II. MARY'S CONSECRATION WAS CHARACTERIZED BY WORSHIP

(Luke 1:46-55)

In Romans 12:1 the word "service" used in the expression which refers to the believer's consecration as his "reasonable service" is the word used elsewhere for religious service or worship. But more than that, **genuinely to yield the life gives clear evidence that the heart is bowed before God in the truest spirit of worship** (Rom. 6:13, 16).

Such was Mary's attitude. The testimony with which she answered Elizabeth's greeting is a striking example of worship (see Luke 1:46-55). It sets forth what God has done and glorifies Him for His mercy. The attitude with which she spoke is best expressed in the words, "My soul doth magnify the Lord" (Luke 1:46). And the blessing of such an attitude is seen in the words, "My spirit hath rejoiced in God my Saviour" (Luke 1:47).

Such should be the attitude of every child of God. We who have been saved by the shedding of the blood of our Lord Jesus Christ can recount marvelous mercies, and surely we should glorify God for them. And it is only as in our hearts we magnify the Lord that we may know the fullness of joy, for worship and joy go hand in hand (Phil. 3:1-3).

III. MARY'S CONSECRATION INVOLVED IMPLICIT CONFIDENCE

(Matt. 1:18-21)

One of the most beautiful characteristics of Mary's consecration is the perfect confidence in the Lord which it displayed. She well knew the finger of scorn which would be pointed at her if she, a virgin, should become a mother; and well did she know how the law prescribed that unwed mothers should be treated; and of course she knew that her betrothed might easily misunderstand and think that she had been unfaithful to him, as indeed he did. And yet, when the will of God was made known to her there was no shrinking. No question was asked as to the consequence. She did not even require of the angel any pledge that God would guard her from the suspicions of others or from the misunderstanding of her betrothed. Her faith rested in the Word of God. He had said that she was to become the mother of His Son. That was enough. She was in His hands. He might do with her as He saw fit. Since it had pleased Him to single her out for the honor of becoming the mother of the Messiah, He would care for the conse-

quences. So to the angel's announcement she returned the simple, modest answer, "Behold the handmaid of the Lord; be it unto me according to Thy Word" (Luke 1:38). What blessed confidence in the Lord! And how rare it is, even among God's people, to find such absolute trust in Him today.

But why should such an attitude be so rare? Is it not the normal thing that we who are dependent upon God for the very breath of life should put our trust in Him? Is it not a sad commentary upon the unbelief which is in the hearts of God's children that they should be so slow to trust Him? Reasonable though it is to trust God, and indeed any other attitude of soul is sheer folly, men and women seem unwilling to give their lives to Him unless they can see the outcome. "Yes I would like to give my life to the Lord and enter His service, but how would I be able to make a living?" is a common plaint among young people who are facing the question of life service. In answer to this and every other unbelieving question, God's Word says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths" (Prov. 3:5-6—see also Ps. 5:11; 56:11; 29:25).

IV. MARY'S CONSECRATION WAS ACCOMPANIED BY OCCUPATION IN THE WORD OF THE LORD (Luke 2:15-19, 51)

In this section of our lesson one expression most clearly reveals the heart of the mother of our Lord: "Mary kept all these things, and pondered them in her heart" (Luke 2:19). This refers to the shepherds' report of the message which the heavenly visitor had brought them concerning the Christ-child. Later the child Jesus said to His father and mother, "Wist ye not that I must be about My Father's business?" (Luke 2:49). Though the record is clear that they understood not this saying, yet "His mother kept all these sayings in her heart" (Luke 2:51). By such an attitude of meditation, her heart being occupied with the Word of God, Mary did the thing which all believers are enjoined to do in the Scripture, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

An attitude of occupation in the Word of God such as that which accompanied Mary's consecration is the pathway to great blessing. It is the means of transformation. We read of this blessing in the first psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-3). It was of such an attitude that the psalmist testified when he wrote the one hundred and nineteenth psalm, which reveals clearly the place which God's Word should have in the thinking of the believer and the blessing which comes from giving it its rightful place.

V. MARY'S CONSECRATION LED TO TESTIMONY (John 2:1-5)

That Mary's consecration led to testimony is the outstanding thought of John 2:1-5. Though as a child Jesus was subject to her, it seems that she got out of her place in assuming to tell Him what He should do after He had come to maturity and had entered upon His ministry. But seeing her mistake, she immediately took her rightful place in pointing the servants to Him, and saying, "Whatsoever He saith unto you, do it" (John 2:5). In so saying, she was entering into the privilege and duty of all believers—that of testimony.

"Duty," we said, as well as "privilege," for none can be truly yielded to God and fail to bear testimony. We know this is so because His Word plainly reveals that testimony is one of the things which God expects from His people. To the nation Israel He said, "Ye are My witnesses"

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(Isa. 43:10-12). And to the disciples He said, "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: And ye also shall bear witness, because ye have been with Me from the beginning" (John 15:26-27). Both Israel and the twelve apostles are representative of the individual believer in all ages. We cannot escape the conclusion, therefore, that it is God's plan that all who have been the recipients of His mercy and have accompanied with Him shall bear testimony. To do so is a simple matter of obedience; to refuse is to rebel against the revealed will of God. "Let the redeemed of the Lord say so" (Ps. 107:2).

VI. MARY'S CONSECRATION MADE POSSIBLE THE FULFILLMENT OF GOD'S PURPOSE (John 19:25-30)

And finally, we note that Mary's consecration made possible the fulfilment of the divine purpose, both touching her own life and the redemption of mankind. This is seen first in that it afforded a channel through whom the promised "Seed of the woman" could be born into the world; and it is seen also in that the incarnation of which she was the instrument made it possible for our Lord Jesus Christ to go to the cross, there to give Himself a Substitute and a Redeemer on behalf of sinners. Though in the death of Christ a sword pierced through the heart of His mother, yet in that death He was fulfilling God's purpose for the redemption of the race. When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). (See also Heb. 2:9-17.)

From this we may learn that to yield ourselves to God is the means whereby we make it possible for Him to fulfil His purpose in our lives and to use us to fulfil His purpose in the world. God has a plan for every life. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). If we are disobedient we hinder the fulfilment of God's purpose; but if we are willing and yielded to Him, in such an attitude we make it possible for Him to work in us unhindered, both to will and to do of His good pleasure. What a tragedy it will be for many a child of God when in eternity he learns that his life was so frittered away in the pursuit of selfish pleasure and prideful ambition that it was impossible for God to do with him what He had planned. And what joy will fill the heart of the obedient child of God in that day when the full realization dawns upon his soul of how wonderful the plan really was which God wrought out in his life as he was yielded to Him. Oh, that every child of God would respond to the appeal, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

VITAL-TRUTH ILLUSTRATION

This lesson is difficult to illustrate, as Mary's place in the plan of God is somewhat different from other mothers; yet no more than human characteristics can be ascribed to her. So an illustration would be either on the incarnation, or on God's motherhood. We present the latter; it is from "The King's Business":

Coming home from college, a young man one evening in conversation with his only surviving parent, shocked him with a sneer against the Christian faith. Not a word of reproach came from the lips of the father. He went to his room, and all that night the young man heard the tramp of his sleepless father. The sound was a knell of sorrow, the cause of which he well knew. The next morning the father brought to his son the well-worn Bible of his mother. He asked his son to read it, and compare its teachings with his memories of the life of his sainted mother. The youth did so, and in so doing found a tear-stained and underscored verse, "By their fruits ye shall know them." It was an arrow to his heart. The beauty of his mother's character; the patience, purity and fidelity

Is salvation pay or a gift?

When a man receives salvation, he receives a gift. A gift is not pay. I receive gifts on Christmas day and pay on pay day. Most men can tell the difference between a present for which they have not worked and the wages which they have earned by the sweat of their brows. Salvation is God's gift. Reward is God's pay. Every believer receives the same gift, but every believer will not get the same pay.

God knows the boastfulness of the human heart. God knows full well that if man had the power to help toward earning his salvation by even a feather's weight of labor, that man would boast that he and God had done a pretty good job together. So God completely strips man of boasting, and riddles his pride by repeatedly declaring that salvation is a "free gift," and "not of works" and "not by works of righteousness which we have done," then gives the reason in terms so clear that man sees his cheap and tawdry boastfulness dragged into the open. God's frankly declared reason for giving salvation "without works" is "lest any man should boast" (Eph. 2:8-9).

Indeed man, with nothing to boast of, is boastful even now. The fact that God's Word says plainly "not of works" has not checked man from boasting, nor expecting salvation on the ground of human works. The world-famed Russian philosopher, Ibsen, voiced the secret opinion of the race when he said: "It is only through his present and his future that man can atone for his past." But in spite of the fact that the writings of man agree in bestowing upon human beings the power to lift themselves to heaven by their own bootstraps, yet God's Word flashes forth its one, steady, unflinching, pride-wrecking ultimatum—"Not of works lest any man should boast."

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she had shown, were convincing evidence of the unspeakable superiority of the Christian character over the hollow fruits of his skepticism. He knelt and gave his life to his

mother's Christ, to be greatly used of God in the years that followed.

—The King's Business

Fourth Quarter, Lesson 3

Sunday, Oct. 19, 1930

SIMEON AND ANNA

Lesson Text: Luke 2:25-39

Read also Psalm 84:1-7

Golden Text:

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

The Bible tells us very little about Simeon and Anna, reference to them being confined to the Scripture which constitutes our lesson text. But what is told about them cannot fail to arouse respect and appreciation in the heart of one who loves our Lord Jesus Christ and esteems true spiritual values. These two were not related in the flesh, so far as we can learn, and perhaps they were strangers each to the other, but they had one thing in common, which was their devotion to the God of Israel; and their respective experiences in connection with the Christ-child exhibited a kinship of spiritual perception and unity in the faith.

From the story of their experiences we may learn two great lessons.

I. A LESSON FOR OUR PERSONAL LIVES FROM THE EXPERIENCES OF SIMEON AND ANNA

In the experiences of these godly people we may learn a lesson for our personal profit.

A. This lesson is first of all a lesson concerning the blessing of a pure heart. The lesson committee was wise in selecting as the golden text for this lesson, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). In a very special sense this was the blessing which Simeon and Anna enjoyed, for the Babe Who brought such joy to their hearts was none other than Immanuel—God with us. Purity is an indispensable condition of clear spiritual vision. As in the experience of the children of Israel, sin blinded their eyes and hid the face of God from them, so in the life of any believer cherished sin breaks fellowship with God and dims his spiritual vision (Isa. 59:1-2; I Cor. 3:14-16; Ps. 66:18). Conversely, however, purity of heart makes the child of God spiritually sensitive and serves to deepen his fellowship with God and to quicken his spiritual perception. How thankful we should be, therefore, that not only has God purified our hearts by faith in Christ Jesus as regards our standing before Him, but also that He has made it possible for us in His strength to purify our souls by obeying the truth through the Spirit. (Acts 15:9; II Pet. 1:22; Phil. 4:13)

B. The experience of these people also shows forth the blessing of fellowship with God. Like Simeon, Anna had known Him and served Him for many years, but yet a new, delightful revelation was in store for her when her eyes rested upon the Lord Jesus Christ. So, too, as we walk in fellowship with God, each day holds fresh mercies. No matter how well we may learn to know Him, we may still continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The Christian life is dull and monotonous only to that soul who is out of tune with God. He is a God of infinite variety, and a life of companionship with Him is filled with many delightful surprises. (Lam. 3:22-23; II Pet. 3:18; Ps. 16:11; I John 1:3-7)

II. A LESSON CONCERNING OUR LORD JESUS CHRIST FROM THE TESTIMONIES OF SIMEON AND ANNA

From the testimonies of Simeon and Anna we learn a lesson concerning our Lord Jesus Christ, for they spoke with Spirit-given perception and understanding.

A. Our Lord Jesus Christ is the Christ of God. Such was the force of the Holy Spirit's revelation to Simeon

when He "revealed to him that he should not see death, until he had seen the Lord's Christ" (Luke 2:26). In the testimony which he bore concerning the Lord Jesus, Simeon clearly showed that he recognized in Him the fulfillment of this promise. What does it mean that Jesus is the Lord's Christ? As all Bible students know, the word "Christ" means simply "anointed." It is the Greek equivalent of the Old Testament "Messiah." According to the Scriptures of the Old Testament the fact that Jesus is the Anointed One reveals three things. The priests of the Old Testament were anointed before they entered upon their ministry before the Lord (Exod. 28:41). Also the kings of Israel were anointed (I Sam. 15:17; 16:6, 13). Jesus is, therefore, God's anointed Priest and King. And in Isaiah 51:1 we learn that the anointing also is associated with His prophetic ministry. When our Lord Jesus Christ is identified as the "Christ"—the Anointed of God, therefore, it reveals that He is God's Prophet, Priest, and King. (Ps. 45:7; Acts 10:38; Heb. 1:9)

B. Our Lord Jesus Christ is the Lord's salvation. Such was Simeon's testimony, "Lord, now lettest thou Thy servant depart in peace, according to Thy Word: For mine eyes have seen Thy salvation" (Luke 2:29-30). What intimate fellowship these words reveal! As a man might say to a dear friend who was going on a journey, "Just a moment. Before you go I want you to meet one who means a great deal to me," so God had said to Simeon, who was approaching the end of his life, that he should not see death until he had seen the Lord's Christ (see v. 28). So now these words disclose both the appreciation in Simeon's heart and the intimacy of his fellowship with the Most High. But they also reveal the absolute uniqueness of our Lord's Saviourhood. He is the Lord's salvation. Beside Him there is no Saviour: "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). Our Lord Jesus Christ is the only Saviour, but thank God, He is an all-sufficient Saviour. (Isa. 43:11; 45:21; I Tim. 4:10)

C. Our Lord Jesus Christ is the Light of the world. Simeon called Him a "light to lighten the Gentiles." This is in keeping with the testimony of John, "In Him was life; and the life was the light of men . . . That was the true Light, which lighteth every man that cometh into the world" (John 1:4, 9). As we pause for a moment to consider what this expression means, our souls are staggered at the immensity of the body of truth which opens before us. We might devote page after page to the discussion of this one point alone. It is utterly impossible to do justice to it in a single paragraph. What nugget shall we select out of the mine which lies before us? for we must confine ourselves to a single nugget. Perhaps none other has greater wealth of blessing for us than II Corinthians 4:6: "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (See also John 3:19-21; 8:12; 12:35-46; Acts 22:6-11; 26:13-23; Eph. 5:14; I Pet. 2:9; I John 1:5, 7; 2:8-10; Rev. 21:23-24.)

D. Our Lord Jesus Christ is the glory and consolation of Israel. Simeon was waiting for the "consolation of Israel." His hope was fulfilled when he had seen our Lord Jesus Christ. But the comfort which He is to give to Israel is reserved until His manifestation at His second coming. Then will be fulfilled the promise of Isaiah's prophecy, "Comfort ye, ye, comfort ye My people, saith your God" (Isa. 40:1). When the Lord Jesus came the first time, He read in the synagogue at Capernaum, verse one and the

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first part of verse two of the prophecy in the sixty-first chapter of Isaiah: "The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord." There He stopped His reading, for He went on to say, "This day is this Scripture fulfilled in your ears" (Luke 4:6-21). In so doing our Lord recognized the mystery character of this age, which, though not revealed in the Old Testament, yet interpenetrates between the fulfillment of the two halves of many Old Testament prophecies. The part of this prophecy which our Lord quoted was fulfilled at His first coming, but the second part will not be fulfilled until His second coming. Then will come "the day of vengeance of our God," and then will He "comfort all that mourn" and "appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:2-3—see also vss. 4-6). It is then that the glory of God shall be manifest in Israel and then that the meaning of Simeon shall be manifest in calling our Lord Jesus Christ "the glory of Thy people Israel" (Luke 2:32). (See also II Thess. 2:7-10; Ps. 102:15-16; Isa. 28:5; 60:1-2.)

E. Our Lord Jesus Christ is the Judge of the secrets of men's hearts. This we learn from Simeon's words, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed" (Luke 2:34-35). The Scripture says that God has appointed a day, in the which He will judge the world in righteousness, by that Man Whom He hath ordained" (Acts 17:31). In that day He will "judge the secrets of men" (Rom. 2:16). And the standard of judgment will be "What think ye of Christ?"

F. Our Lord Jesus Christ should be the subject of our conversation. This we learn from the testimonies of these saints of God. Their conversation was centered in Him. So, too, all who love the Lord should speak daily of Him. Would we win the lost? Tell them of Him Who died that they might live (John 3:16). Would we turn men from wickedness to righteousness? Tell them of the shedding of His blood to cleanse us from all iniquity and purify us unto Himself a peculiar people, zealous of good works (Titus 2:14). Would we comfort them in sorrow? Tell them of Him Who bore our sorrows and Who is coming again to take us to be with Him forever in those mansions which He has prepared for us (Isa. 53:4; I Thess. 4:13-18; John 14:2-3). What are the needs of the hearts with whom we come in touch? In our Lord Jesus Christ is the supply of every need. How faithful, then, we should be in telling of Him, as did Anna of old, who "spoke of Him to all them that looked for redemption in Jerusalem" (Luke 2:38).

VITAL TRUTH ILLUSTRATION

Darrow, the mighty atheistic lawyer, sneered at the jury of simple-minded farmers in the trial at Dayton, as incompetent to judge in a question of scientific thought. The sympathetic secular press the country over, re-echoed the scorn. The powerful eloquence of William Jennings Bryan justified the ability of the obscure, God-fearing, Bible-believing, Christ-accepting country jurymen to sit in proper judgment; and at the day of rewards Mr. Darrow himself and the journalistic endorsers of the infidel lawyer will be speechlessly amazed to find that the Tennessee farmers, simple-minded as the Judean shepherds of the incarnation, were right, and they themselves wrong; their supposedly high thinking being but the blind of Satan.

Dr. Harper, a great authority on acoustics, who cured sick auditoriums by the use of silk threads strung up under the ceiling, once said to the writer of this editorial that if scientific men, instead of deluding themselves with the notion that it is wise to be unbelieving, would only ponder the scientific hints that inspiration has tucked away in the Bible, particularly in the poetic portions such as Job, the Psalms and some of the prophetic writings, they would lead the procession in modern scientific discovery. Sir James Simpson seems to have been an illustration of this

statement. It is said this eminent Scotch physician became the discoverer of blessed anaesthesia by pondering the fact that Eve appeared through God's operation on Adam, having first caused a deep sleep to fall upon our first parent. But Dr. Simpson did not consider anaesthesia to be his greatest

discovery. At the height of his career he was once asked by an interviewer what his greatest discovery was, and he replied that it was the fact that he was a lost sinner saved by the blood of Christ.

—Christ Life

Fourth Quarter, Lesson 4

Sunday, Oct. 26, 1930

WORLD'S TEMPERANCE SUNDAY

Lesson Text: Gal. 5:13-26

Read also Rom. 14:13-21

Golden Text:

"Every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25).

Many are learning to their surprise and sorrow that prohibition is not a cure-all for the evils of the liquor traffic. Let none misunderstand us. We believe that laws prohibiting the manufacture and sale of intoxicating liquors are good and should have the support of every Christian man and woman. Certainly it is nothing less than criminal to encourage men and women to drink beverages which deprive them of reason, virtue, and integrity, and which make them a menace to society and to the welfare and happiness of their loved ones. The prohibition law simply gives the liquor traffic its proper status as criminal, and it is certainly much more desirable to have crime labeled as such and dealt with accordingly than to permit it to operate under government protection. At the same time, any one who honestly faces facts recognizes that prohibition has intensified, if it has not precipitated, one of the most acute crises in the history of this fair country of ours. We do not desire to see the prohibition amendment repealed, but we do recognize that the problems involved in its enforcement call for earnest, prevailing prayer and intercession for all who are in authority (1 Tim. 2:1-3). The root of the whole trouble lies in this: it is impossible by legislation to change the wicked hearts of men. No number of laws, good and right as they may be, can either create in fallen man the desire for righteousness or impart the power to live victorious over his depraved appetites and lusts.

Christ alone can give victory to those who are the slaves to their own wicked passions. But He has provided perfect victory for all who have trusted Him. "Why then," you ask, "do not all Christians enjoy that victory?" To answer this question and to show how perfect victory may be experienced is to be the purpose of this discussion, for the Scripture assigned is one of the key Scriptures on the subject of Christian victory. The facts which we shall face fall logically into three groups.

I. THE CONFLICT BETWEEN THE BELIEVER'S TWO NATURES

Within every believer dwell three entities—the soul, the old nature, and the new nature. The soul is the man himself. It is the seat of the faculties, senses, and impulses. The old nature is an abnormal thing, a representative of Satan begotten in man by the Fall, who seeks to usurp in his life the place which belongs to the Lord. The new nature is the divine nature, begotten in the believer by the new birth, who seeks to woo the soul into closer fellowship with the Lord and into more full consecration to His will. That these three entities indwell the believer is evident in one verse in our lesson Scripture: "The flesh (the old nature) lusteth against the spirit (the new nature), and the spirit (the new nature) against the flesh (the old nature); and these are contrary the one to the other; so that ye (the soul) cannot do the things that ye would" (Gal. 5:17).

In order to understand what the Scripture teaches concerning these two natures, it is necessary to be familiar with the names which the Bible uses to designate them. For this reason we list here the most common names used in the Scripture, heading the list with the names employed in our lesson text.

The spirit (Rom. 8:13)	The flesh (Rom. 8:13)
The new man (Eph. 4:24)	The old man (Eph. 4:22)
Him Who is raised from the dead (Rom. 7:4—see also Col. 1:27)	Sin (Rom. 6:14)

We need also to bear in mind that the "flesh" finds his strength in the law (Rom. 7:8-9; 1 Cor. 15:56), and his dominion brings the soul under bondage; whereas the spirit is actuated by grace, and His control means liberty both from the bondage of the law and from the dominion of the old nature (Rom. 8:2).

The character of the two natures needs also to be understood. The flesh is an incorrigible enemy of God and unalterably opposed to His will (1 John 2:16; Rom. 8:7). He is hopelessly, helplessly, depraved and corrupt. The "spirit" on the other hand is "the divine nature." He is unchangeably righteous, supporting the will of God without deviation or compromise (II Pet. 1:4; Rom. 6:22; 8:4). Their character is best appreciated, perhaps, in the comparison between the works of the flesh and the fruit of the spirit, which appears in our lesson Scripture (read Gal. 5:19-23). It will be noticed from these lists that the effect of the control of the flesh, for these lists name the thoughts which are aroused in our hearts, and the deeds which are manifest in our lives as we yield either to the one or to the other.

Note now the conflict between the two natures. Galatians 5:17 says, "The flesh lusteth (desireth) against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." In a few moments we shall notice the force of the expression "ye cannot do the things that ye would." Let us here simply call attention to the fact that there is a conflict going on between the spirit and the flesh. This conflict has as its object to control the soul—the old nature seeking to hinder our fellowship with God and destroy our spiritual usefulness, and the new nature seeking to woo us into closer fellowship with Him and to use us as instruments of righteousness for Him. One other thing needs to be added, and we shall enlarge on this later. The battle ground of this conflict is preeminently the thoughts of the heart. If the old nature can control our thoughts he has captured the citadel and the life is corrupted. But if the new man can control the thoughts victory is assured over the lusts of the flesh. It is because here is the battle ground that the Scripture admonishes the young man, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

II. THE PATHWAY OF CHRISTIAN VICTORY

Now let us turn for a moment to consider the pathway of victory.

In the first place we need to remember that God has provided perfect victory by the cross of Christ. There our old man was "crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6—see also Titus 2:14). This "destruction" of the old man must be recognized, however, as in the same class with the "destruction" of Satan, who also is said to have been "destroyed" by the death of Christ (Heb.

2:14). Though both have been judged in the cross of Christ, the manifest execution of that judgment awaits His second coming. In the meantime let us recognize that the word "destroy" in both places means literally to "bring to naught," or "to render inoperative." In other words, though the old nature still remains with us, his power is broken. He is a defeated foe. Victory is ours for the taking. "For sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. 6:14).

The victory thus provided by the death of Christ is made effective in our lives, according to our lesson text, by our walking in the spirit. "This I say then, Walk in the spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5:16). At once it will be seen that this is a very important truth, and it behooves us to enquire just what is meant by walking in the spirit. For the answer to this question we have not far to look, for in Romans 8:3-5 we are plainly told that walking in the spirit is a matter of the occupation of the mind. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." Here we learn that those who walk "not after the flesh, but after the spirit" are those who mind (think) the things of the spirit. The Scripture prescription for Christian victory, then, is, "Walk in the spirit (give your mind to the things of the spirit), and ye shall not fulfil the lust of the flesh."

Before leaving this aspect of the subject, let us note that the victory provided for the believer through the cross of Christ and wrought out in his life through his walking in the spirit is a perfect victory. God is "able to keep you from falling" is the assurance given in Jude 24, and when we turn to I Corinthians 10:4-5 we read, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds (old nature strong holds); casting down imaginations (which the old nature produces), and every high thing that exalteth itself against the knowledge of God (and this the old nature does), and bringing us into captivity EVERY THOUGHT to the obedience of Christ."

II. THE POWER OF THE SOUL TO DECIDE THE ISSUE

Now let us consider for a moment how we may walk in the spirit and not in the flesh, for God leaves the issue to be settled by a decision of our souls.

First of all, we need to recognize that the will can do nothing independent of the two natures. To speak of a free moral agent" is to speak of an impossibility. Scripturally speaking there is no such thing, for the soul is either serving the old nature or the new. There is no middle ground, and there is no other ground. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" is the testimony of Romans 6:16. And now consider, once more, the words of Galatians 5:17, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." These words "ye cannot do the things that ye would" can have only one meaning, namely, "ye cannot do the things that ye would INDEPENDENT OF THE FLESH OR OF THE SPIRIT." In this conflict, the soul must choose whom it will serve, either the old man or the new. No other choice is open to it. To choose to obey the new man is to insure victory over the old man.

Consider now the blessing embodied in the promise of Philippians 2:13, "It is God Which worketh in you both to will and to do of His good pleasure." Before we were saved, our wills were the hopeless slaves of the old man, our only possible means of changing our attitude of mind or habit of life was to substitute one old nature habit of thought or action for another; and in those years of base servitude, to think old nature thoughts and do old nature deeds became habitual with us. But now that we have become new creatures in Christ Jesus, God works in us both to will and to do of His good pleasure. When we are tempted to be discouraged in the battle with sin, here is

something to cling to. And another Scripture which supplements this blessed promise is Philippians 1:6, "Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of Jesus Christ." Though through years of sinning, our souls were enslaved to the old nature, they have been liberated by the grace of God, and now, if we will, we can choose to let the new nature control in these lives of ours, and new nature thinking and acting will become habitual with us as we persist in such choices.

It cannot be too strongly emphasized, however, that the choice is preeminently in the realm of the thinking. A soul cannot choose to think thoughts of the flesh and hope to escape corruption in the life. Such thoughts may be entertained for a time and the logical expression of those thoughts in deeds suppressed, but fellowship with God is broken, spiritual power is vitiated, and joy and peace is dissipated when such thoughts are cherished in our hearts. And if we persist in such thinking, eventually those thoughts will find expression in deeds. On the other hand, we cannot consistently choose to think of the things of the spirit without our lives being transformed. This is what is meant by Romans 12:2 which says, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Ephesians 4:22-24 emphasizes the fact that the issue is essentially a question of who shall control the thoughts of our minds, for it says, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." Between the appeal to put off, as pertains to the former manner of life, the old man, and to put on the new, is sandwiched the admonition, "be renewed in the spirit of your mind." Of course! That is how we put off the old man and put on the new. In the fact that the old man formerly controlled our mind lies the necessity for being renewed in the spirit of our mind; and this is accomplished when the new man is permitted to control.

In conclusion, a practical test as to whether we are minding the things of the spirit or of the flesh is the question, "Are my thoughts magnifying Christ, or are they magnifying self?" The new man will always lead us to think thoughts which give Christ the preeminence, but the old man constantly suggests thoughts which magnify self. Thank God, by the death of Christ we are become dead to the law and to that creature of the law, the old man, in order that we might be married to another, even to Him that is raised from the dead that we should bring forth fruit unto God (Rom. 7:1-4). Responding, therefore, to the wooing of the new man let us reckon ourselves to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11—see also verses 12-14).

VITAL-TRUTH ILLUSTRATION

A Presbyterian pastor in Virginia, a graduate of college and seminary, was in Chicago as a delegate to the International Sunday-school Convention. While there, God led him into a service at the Moody Church. He realized the deep spiritual presence there in the songs and in the messages by Dr. Gray. He attended the after-meeting, and his heart became burdened with such a load it seemed about to crush him. When Christians were asked to stand, he—a minister of the gospel—held his seat. He could not rise. He knew he was a lost man. A brother urged him to come into the inquiry room. There they pleaded with and interceded for him, while he was in deepest distress and anguish. At last he threw himself face down on the floor, feeling he was forever lost unless he found God that night. Some one repeated John 3:36 and 5:24, and the Holy Spirit showed him what those familiar Scriptures meant, and that he could "believe on the Lord Jesus Christ" and be saved, without waiting for feeling or forgiveness or anything else. A wave of unspeakable joy and peace swept over his soul and he stood and cried out, "Oh, thanks be to God, I am saved, I am saved!" Since then he says he has never had a doubt; and he went back to his church in Virginia to testify what the Lord had done for him, and to a transformed ministry.

But that first night, on the way to the hotel, he stopped

several people, among them a police officer, to tell them about it. At about 1:30 in the morning, as he had been praying and reading the Scriptures, he remembered that in his suitcase were two cigars, a pipe and smoking tobacco. He hadn't the habit, but the habit had him, for fourteen years previously. Now he seized the whole outfit and made his way to the Chicago River bridge. A whiskey-soaked bum was staggering by. He stopped him and said, "Friend,

I want you to attend a funeral!" He replied, "What's the matter with ya?" The preacher pointed to the stuff in his hand and said, "A funeral will now occur—here is where this habit dies and is forever buried." So saying he tossed the stuff into the river and turned and told the tramp about the Saviour Who had made the "funeral" possible, and that God could do the same for his habit—drink.
—Christian Workers' Magazine

PLEASE!

From a missionary in the South of Africa comes this earnest appeal which tugs at our very heart-strings:

Dear Editor:

Since we have been in Africa (eight years) I have seen several copies of your paper, "Grace and Truth." It is about the best that I know of. I admire its sane teaching, free from extremism of any kind, and its stand for Truth against error.

I should very much like to subscribe for it, but that is impossible. I am wondering, however, whether you have a free list for missionaries. If it is possible for you in any way to send me a copy, I shall be grateful.

I will not take time to tell you anything of our work or position, but enclose leaflets which will do this and which will vouch for our good faith in the matter.

Yours faithfully,

This is only one of many such letters which come to the Editor's desk from month to month.

How deeply the ministry of "Grace and Truth" is appreciated by the missionaries may be judged from the following extracts from recent letters:

Although a little late, I am enclosing a letter of acknowledgement, for you to be so kind as to forward to the brother who has made it possible for us to be receiving your excellent paper, "Grace and Truth."

My wife and I greatly appreciate this magazine which brings to us monthly, at this great distance, fresh messages of truth from the Word of God. In these last days, when there is so much said and written which is not scriptural, we are glad to get "Grace and Truth," which is true to its title.

Often when leaving the home country for the mission field, one says good-bye to the Christian literature and periodicals that were always so helpful, as access to such is not easy to those hidden away in interior parts. But like the Lord's faithfulness, for He is never unmindful of His own, it is no small pay when, through the thoughtful kindness of some dear friend, one of the Lord's unknown stewards, we become the recipients of such periodicals as the D. B. I.'s. Please convey my deep gratitude to the friend through whose kindness your gift has become possible, and may God's blessing continue to enrich your ministry in its world-wide effort.

Our former appeals have met with a most encouraging response, for which we thank God.

Including subscriptions expiring this month, however, we have nearly one hundred missionary gift subscriptions awaiting renewal, for which no provision has been made. Funds are urgently needed, also, to make it possible for us to respond to such appeals as the above.

Will you not please pray for the replenishing of our Missionary Gift Subscription Fund? And as God leads, will you not help us in this ministry of love?

Under our club offer you can send "Grace and Truth" to FIVE missionaries for one year for \$6.25, or to ELEVEN of them for \$12.50, and at the end of the year you will be given the opportunity to renew the subscriptions of the missionaries in your club.

Why not provide for a club of missionary gift subscriptions today?

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D. B. I.

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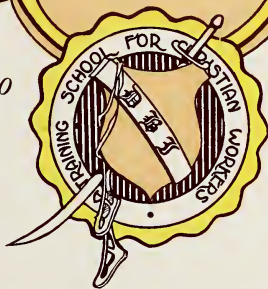


*Men ought
always to
pray,
and not to
faint.*

Luke 18:1

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September, 1930



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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
11 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sin. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Sin and Sins

ONE of the most important distinctions to be observed in God's Word is the distinction between sin and sins.

Sin is the incurably wicked and corrupt nature begotten in Adam by the fall and transmitted to his posterity through natural generation.

Sins are the evil things which the soul thinks or does as he yields to the influences of the old nature.

This distinction is clearly evident in I John 1:8 and 10: "If we say that we have no sin, (that is, no sinful nature) we deceive ourselves, and the truth is not in us." . . . "If we say that we have not sinned, (that is, yielded to the old sinful nature and done his bidding in thought, word, or deed), we make Him a liar, and His Word is not in us."

On the cross of Calvary God assumed full responsibility for both man's sinful nature and his sinful deeds. By the great sacrifice which He made here He provided salvation and victory for all who would trust in Him. The sinful nature He crucified with Christ that his power over the soul might be broken in this life and that we might be rid of his presence when our Lord comes again. And our sinful deeds were borne in the person of our blessed avenger as He suffered on the tree. There He drained to the last bitter dregs the cup of wrath which was our just due, both because of our sinful natures and because of our sinful deeds.

Who His own self bare our sins in His own body on the tree, that we, being dead to sins,

should live unto righteousness: by whose stripes ye were healed (I Pet. 2:24).

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Rom. 6:6-7).

Your Fellowship in the Gospel

BELIEVERS who give to the support of those who are ministering God's Word, in so doing have fellowshiped with them in the gospel.

To the church at Philippi the apostle Paul wrote that he thanked God for their fellowship in the gospel, and a little later by way of explanation he said:

Ye have well done, that ye did communicate with my affliction.

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

For even in Thessalonica ye sent once and again unto my necessity.

Not because I desired a gift: but I desire fruit that may abound to your account.

But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, wellpleasing to God (Phil. 4:14-18).

It was doubtless to the liberality of this same church he referred when he said to the church at Corinth,



Moreover, brethren, we do you to wit (make you to know) of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to their power, I bear record, yea, and beyond their power they were willing of themselves;

Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God (II Cor. 8:1-5).

From this it appears that a very real means of fellowship in our Lord's service is to give to those who are engaged in teaching and preaching the Word of God.

This is the kind of fellowship which has made it possible for the work of the Denver Bible Institute to go forward during the past fifteen years. From the day when the first step was taken to found the work in simple faith that God had led and that He could be trusted to supply the need, to the present time, the needs of the work have been supplied through the voluntary offerings of earnest souls whom God had burdened to have fellowship with us in this great work of God.

Throughout these years there has been a perfectly beautiful spirit of sacrifice and loyalty evident among those upon whom God has rolled the burden for the work, many having continued to pray for the Institute and to give to its necessities from the very earliest years of its history. Such blessed fellowship constrains us with the apostle Paul to give thanks for your fellowship in the gospel from the first day until now.

God Giveth the Increase

THE work of the Denver Bible Institute has grown with almost incredible rapidity during the past few years, and with the growth of the work inevitably there has come an increase in expenses. This makes it necessary for us to cry to God to multiply the number and to increase the ability of those who are willing through their gifts to support the work. It is only reasonable to expect that many new friends and supporters will be raised up from among the ranks of our “Grace and Truth” readers. Many of you have given sacrificially to help meet the need in the Building Fund; and the end is not yet, for we must cry to God for the supply of many thousands of dollars before the need will be fully met. There is need, however, for a great increase in the provision being made for the need in the Current Expense Fund, and it is for this need that we are especially burdened just now.

In answer to prayer God has multiplied the number of workers who are giving their full time to the teaching of the Word and to the carrying on of the actual work in the various departments of the Denver Bible Institute. In answer to prayer He has multiplied the number of young people receiving training in the classes. Is it too

much to expect that He will also hear our prayers and multiply the number who are helping together with their prayers and by means of their gifts? We believe not, for the need of such co-laborers is imperative if the work is to continue and to prosper to the glory of God.

We come to you, therefore, with the burden of our hearts. Our need is for the dear Lord to raise up many friends who will give largely and regularly to provide for the current expenses of the Denver Bible Institute. Perhaps He will do it in part by increasing the ability of our old friends. But we must expect also that He will raise up many new friends who will take on their hearts the burden of the work and give themselves to its support.

The kind of support we need and the kind we want is the kind the Macedonian Christians gave the apostle Paul, who “first gave themselves to the Lord, and unto us by the will of God.”

We are sure that the members of our “Grace and Truth” family will not fail us in this hour of our need, but that you will pray earnestly that friends may be moved to fellowship with us in the gospel through their gifts. And as you pray, we are sure that you will ask Him whether it is His purpose for you, in this way, to become a co-laborer with us in the blessed task which God has given us of training men and women to carry the gospel of our blessed Lord to earth's remotest bounds.

When Will the Believer Lose His Old Nature?

THE question is often asked, “How do we know that the believer will be rid of his old sinful nature when Christ comes again?”

Certainly the fact that at His second coming we will receive a resurrection body which shall never die is proof enough in itself, for if the sinful nature which indwells these natural bodies of ours also indwelt that resurrection body, death would be the inevitable result, for, “the wages of sin is death.”

But in Philippians 3:20-21 appears a statement which furnishes a conclusive answer to this question.

Our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Why is the body which we now have called “our vile body?” Did God not fashion it? And when He had created all things, including man, did He not look upon His handiwork and see that it was very good? Our bodies are “vile” because through many generations they have suffered the ravages of sin; but more especially they are vile because they are indwelt by that wicked nature which entered the world through the fall of Adam, and which we have inherited from him. To “change our vile body,” therefore, our Lord must

remove from it the old nature whose presence has made it vile.

But that we shall be rid of the old nature at our Lord's coming is taught even more clearly in the next words which promise that our bodies shall then be "fashioned like unto His glorious body." Was there sin in our Lord's body while He was here upon the earth? A thousand times no! There was sin *on* Him at the cross—our sin—but sin *in* Him, never! Even in His humiliation He had no carnal nature. He was "in all points tested like as we are, yet without sin" (Heb. 4:15). And now in His glorious body which is His resurrection body, certainly there is not the slightest taint of sin. He never did have, and He has not now, a sinful nature like unto that which dwells in us. For our bodies to be fashioned like unto His glorious body, therefore, is not only for the marks of sin to be effaced but for sin itself to be removed.

We believe in the total eradication of the old nature, but not as the present experience of believers. Though we may now live victorious over the old nature in the power of the indwelling Christ, the eradication of that nature awaits the day of His coming, when we shall receive "the adoption, to wit, the redemption of our body" (Rom. 8:23).

Designated Gifts

WHEN earnest Christians protest against "Modernism" in denominational schools and missions which they are called upon to support and say that they cannot conscientiously give to a program which endorses such things, denominational secretaries frequently lull their consciences to sleep with the argument, "But you can designate your gifts!"

How this works out may be seen in an experience which grew out of a "drive" put on a few years ago. A young pastor in a western state led his church in refusing to participate in the program, for all funds were pooled and distributed pro rata among organizations and institutions which included many "Modernists" in their personnel.

The powers that be did everything possible to browbeat this pastor into "cooperation." He called their attention to the condition which existed, and was met with the familiar argument, "But you can designate your gifts!"

"Yes," responded the pastor, "but every penny so designated will release other undesignated funds to be used in supporting those institutions against which we are protesting."

It was admitted that such was the case.

Within a few weeks this pastor was again called before one of the state officials and told that a ruling had been passed whereby any church or individual who so desired might designate gifts to any object in the budget, and such gifts would go to the object designated, over and above the pro rata distribution of undesignated funds.

Reposing confidence in his leaders, this pastor led his church to give largely, designating their gifts for the use of organizations and institutions which they were assured were sound.

In less than twelve months this same pastor sat as a visitor in an executive committee meeting of the state convention to which his church belonged and heard this:

Many of our denominational institutions and organizations are facing a serious crisis due to shortage of funds. We are not suffering, for we are receiving a large amount from designated gifts. Let us, therefore, vote to release a certain percentage of our expectancy from the general budget, in order that these funds may be used to relieve the pressure elsewhere.

A motion was made and passed without a dissenting vote, though the official was present who had given the dissenting church the assurance which had led them to designate their gifts.

That state convention had been receiving forty percent of the designated offerings of the aforementioned church.

"Designated gifts," handled through denominational channels, are a snare and a delusion. "Modernists" are in control of the machinery which distributes the funds contributed to nearly every so-called evangelical denomination, and, since "Modernists" have broken faith with God, how can we expect them to keep faith with their brethren?

World Peace by Resolution?

WITH every passing month, war clouds loom more and more ominously on the horizon of world affairs. Rebellion has caused England no little uneasiness in India, and conditions do not seem to be improving. Civil war rages in China, and only recently in Egypt also. Several times in a few weeks France and Italy have seemed ready to spring at one another's throats. Outstanding political campaigners in Germany seek favor with the voters by denunciation of treaty conditions, whereat may be heard the growling of the war dogs in other countries. The president of Peru abdicates under pressure from the military and, attempting to flee is betrayed and imprisoned. And a revolution in Argentina overthrows the government and institutes military rule. In the meantime Russia rushes its five-year program of preparation for war (recent reports say that the time has been cut to four years); and the agents of the Soviet are busily fomenting revolution in other countries, even threatening the peace of our own fair land, according to some discriminating statesmen. Banditry, bloodshed, violence, and lawlessness hold sway on every hand. Such are some of the reports appearing in our newspapers within only a few weeks time.

Meanwhile the "Modernist," denying that Christ is literally coming again to put down misrule and bring peace to earth, is busy passing resolutions against war, and agitating disarmament.

Let none of the household of faith be deceived. God's Word plainly teaches that wars must continue in



this wicked old world until our Lord Jesus Christ returns to put an end to them.

The "Modernist" will never succeed in establishing peace by resolutions. If he succeeds in anything, it will be in impeding normal defense preparations, weakening the loyalty of our citizenry, and leaving our fair country without adequate protection from the awful storm which is certain, sooner or later, to burst upon us. These are days when one who observes world affairs in the light of the Word of God sees an even deeper significance than ever before in the admonitions of Scripture to intercede "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2).

Walking in the Light

LET us meditate for a few minutes on I John 1:7.

If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

First of all, what is meant by walking in the light? This is defined in I John 2:10-11:

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

From this it is evident that to walk in the light is to love our brethren. In the light of other Scriptures we learn that this is a matter of obeying the Word of God: "This is His commandment, that we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment" (I John 3:23). And to walk in the light is also a matter of walking in the Spirit for, "The fruit of the Spirit is love" (Gal. 5:22). To walk in the light as He is in the light, then, is to let His love flow into our hearts and through us to others.

This Scripture shows us also that to walk in the light has a vital relationship to our fellowship. "If we walk in the light . . . we have fellowship." This is first of all fellowship with God. "We," that is, God and the believer who is walking in the light, "have fellowship one with another." But there is involved also the fellowship with the saints. As we walk in the light, one saint has fellowship with another.

Walking in the light is also inseparably related to the experience of Christian victory. "If we walk in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin." We know that when we trusted the Lord Jesus Christ as our Saviour we were cleansed from sin once for all as pertains to our standing before God. In that respect the Scripture says that, "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103:12). The cleansing of which I John 1:7 speaks must, therefore, be a cleansing from sin in our state, or experience. In other words, it is a matter of victory over sin. To walk in the light, that is, to be obedient to the Word of God and submitting

ourselves to the Spirit Which He has given us, thus appears to be the condition of victory over sin.

But perhaps the greatest blessing comes to the soul in realizing that the reason walking in the light is the condition of victory is that it is this which permits us to enjoy uninterrupted fellowship with God. It is as we are living in the soul-warming light of His countenance that the world loses its charm, and sin is seen in its true hideousness. And it is as our hearts hold communion with His heart of love that we derive from Him the strength to overcome.

What Is Fellowship?

FELLOWSHIP is a sharing. The word translated fellowship in the New Testament comes from a root which means "common" and means literally "to have in common" or "to share." True fellowship is, therefore, not one sided but reciprocal. If we have fellowship with another, each shares with the other in the things involved in our fellowship.

Apply this principle to our relationship with our fellow believers. If we truly have fellowship one with the other there will be a sharing in the good things which are ours. Thus, those who minister God's Word are sharing with those who are taught, in the understanding which God has given them of His Word, and those who minister to the material needs of their teachers are sharing with them the things which God has given them of this world's goods. So, too, in testimony and exhortation one believer is sharing with another in the truths of His Word with which God has blest his own soul, and if it is really a matter of fellowship, on his part he is open and willing to receive instruction and admonition from the other. Perhaps the most nearly perfect picture of fellowship among humans is that presented by the church at Jerusalem in the days of the apostles, of whom it is written that "all that believed were together, and had all things common" (Acts 2:44).

Now apply this thought to our fellowship with God. He has given Himself freely to us. He has given us His Son, and with Him He has given us all things richly to enjoy. He has imparted to us His own life, has begotten in us His own divine nature, and has robed us in His own righteousness. And in His Word He has made known the counsels of His heart. On His part fellowship is perfect. All that remains is for us to enter into this fellowship with Him. To do so we must be willing to receive what He offers, and to give Him what He asks. This is summarized in Romans 12:1-2 which says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." For our fellowship with God to be full and complete, there must be no holding back on our part. God has withheld nothing from us; let us withhold nothing from Him.

THE BELIEVER AND SIN

by W. S. HOTTEL

If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8).

And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (1 John 2:2).

THE apostle John lays special emphasis upon three things in particular in respect to sin in these Scriptures, and it is not sin in relation with the unsaved of which he speaks, but in relation with the believer.

Each one of the things here emphasized should deeply concern every believer on the Lord Jesus Christ, since he should earnestly seek to know the truth respecting sin in order that he may maintain the proper attitude toward it, and also, that he may know how to act and what to do if and when he fails and sins. What are the things John emphasizes in respect to sin?

I. THE BELIEVER MAY DENY SIN

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we say that we have not sinned, we make Him a liar, and His word is not in us. (1 John 1:8, 10).

THIS denial may take two forms or aspects as indicated in verses eight and ten.

First, he may deny sin as an indwelling fact. He may "say that we have no sin" (vs. 8). It is not "have had," but "have," which refers not to the past life in sin before becoming saved, but to the present state wherein the believer has sin in him still. Observe, it is "sin" (singular) and not "sins" (plural) as in verse nine. It refers to the sinful nature which the believer still has, even after he is saved. The flesh with its sinful nature is ever present with the believer, and it is unchanged and unchangeable (Rom. 7:18; 6:12, 13; Gal. 5:16).

Second, he may deny sin in the conduct. He may "say that we have

not sinned" (vs. 10). This has reference to the commission of actual sins, even after one has been saved and regenerated. The perfect tense "have . . . sinned" brings down the commission of sins to the present time, not merely sins committed before, but since, regeneration. The believer who denies having sinned is the man who claims he has gotten beyond the place of sinning, he is a sinless perfectionist.

The believer who denies that he has sin in him deceives himself (vs. 8). It is hardly possible that he could deceive any one else, and he most surely cannot deceive God. This man impeaches his own moral sanity.

The believer who denies that he has sinned makes God a liar (vs. 10). God says in His Word that all men are sinners, and the man who denies that he has sinned denies what God says in His Word, and, therefore, he makes God a liar. This man impeaches the veracity of God. And who among us, we inquire, can honestly face the divine definition of sin and still say he has not sinned? (Rom. 14:23; James 4:17; 1 John 3:4; 5:17).

The believer who denies that he has sin in him is void of the truth (vs. 8). He does not have in him the truth respecting God's holiness and the sinfulness of man, which is the very first spark of divine illumination.

The believer who denies that he has sinned is void of the Word of God (vs. 10). By denying it he gives it no place in his heart and life.

II. THE BELIEVER MAY CONFESS HIS SINS

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

THIS manifestly includes conviction of sins committed and speaking them out with the lips to God. It most undoubtedly also includes confession to those about him whom he has wronged, and against whom he has offended.

Now in the event of the confession of sins,

IN THIS pointed discussion Hottel shows both the wrong and the right way for the believer to deal with sin. The wrong way is the "Christian-Science" way—that of denying it. The right way is the scriptural way—the way of confessing our sins and turning from them in the strength which God's grace imparts. Here we are told, too, of the fulness of the provision which God has made whereby the believer may be kept from sinning. Let us not any longer excuse even the most apparently trivial sin in our lives, but let us walk in the glorious victory which is ours in Christ Jesus.

*Why is He silent, when a word
Would slay His accusers all,
Why does He meekly bear their taunts,
When angels wait His call?*

*"He was made sin"; my sin He bore
Upon the accursed tree;
And sin hath no defense to make—
His silence was for me.
—Sunday School Times*

there is a beautiful touch of the spirit here in the words, "He is faithful and righteous to forgive and cleanse." It is not "He is merciful and gracious," but "He is faithful and righteous." What a blessed and glorious revelation! It is obvious and clear from Scripture that the divine forgiveness is due to God's mercy and grace (Eph. 2:8; Titus 3:5). But when in mercy and grace, He gives His Son to die for the sins of the race and to shed His blood for their redemption and forgiveness, and likewise, gives His Word of promise, His faithfulness and righteousness demand that He forgive.

In the economy of grace God has placed Himself in such a relationship with the believer that He is neither faithful nor righteous if He does not forgive the sins of the confessing believer. O, the marvel of it!

The last verse of Micah furnishes a beautiful illustration of this point. In that verse God's oath to Abraham is called "mercy," but when it is renewed to Jacob, it is called "truth." What God in His mercy provides for us, He will make good to bestow in "truth."

But God not only forgives the confessing believer, but also cleanses him from all unrighteousness. He removes every trace of the sins committed that are confessed. Observe, the only condition to forgiveness of sins and cleansing from unrighteousness is the confession of sins. There is no praying and pleading necessary; God need not be entreated for this in agonizing prayer. If the believer honestly confesses his sins, divine forgiveness and cleansing are assured.

III. THE BELIEVER IS TO CEASE FROM SIN

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (I John 2:1-2).

THESE plain facts about sin are not written that Christians might take license to sin, but the rather that they "sin not," or "be not sinning."

The Lord has placed three things within the reach of the believer as helps in keeping him from sinning.

First, the Word of God (I John 2:1). (Compare Ps. 119:9 with I John 2:14.)

Second, the nature of God (I John 3:9; II Pet. 1:4). The divine nature imparts a new tendency to holiness and separation from sin.

Third, the Holy Spirit of God (I John 4:4). The Holy Spirit energizes and strengthens and gives power to live victoriously (Eph. 3:16).

But what if the believer, in the face of all this, falls into sin? John gives the answer (I John 2:1-2). And as a matter of fact, all believers *do* sin—even after the power of sinful habit is broken in their lives. Their Paraclete is Jesus Christ the righteous, Who is also the propitiator or mercy-seat—the permanent medium of fellowship with God. He is the righteous One and answers for their sin (I Cor. 1:30; II Cor. 5:21).

It will be observed that we have an Advocate with the Father, not when we come confessing our sins, but when we *sin*. The Lord Jesus prayed for Peter even before he denied Him, when He knew he would do so (Luke 22:31-33). It was not Peter's bitter weeping that caused Christ to pray for him, but it was Christ's praying that caused Peter to weep.

Let us remember that those who are saved through faith in Christ may still stumble into sin, and they do fall short of perfection, and therefore they need the perpetual advocacy of the Son of God. It is His prayers that prevent our faith from failing utterly, and it is He Himself Who answers for the charges and accusations of Satan against us with the Father when we sin. And it is His prayers also that bring us back to God confessing our sins. David was recovered from his dreadful crime only after the Lord sent Nathan to him to tell him of his sin and to bring it home to his conscience (II Sam. 12:1-13).

*I am not now what once I was,
Nor am I what I long to be;
But what I am, I am by grace,
And when I see Him face to face,
I shall be like Him perfectly.*

*I once was dead and thought I lived:
But now I live, yet dead I am,
I live in Him with Whom I died;
I to the world am crucified —
My life, my song, is Calvary's Lamb.*

A SINNER TRANSFORMED INTO A SOUL WINNER

by R. NEILSON MUIR

DURING Commencement Week, Rev. and Mrs. R. Neilson Muir were visitors at the Denver Bible Institute, and our fellowship with them was truly delightful. While he was with us, Mr. Muir brought an exceedingly helpful message, in which he told an intensely interesting story of God's wonder-working power in lifting a soul from the degradation of paganism and transforming him into an earnest messenger of the cross. Here is this story, as it was especially written for "Grace and Truth." Mr. and Mrs. Muir are worthy missionaries, working under the South Africa General Mission.

"WHY don't you go down the Quandu River?"

This was the question my fellow-worker, Mr. Emil Pearson, asked me when I could not make up my mind as to just where I should make the next evangelistic trek. There were parts of the Quandu River where no white missionary had ever been. The call had come seven years before at a time when no man was available. Now was the moment when God was answering that call—not slow as man counts slowness.

The first need when going on a trek is carriers, so the missionary began to call for carriers. They were to be well chosen. The trek was into new country. Strong men were required, therefore the very best looking natives were to be selected, men, tall, strong, good looking, well favored, such as the eye is quick to approve. At last six were slated and all things were ready.

DURING these days a certain lad of tender eye and humble demeanor had been walking up and down before my door, but I was too busy with my work to bother even to be civil in passing the time of day with him. This boy of seventeen or eighteen years was José Lumai, a fine Christian lad. The day before the departure, one of my carefully selected carriers withdrew. My wonderfully laid plans took a slump. I was crippled, as far as carriers were concerned. All the natives had ceased coming, once they learned that I had already completed the choice. The day dawned for our departure, but nobody went.

The lack of one man did it. José Lumai came as before, ready with his word of cheer. This morning I was quite eager to greet anybody. He asked me if I was going, and when I replied "No," he inquired, "Why?" As he learned that one of the carriers had withdrawn, his face lighted up. "Perhaps I would like to go," he hesitatingly offered.

"You go?" I asked—"Why, you are in the employ of another missionary. He will not let you go, will he?" The lad urged me to intercede for him. I on the other hand urged him to do the interceding. Finally, I went to ask that the boy might be released from his job in the print shop, and God opened the missionary's heart so that he was free to go.

Off we went, and after several days we entered the first of the new tribes. The second night amongst these new people, with their new language, new customs, new food and little of that, my carriers came to me saying,

"Tomorrow, we go back, too much hardship down here!" The tone of my reply seemed to indicate to them a determination on my part, so they asked what I was going to do. When they understood I was of a mind to remain, they were surprised but held to their decision. God had no use for these carriers, and so was allowing them to return. The only one of the whole group whom God had marked was José Lumai. That night after dark José came to me and whispered, "White man, I'll stick by you," and he did.

From this village we obtained boats (after four days delay) with no little dickering with the natives. Many of the people live on little knolls or islands in the



José Lumai



Quando River, and we had to proceed by boats in order to reach them. We had expected to be gone not more than a month, but it lengthened out into five months, touching seven new tribes.

AS WE went on, the great need of these people was borne in upon the heart of this native Christian, José Lumai. One morning, after calling me to breakfast, he lingered at a distance. I called him to join me and to eat with me as had become our custom on this trip, but he begged off. I urged him again, but when he refused, something (yes—the Spirit) said in my heart, "Let him alone!" and I did. That native lad went off for the day into the woods. He took with him the gospel which he had been employed in printing, back in the mission station, and so he remained, praying and fasting. God was dealing with that boy because he was tender and responsive. Truly, "God has no pets." He is willing to do exceedingly above what we ask or think of Him as doing.

Yes—well—and what happened?

Just what one would expect. That evening when we were gathered and the people listening to the message of the great Spirit, Who had sent His only born Son into the world that we might henceforth worship in the Name of that only born Son—not in the names of dead and departed ancestral spirits, but in the Name, the worthy Name, the Name of Jesus Christ (for there is no name given under heaven among men whereby we must be saved, but the Name of Jesus), as we pressed the message home, one native arose and came straight for me. I could not possibly tell what he was up to, but we kept on speaking for Jesus' sake. The man sat down beside me and presently broke in on our talk. He began to urge his fellow-men to accept this message. It was the truth. They all knew it, for verily, never had they heard of any other salvation such as this. As he began to urge more insistently, some of his friends who were older than himself remonstrated with him. What did he think? Were they not men? Who refused to believe? Why of course they accepted. They were not animals but men, and they murmured at this fellow who dared to be so vulgar. The convert knew their hearts, however, and called upon them to quit their hypocrisy, saying, "If you verily mean it, then get up and come over and sit down on our side." With him it was real business. With José it had been real business also, and God was answering with real business.

Whenever a revival is on, God is doing real business with real business men. "God has no pets."

ON WE went down the Quando River till we reached the border of Angola, where the river crosses over into N. Rhodesia and goes on to meet the Zambesi River and over the Victoria Falls.

Here we turned, and on our way back José Lumai came to me one evening, saying, "White man, the Great Spirit is speaking to my heart." "Yes?" I inquired, "and what does He say?" He is asking me to stay down here and preach to these people." Then he went on to explain

that there were so many Christians at the Muye mission station (a matter of two or three hundred have been baptized) and not one down there. So we made it a matter of prayer until both our hearts were one in the matter; and so it was that God picked out our first missionary to go out from the Muye mission station of the South Africa General Mission working in Portuguese West Africa.

Time passed, and I returned to the Muye mission station, where the natives all turned out to greet me, and among them came the parents of José Lumai. They asked for their son. When I told them that he had remained down the Quando, they asked if he would be home in a week's time, or perhaps a month's time. When they understood that he expected to remain indefinitely, they refused; that is to say, in native language, that they were not agreeing that their boy should be a missionary. When I tried to show them how happy they should be that God had thus honored them, they shook their heads and replied that they did not agree to their eldest son being away among a strange people—and so far away—a fifteen day's journey.

Forthwith, they sent a note begging their boy to return. That he would refuse their request never entered their minds, and when he did, they were perplexed.

THE human mind, when determined, will scheme to get around God's will, and so they tried a new tactic. Sending a second messenger, they reminded José Lumai that the girl he had promised to marry was still waiting for him, and not only that, but the girl was anxious to be married and wanted him, and only him; therefore, he was to return immediately, marry the girl, and then return to his work in that far off land.

Listen to the way José Lumai replied.

"I am a faith missionary (he had left a position in the print shop where he was earning perhaps \$2.50 or \$3.00 a month, which pay, to a native of the African woods is equal to \$1000.00 or \$1500.00 a year in the U. S. A.; he had left that behind and was now "a faith missionary"). If I should marry the girl, and when her calico becomes old and torn and ragged, then she will see some other girl with nice new calico, and her heart will be sad that her calico is shabby, and then I will be sad because she is sad, and my love for her will cause me to want to leave God's work to go and work for a little money to buy a little calico to clothe my wife, so that her heart will be happy, so that my heart will be happy, so that I may go on telling the story of Jesus and His love Who is the only born Son of the Father Spirit in heaven. But who will proclaim the message while I am working for the money to buy the calico? No one! The work will suffer. No! I cannot. Tell her that she is to agree to marry some Christian lad who will take good care of her while I go on being a faith missionary proclaiming the message of Jesus."

The girl did marry another Christian boy there

on the mission station.

Recently José wrote to one of the missionaries saying, "When I was back there on the mission station I did not know Jesus as I know Him now. Now He is

the One I walk with and talk with, eat with and sleep with—this is the way I have come to know Him . . . I am receiving all that you are asking the Great Spirit God for me to receive."

SOME WIDESPREAD SINS

by W. E. PIETSCH

THE dual personality of every believer is a subject which is very little understood, and much heresy has been taught, and false holiness has been preached as a solution for this difficult problem. Every "born again" person has two natures—the new nature, which is absolutely perfect, and the old nature, which is corrupt and vile as it has ever been. The soul of the believer is the battle ground of both of these natures, and with it rests the decision as to which one of them shall control. There is no such thing as the eradication of the old nature until death overtakes us, or the Lord comes.

IAM not putting a premium on sin, nor discounting for one moment our responsibility of living a victorious Christian life. The victorious life should be the constant experience of every Christian, instead of being experienced occasionally, during some special series of meetings or conference when this teaching is specially emphasized. It is a serious sin to teach the victorious life, and pretend we are living it in public, and to live a shallow, selfish, self-centered life in private. One of the serious sins of the believer is hypocrisy, and it comes dangerously close to lying to the Holy Spirit, which was the sin committed by Ananias and Sapphira as narrated in Acts five. The holier we are, the less we will talk about it, and the more conscious we will be of our own imperfections. Job gloried in his integrity until he got a glimpse of God.

ANOTHER serious sin of the believer is lack of obedience to the Word of God. God desires explicit obedience without argument. Colossians three and Ephesians five and six are worthy of careful and prayerful consideration in this direction, where God definitely

outlines the position of husband, wife, children, masters, servants, etc. May not much of our sorrow and misery have come from lack of obedience in this direction? When the Lord has His proper place and we are obedient to His Word, all other responsibilities will be properly adjusted. May God give us grace to obey.

ANOTHER serious sin in the believer is compromising with heresy and apostasy (note Jude three and four) under the pretext of love, falsely so called, and tolerance. Controversy cannot be avoided when the honor of our blessed Lord and His truth is at stake. The damnable, withering influences of heresy and apostasy are being felt all over the land, and one of the serious sins of the believer is compromising with it. The more truth is mixed with error, the more dangerous error becomes. We wonder why we have not more power and blessing in our meetings and churches. May it not be right here where we fail?

Take, for instance, false teaching of divine healing in the atonement for this body, false teaching on holiness, the eradication of the old nature, this flood tide of heresy which is sweeping the country today. The fountain head of this poison is its propagation by some organizations with which many Christians have fellowship under the pretext of tolerance and no controversy. The apostle Paul, and others of God's servants, were very specific in dealing with heresy and error, and did not refrain from engaging in personalities when occasion demanded. Paul withstood Peter to the face when he knew he was wrong. But all corrective ministry should be with love and tenderness in our hearts, avoiding the bitter, hyper-critical attitude, which is another form of sin in the believer.

IT IS quite common for Christians to think that they are not sinning unless they are committing some extreme crime. How many, for instance, look upon selfishness, or anger, or pride as sin? And yet God's Word plainly classifies them as such. In this discussion Pietsch labels some sins which are commonly met with but not so commonly recognized.

Many of us are inclined to think that sin is confined to the more vulgar and vile things, but in the sight of God, these other things are even more wicked, especially if they affect the work and person of our Lord and discount the Word of God.

*A*N ANGRY, unforgiving spirit is another sin which is obnoxious in the sight of God.

The remedy for all these grievous sins is a proper appreciation of the finished work of Jesus Christ, and a knowledge of our standing before God. God sees us in Christ. When He died, we died in Him; when He

was buried, we were buried with Him; when He was risen, we were risen with Him. God credits to our account the value of the finished work of Christ; and before God can repudiate the most feeble believer trusting in Christ, He must repudiate the work of His Son. We stand complete in Him.

Our state on this earth depends on how closely we walk in fellowship with Him. I John 1:9 is a verse for the believer: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Hallelujah! what a Saviour!

THE BELIEVER'S SINS—WHERE ARE THEY?

by MAURICE G. DAMETZ

*I*T IS related of Billy Bray that one day he called on a minister who was a formalist and who had been distressed on previous occasions by the unquenchable fervor of Billy's devotion to his Lord. In order to keep him quiet, while the family was finishing breakfast, this minister gave him a geography to read. In a few minutes a hearty voice was heard, exclaiming, "Well praise the Lord! Glory to God!" In amazement the minister asked, "What in the world did you find in that old geography to shout about?" "Why, I read here that the sea is three miles deep in places, and the Bible says that God has cast my sins into the depths of the sea," was the reply, "Hallelujah!" Dametz calls attention to many other wonderful assurances which God's Word gives concerning what He has done with the sins of all who have trusted Christ.

*I*N THAT glorious eighth of Romans, the masterpiece of the New Testament, the high water mark of divine revelation, and the epitome of divine truth, is the believer's challenge, "Who shall lay anything to the charge of God's elect?" (Rom. 8:33). It is a bold defy, as if God, through the apostle Paul, were saying, "Let anyone answer if he can." Bishop Moule has given us this translation of the verse: "Who will lodge a charge against God's chosen ones? Will God Who justifies them?" And the Way Paraphrase puts it, "Who shall dare arraign God's chosen ones? God saith I am righteous—who dares condemn me to death?" Can anyone lay a charge against us? Who in heaven; who on earth; who in hell? God will not. "Who shall lay anything to the charge of God's elect?" If one sin remains to our charge, one stain uneffaced, one precept unkept, let it appear. "No charge!" the challenge rings out. It was all charged up, and the bill was paid to the full at the cross.

He bore on the tree,
The burden for me;
And now both sinner
And Surety are free.

The work of Christ is honorable and exceeding glorious; let us exalt it, honor it, revel in it. Shall God Who hath justified us, charge us? No! He cannot twice charge us and be just. Christ's work is a finished work, and on the basis of this complete atonement, God is both just and the Justifier. He hath declared us righteous—shall He annul that declaration? Nay, "the gifts and calling of God are without revocation." The challenge stands—no charge is to be found.

Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine.

There is need for believers to embrace this truth, and when it is received, it is wonderfully elevating to the soul. But it is likely that the question arises, "How does God remove our sins, so that there is no charge against us in all the universe?" "How is sin put away?" Let us acquaint ourselves with God's system of book-keeping and see what He hath done with the believer's sins.

I. THEY ARE DISMISSED FROM THE BAR OF JUSTICE

And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:39).

WHEN David confessed his heinous sins to Nathan, in brokenness he said, "I have sinned against the Lord." Then Nathan answered, "The Lord hath . . . put away thy sin" (II Sam. 12:13). Our sins are dismissed, righteously put away. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). Christ's atonement is the separating factor which has separated our sins from us and dismissed them from the court of heaven. On the ground of His finished, atoning work, the believer has entire exemption from condemnation. Christ, the sinless Lamb of God, took up our sin and sins and bore them all away into the land of oblivion, whence God will not recall them. There is, therefore, no charge to the believer.

II. THEY ARE THROWN INTO GOD'S WASTE BASKET AS CANCELLED NOTES

For Thou hast cast all my sins behind Thy back (Isa. 38:17).

NOT behind my back—if put there, the devil could surely find them and drag them out to accuse me; but they are cast behind God's back, and I know that since they are behind His back, they will never haunt me and taunt me.

III. THEY ARE COVERED WITH AN IMPENETRABLE COVERING

Blessed is he whose transgression is forgiven, whose sin is covered (Ps. 32:1).

GOD covers our sins with the precious blood of Christ, and He says, "When I see the blood I will pass over you" (Exod. 12:13). There is one impossibility with God, that is, God cannot see our sins through the red blood of Jesus Christ, and God says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

A gentleman in India was standing on the stairway inside a building and looking through the window saw a soldier pass below, whose coat appeared white. He was greatly perplexed, as the soldiers wore red coats; but soon he found that he had been looking through a red glass and the coat appeared white. And when God looks at our souls through the precious red blood of Jesus, though they have been stained with sin, as crimson, in His sight they become as white as snow. Therefore there is no charge against us now, and none forever.

IV. THEY ARE REMOVED INTO INFINITE SPACE

As far as the east is from the west, so far hath He removed our transgressions from us (Ps. 103:12).

WE ARE told the moon is two hundred and fifty thousand miles away from us, which seems a great distance; but our sins are removed from us farther than that. And the sun is ninety-three million miles away, but our sins are removed from us farther than that. We are informed that the nearest star, Alpha Centauri, is twenty-five trillion miles away. It staggers us to think of that distance, but our sins are removed from us infinitely farther than that. Oh, the miracle of forgiveness!

But the truth grows richer and blesses our souls still more as we consider more closely the significance of the statement that God has removed our sins as far as the east is from the west. It does not say "as far as the north is from the south," for north and south are fixed points, and one can travel north till he reaches the north pole, then he will be going south, and vice versa; but one can go east or west, and keep on going, and the east and west never meet. God uses this to illustrate the immeasurable distance to which He has removed our sins from us. We shall never meet them again, for they have been forever separated from us by the cross of Christ. Oh, child of God, delight and revel in God's forgiveness!

V. THEY ARE BLOTTED OUT IN ABSOLUTE ANNIHILATION

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins (Isa. 44:22).

ONE may watch the clouds gather and disappear. Many times in the evening the sky will be overcast with thick, dark clouds, but in the morning those clouds are gone—blotted out. Thus God hath dealt with our sins. He has blotted them out as though they never had existed, therefore, no charge against us.

VI. THEY ARE DROWNED IN UNFATHOMABLE DEPTHS

And Thou wilt cast all their sins into the depths of the sea (Mic. 7:19).

THERE are in the sea, depths that have never yet been sounded, and the Word says that God has cast our sins "into the depths." Dr. A. J. Gordon was once preaching on this text and forgot to put in the words "into the depths." His little boy caught the error, and at home he said, "Father, why didn't you tell the people their sins were heavy like lead and sank out of sight; they might think that they were like corks and floated around on top." Mr. Gordon then saw the mistake which he had made and realized that God had fully covered the point in question. He has cast them "into the depths of the sea," let the devil drag them out if he can.

VII. THEY ARE FORGOTTEN AND REMEMBERED NO MORE AGAINST US FOREVER

For I will forgive their iniquity, and I will remember their sin no more (Jer. 31:34).

And their sins and iniquities will I remember no more (Heb. 10:17).



OH, THE marvel of it! The believer's sins are forgotten, remembered no more against him, and he goes scot free! His debt is absolutely discharged. When God forgives, He forgets, and when He forgives, He justifies.

The ground of it all is the cross. The Christ received into His bosom all the wrath of God against sin, so that all who come under His protection are saved from wrath—there is no charge against them.

It is said that somewhere in Palestine there is a tree under which many people find shelter during the electric storms there. There is perfect safety under this tree, for

it is a non-conductor of electricity. There is another tree which it illustrates. The tree of Calvary is our insulator from the wrath of God. Because wrath fell there on our blessed Substitute and Surety, we go free. All judgment for our sin is past. Christ has handed up to heaven's treasury, in payment for our debt, the crimson coin of His own precious blood, and God is absolutely satisfied. The precious, redeeming blood has settled everything. It cost God all that He had to give. It cost Christ all that He had to suffer, and it is all for you and me. Will you accept this blessed forgiveness and get the joy-note of eternal salvation in your soul?

INDWELLING SIN

by JESSE ROY JONES

THAT the believer in Christ still has sin resident within him is a fact well established by the Word of God. There are those, however, who believe and teach that when a soul is really born again and is sanctified, it is impossible for such an one ever to commit sin any more. This is what is known as the doctrine of sinless perfection. By sinless perfection they mean that the old, sinful, Adamic nature has been eradicated. Such teaching ignores the clear and plain declarations of the Bible, and does violence to the context of those passages which on the surface seem to teach the so-called doctrine of sinless perfection.

It is our purpose in this discussion to show from the testimony of the Old Testament saints and from the writings of the New Testament apostles that sin is still present in every believer as long as he is on earth, dwelling in this body of our humiliation. As we face the fact of indwelling sin in the believer, we should not lose sight of the fact that we also have Christ in us, the hope of glory, and that in Him sin shall not have dominion over us, because we are not under law but under grace.

NO ONE would question the faith of Abraham in the light of the Scripture which definitely says that he "believed God, and it was counted unto him for righteousness" (Rom. 4:3). And yet this old patriarch of faith who was called "the friend of God" (Jas. 2:23) deliberately lied to Abimelech at Gerar in order to protect himself, not caring what happened to his wife, whom he left at the mercy of the king, to become a member of his harem. Surely there is but one explanation which can be given as to why Abraham did such a thing as this. There was still left in Abraham, after he believed in God, the same old root of sin.

Take the case of Isaac also. He duplicated his father's experience when he was at Gerar with Rebekah, his wife (Gen. 26), demonstrating afresh that he had

SO-CALLED "holiness" teachers commonly make one of two mistakes. Either they hold that a believer may and should have his old nature eradicated by means of some sensational "second blessing," or they hold that "sanctification" consists in a change of nature in which our sinful natures become holy. Jones shows how the experiences of Old Testament saints and the precepts of the New Testament contradict all such false "holiness" teaching. He presents the scriptural standard of Christian victory and practical sanctification.

the same seed of sin remaining in him that was in his father Abraham. Truly it was a case of "like father, like son."

Then there is Jacob. So crooked and deceitful was Jacob's career that it is spoken of by every one who is at all familiar with the Bible account of his life. God evidently wanted us to learn from Jacob's life the truth that by nature we are all just as corrupt and unworthy as was he, and that only the grace of God can suffice to keep us from being utterly cast down. We know also that Israel's experiences are given to us as ensamples for our spiritual admonition (I Cor. 10:11). And God always gives us both sides of the story, so that we might not be ignorant of the whole truth. Jacob's experience clearly reveals that in the flesh dwelleth no good thing (Rom. 7:18).

Moses' life also was a striking example of one who knew God, one who loved and served God, and yet one who sinned after he was called and commissioned of

Him to bring the children of Israel out of Egypt's bitter bondage. On the way to the promised land he rebelled against the Word of the Lord, at the water of Meribah, smiting the rock twice with his rod, instead of speaking to it as God had commanded. (Num. 20:24, 8, 11) Surely Moses could not have rebelled against God unless there was rebellion in his heart.

Then there is the life of David. Here was a man after God's own heart; and yet he committed two of the most wicked sins in the category, namely, *murder* and *adultery* (II Sam. 11). David's testimony and confession of his sin as recorded in the fifty-first Psalm is a most striking confirmation of the truth that sin is still present in the believer. It is interesting to notice in the twelfth verse that he did not pray that God would restore to him his salvation, but rather that He would restore unto him the *joy* of His salvation.

And so we might go on, naming every Old Testament saint, and pointing out how in each life there was a testimony to the fact that the old Adamic and sinful nature was still present even after the soul had believed and had been called of God for special service. Joseph, Jeremiah, Isaiah, Daniel, and all the rest testify that by nature they were wicked and undone before the face of Him Who is altogether lovely.

WHEN we approach the truth of total depravity as revealed in the New Testament, we find the doctrine even more clearly stated. Take, for example, the testimony of John, that disciple whom Jesus loved. Surely we would not doubt or question the testimony of one who was so near and dear to the Lord as was the apostle John. And yet this is what he says: "If we (that is, believers) say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). How significant that this disciple who was so close to the Lord Jesus while He walked here upon this earth should have such a positive testimony of the indwelling presence of sin. It means simply this: the nearer we draw to the Lord, the more conscious we are of the fact and reality of sin, and the presence of it in our own lives. When Job really caught a glimpse of the Lord, he abhorred himself and repented in dust and ashes. (Job 42:5-6) Thank God, a close walk with the Lord will invariably mean a confession of our sin, and not the denial of its existence. In commenting on I John 1:7, Lewis Sperry Chafer says, "What does it mean to walk in the light? Does it mean sinless perfection? No. It does not tell you to *become* the light, but to *walk* in the light." Walking in the light reveals sin in the believer and brings forth confession, which is the way back into fellowship with God.

The testimony of James also helps us to see the root sin from whence spring the various shoots of sin which find their manifestation in the lives of Christians when they are not walking with the Lord. He raises the question in chapter four, verse one: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" The truth as expressed here by the apostle in interrogation points to the real source of sin in the lives of believers.

It is present in our members.

The apostle Peter definitely warns believers to "abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). If the doctrine of sinless perfection were scriptural, why should the apostle warn the "dearly beloved" to abstain from "fleshly lusts"? There can be only one explanation of this passage, and that is that the believer still retains the old carnal nature which is sinful and corrupt, and, when yielded to, produces strife in the soul.

THE high water mark of revelation on the truth of indwelling sin is found in the writings of the apostle Paul. He makes the truth vitally personal by giving to us a critical analysis of his own soul's experiences. In Romans 7:21 he makes this illuminating declaration: "I find then a law, that, when I would do good, *evil is present with me.*" Could the fact of indwelling sin be more clearly stated than this? Not unless it might be in the verse just preceding, which says, "Now if I do that I would not, it is no more I that do it, but *sin that dwelleth in me.*" Surely no one would dare take issue with the apostle Paul on this subject. Was Paul saved? Yes! Was Paul sanctified? Yes! Was Paul filled with the Spirit? Yes! And yet Paul said in the words of inspiration, "*Sin dwelleth in me,*" and, *Evil is present with me.*"

We should observe four things about this unmistakable revelation, which the apostle Paul gives us concerning the fact of indwelling sin. First, he makes a *discovery*. This is expressed in his words, "I find." Second, he gives a name to his discovery. He calls it "a law." Third, he reveals his attitude of soul at the time of his discovery. He says, "I would do good." And fourth, he describes the nature and activity of that which he discovers. He says, "Evil is present with me."

A discovery usually affects us in one of two ways. If it is something we like, we are elated with our find. If it is something we do not like, our natural tendency is to ignore it and to blind ourselves to the revelation. When Paul discovered the law of sin in his life he did not blind himself to its reality and power. His attitude of mind was to do the good and right thing, yet he faced the fact that at the same time sin was present and active in his members. But he does not leave the matter there. He presses right on through the thick of the fight which he sees raging in his soul between the two opposing forces, namely, the "law of sin," and the "law of the Spirit of life in Christ Jesus" (Rom. 8:2), to a glorious victory. The two opposing forces are elsewhere referred to as the *flesh* (the old carnal nature) and the *Spirit* (the new and divine nature). (Gal. 5:17) These two forces are contending for the dominion and mastery of the soul. It is important, therefore, for us to study the tactics employed by the apostle Paul which brought him out on the victorious side of the conflict. In the heat of the battle he cried out in confession and question, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Scarcely had he raised this question when God's reply of

victory came to his soul, and he exclaimed exultantly, "I thank God through Jesus Christ our Lord. (He shall deliver me). So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:25). And so Paul made another discovery. He not only found the law of sin dwelling in him, but he also discovered the secret of power and victory over the law of sin by looking unto Jesus, the Author and Finisher of his faith, and the Captain of his salvation.

Looking unto Jesus is not day dreaming. And yet this is the reaction which is gotten from some earnest Christians' interpretation and practice of what they would call occupation in Christ. It is not the idle gazing into space of the visionary, neither is it the sanctimonious pious expression of the religious fanatic. Looking unto Jesus for victory over the power of indwelling sin is a definite decision on the part of a person to exercise his faculties in a God-given direction. The apostle Paul explains what is meant in Romans 6:11, where he says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." To reckon one's self to be dead indeed unto sin and alive unto God calls for a mental adjustment that makes the soul unresponsive to the presence of sin and actively conscious of the presence of God. It is simply the recognition of the soul's identification with the Lord Jesus Christ in His finished work on the cross of

Calvary. We died to sin in Him. Sin's authority over us is absolutely broken. As we reckon it so, we enjoy the blood-bought liberty that is ours in our resurrected Saviour.

Just as definitely as the apostle Paul discovered sin still present within him and found absolute victory over it, so may you and I, Christian reader, experience the same thing. We should not blind ourselves to the fact of indwelling sin, neither should we forget or deny the reality and power of the new and divine nature which is also resident in every believer, and through which the soul may come out into the highway of victory, no matter how keen the struggle or how severe the testing.

Patriarchs, prophets, apostles, and saints; all have found the law of sin dwelling in their members. To deny it is folly. To acknowledge it is wisdom, for it casts the soul back on that other more powerful law, namely, the law of the Spirit of life in Christ Jesus, and this inevitably means victory and peace and strength for service.

Thy blood was shed to cleanse from sin, Lord Jesus,

Thy risen life transforms the old to new;
I take my stand upon Thy Word of promise:

"Sin shall not have dominion over you!"

GOD'S SOLUTION OF THE SIN PROBLEM

by A. H. YETTER

HERE is a message for everybody. To the lost man it presents God's offer of salvation through faith in our Lord Jesus Christ. To the believer, defeated by sin, it shows the way of victory through yielding to our risen Lord and walking in fellowship with Him. And for all God's children it affords a reminder of the blessed hope of our Lord's coming, and quickens the heart with the joyous anticipation of being perfectly conformed to His glorious image.

"MAN is incapable of sin . . . man cannot depart from holiness," says Mrs. Mary Baker Eddy in *Science and Health*, 74th Edition, pp. 49 and 471. This view is shared by thousands today. There are countless others who, though they do not actually deny the existence of sin, treat it lightly. When a man takes either position he is calling God a liar, and both experience and God's Word classify him as a "fool." The Bible statement to this effect is found

in Proverbs 14:9: "Fools make a mock at sin." The Word plainly teaches that all men are sinners. "All have sinned and come short of the glory of God," we read in Romans 3:23. It also teaches that men are by nature and in practice the "bondslaves of sin," and that unless God intervenes they shall receive the "wages of sin" which is "death." (Rom. 6:20, 23) We make no mistake, therefore, when we consider sin as a very serious problem. It is a vital problem to every soul,

and one which he is unable to solve. We must look to God for the solution, and we shall not be disappointed. To present His all-sufficient solution is the purpose of our discussion.

But before we consider the solution, let us first consider the problem, that we may see how gloriously complete God's solution is.

I. THE PROBLEM PRESENTED

MAN needs a threefold deliverance from sin: first, from its condemnation; second, from its control; and third, from its contact.

Every soul who has not trusted Jesus Christ as his Saviour from sin is under fearful condemnation. In John 3:18 we read, "He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." What does this condemnation mean? It means condemnation to eternal separation from God in the torments of hell. The Bible reveals this awful fact in Revelation 21:8: "The unbelieving . . . shall have their part in the lake of fire which burneth with fire and brimstone: which is the second death."

If we have accepted Christ as our Saviour we are still in need of deliverance from the control of sin. Our old nature first tries to keep us from Christ, but having failed in this, he would now keep us from walking with Him. He has had the soul under his undisputed control for years, and the soul has formed many bad habits. And though the soul may have done many good deeds, it did them with mixed motives. The soul is blinded to the sinfulness of its habits and to the duplicity of its motives, so that it is often unknowingly under the dominion of sin. An example of the deceitful working of the old nature may help to make our meaning clear. A Christian worker was talking with a believer about the sinfulness of the "movie." During the conversation he quoted James 4:4, which says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Quick as a flash the believer said, "That's just your interpretation of it." Here is what happened. The old nature rebelled against God's Word and deceived the soul into believing that the Christian worker was trying to take away its liberty by a false interpretation of the Word. Therefore, the soul rejected God's Word and continued in its sinful way. Deliverance from such deception and dominion is a constant problem to the believer.

After we have accepted Christ and learned to walk with Him, there is still a phase of the sin problem that remains unsolved. We are living in a body which is slowly dying, and if the Lord tarries it shall go down to the grave. That is why Paul wrote: "We that are in this tabernacle do groan, being burdened; not for that we may be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). And as long as we are in these mortal bodies we must come in

contact with sin. While our contact can be without contamination if we keep our eyes on the Lord, yet the ungodly deeds of men vex our righteous souls from day to day. Consequently, we are in need of deliverance from contact with sin as well as from its condemnation and control.

II. THE SOLUTION OFFERED

Thou shalt call His name JESUS; for He shall save His people from their sins (Matt. 1:21).

*T*HIS wonderful promise presents Jesus Christ as God's solution of the sin problem. In Him, God in grace has made full provision for our needy souls. When He died for us on Calvary He declared, "It is finished" (John 19:30). We shall find as we proceed that this included salvation from condemnation for sin, from the control of sin, and from contact with sin.

The Lord Jesus Christ died on Calvary as our Substitute. There He bore all of our sins, both great and small, in His own holy body. There He Who knew no sin was made sin for us that we might be made the righteousness of God in Him. There all the billows of God's wrath for our sin went over Him. There for the first time in all eternity His Father turned His back upon Him, because He was bearing our sins. This was the hardest part of God's judgment, and it wrenched from His Son the heart-broken cry, "My God, My God, why hast Thou forsaken Me?" (Mark 15:34). There in the thick darkness of Golgotha He drained the cup of God's wrath to the last bitter dregs, as He tasted death for every man. And the marvel and wonder of it is that He died for us willingly, yea, gladly. This was His testimony as He faced Calvary, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (John 10:17-18).

The glorious efficacy of the death of the Son of God to save us from condemnation is set forth by the apostle Paul in Romans 5:8-9: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

The Lord Jesus Christ also provided freedom for the bondslaves of sin when He died on the cross. We find this proclamation of our emancipation in Romans 6:6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." This does not mean that our sinful nature is eradicated and that we cannot sin. Such teaching is false and unscriptural. But it does mean that the Lord Jesus Christ has broken the power of sin, and that we need not yield to its control any longer. Our Lord is now in heaven as our great High Priest, and He ever liveth to make intercession for us and to give us grace and strength. Through Him we can be more than conquerors.

Furthermore, when our Saviour died on the tree, He provided victory over our last enemy which is death. Of this blessed provision we read in Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." The Lord Jesus Christ now holds the keys of hell and of death (Rev. 1:18). And when He comes again, each believer shall receive a glorified body, over which death shall have no power. Moreover, the Lord Jesus shall take His children home to heaven where they shall be forever free from even the slightest contact with sin. What a glorious prospect for the believer in Christ Jesus!

III. THE PROBLEM SOLVED

THOUGH God has provided the solution of the sin problem in Jesus Christ our Lord, we must accept His solution if the problem is to be solved in our individual lives.

The captain of the old ironclad "Merrimac" was skeptical concerning spiritual things. One day the chaplain of the Pennsylvania Soldier's Home where he was staying gave him this challenge: "Read the Bible and mark in red anything you don't believe. Begin with the gospel of John."

With a glitter in his eye the captain accepted the challenge.

Whenever the chaplain would pass the room where the Captain was confined because of illness, he would stop and say, "Captain, have you marked anything yet?"

The old captain would only grin, and remain silent.

A number of days later the chaplain stepped into the captain's room to find him dead upon his bed. His Bible was open and the chaplain began looking through the gospel of John for red marks. Nothing was marked in all the first chapter, nor in all the second chapter, nor in all the third until he came to the sixteenth verse. Beside this one he found these words, written in red, "I have cast my anchor in a safe harbor, thank God."

Salvation from the condemnation for sin becomes the joyous possession of every soul who thus trusts the Saviour. By a miracle of God's grace all of His goodness is placed to his credit. He is now in Christ and "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Are you in Christ Jesus? Have you cast your anchor in a safe harbor? Or are you still adrift on life's sea facing destruction? Trust Him this very moment and you shall be eternally safe from judgment.

In order to experience God's deliverance from the control of sin, we must walk with our victorious Lord. If we walk with Him we have His sure promise of victory: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). As we fellowship with Him we shall be con-

stantly claiming and experiencing the power of His shed blood. Realizing our utter inability to cope with the forces of sin, we shall come often to the throne of grace to obtain mercy and find grace to help in time of need. If you have been defeated in the battle with sin, you may be sure that you have tried to fight alone. The Lord Jesus Christ completely routed the forces of sin at Calvary, and if you will only walk with Him He will always cause you to triumph.

If we have accepted the Lord Jesus as our personal Saviour we have only to await His coming for deliverance from contact with sin. It does not depend upon our faithfulness to Him, but upon His faithfulness to His Word. He has promised full redemption to every soul who trusts in the finished work of Christ, and He will fulfil His promise to the letter. We received the redemption of our souls when we trusted Him, and we are now waiting for the adoption, to wit, the redemption of our bodies, at His coming. Then the sin problem shall be completely solved; our Lord shall be glorified; and Calvary's victory shall be vindicated. We are waiting and longing to see His face, when we shall shout in triumph, "Thanks be to God Which giveth us the victory through our Lord Jesus Christ" (I Cor. 15: 57).

I heard of a beautiful, wonderful life,

A life everlasting and free:

I heard and believed,

And that life I received,

For 'tis "heareth," "believeth," and "hath."

I heard of a care that was tender and kind,

A care I was longing to know:

And found it all true,

That "He careth for you,"

For 'tis "heareth," "believeth," and "hath."

Whatsoever I hear of in God's Holy Word,

Believing I know is my own:

Mine, simply by faith,

In the Word that He saith,

For 'tis "heareth," "believeth," and "hath."

Dost hear of a pardon blood-bought for the lost?

Believe, and that pardon is thine.

God forgiveth it thee,

Let thy heart thankful be,

For 'tis "heareth," "believeth," and "hath."

Thou hopest 'tis thine? Go beyond even hope,

Hope waits for her future reward;

But he who believeth,

Full pardon receiveth,

For 'tis "heareth," "believeth," and "hath."

Hath life, and hath pardon, hath peace, and hath joy,

Hath God, and His wisdom, and care:

On earth heaven's love,

And a heaven above,

For 'tis "heareth," "believeth," and "hath."

SIN—THE TRANSGRESSION OF THE LAW

by WM. P. MACKAY

“**T**HE law was given by Moses, but grace and truth came by Jesus Christ”—or rather, *were* by Jesus—the “came” is not in the original. Grace and truth found embodiment in the Lord Jesus Christ. Do you want to see perfect grace and truth in one? Then we find them in the person of the Lord Jesus Christ, and in Him alone. The law was given to prove men. Grace and truth are here in contrast to the law. The law was given by Moses. It does not say it came by Moses. It was given as a test to try what man was. Now we find that grace and truth have descended to this earth, and have been fully manifested in the person of the Lord Jesus.

If you don't see this distinction, you will get into constant confusion about the use and place of the law of God. The law of God was not given to save men, it was given to damn men; the law was not given to bless men, but to curse; the law was not given with God's thought that we would keep it; no, but “that every mouth may be stopped, and all the world may become guilty before God.”

I REMEMBER one day when I was crossing from Dublin to England, between Kingston and Holyhead, in one of the steamers there, I was admiring the beautiful scenery as we were leaving Kingston harbor, when a gentleman came up to me and entered into conversation.

He said, “You are admiring the beauties of this bay?”

I said, “Yes.”

I found he was an intelligent man, and we commenced to talk about natural history. I had been that season busily engaged in pursuing my medical studies at the university of Edinburgh. I brought my friend on from one topic to another. I presumed that he was a minister of the gospel, which I found afterward to be the case. We talked about birds and fishes, etc. We did not begin about theology all at once. Then we got on the subject of natural laws, the Darwin theory. I was

telling him that I had been studying this, that, and the other, and we got on the consistency of God in all kinds of law. He then said something about the moral law.

He said, “How is it that when God has made all these physical laws men will not believe His moral laws?”

I let him take the lead; I wanted to see where we were. He spoke about the obligation man was under to obey that moral law.

“Where do you find that?” I asked.

“In the Bible,” he said.

“The Bible, what book is that?” I said.

He said, “It was a book from God.”

This was just what I had wished to bring him to—God's righteous demands in the law. When thus he began to talk about the moral obligation that men were under to keep the law, and about God commanding obedience to its requirements, I turned round to him and said, “Honor bright, have you kept it all from beginning to end?”

He replied, “Indeed, I have not.”

“Very well, then,” I said, “it is all up with you, you are done for if the Bible is true; for what was the apostle Paul's statement? ‘When the commandment came, sin revived, and I died;’ it was all up with the apostle then. There is no use for you to go on asking God to help you to keep it, you have broken it once; if you were to keep it all now to the end of time it would be of no use, as you have broken it already.”

He then asked me, “Have you kept it?”

“Oh, not I,” I said. “I never professed to have kept it.”

He then wanted to know what I was going to do.

“What are you going to do? you have done it already, that's

PROBABLY all of our readers have been blessed in singing the hymn, “Revive Us Again.” Dr. Wm. P. Mackay, author of that grand old hymn, is the writer of this article. It is said that one of his best known books, “Grace and Truth,” was greatly used of God in the life of the evangelist, Dwight L. Moody. This article, which so clearly shows that sin is the transgression of the law, is an extract from his book, “Abounding Grace.” Both of these books may be ordered from the Institute Book Nook.

"DEAD to sin' does not mean that sin is dead in you. Neither does it mean that there is never any more response to sin in you. What it does mean is that . . . the dominion of sin over you has been forever broken by your union with Christ in His death.

—Jas. H. McConkey

enough; the junction between heaven and earth is broken; you have broken the connection between you and God; that's enough. If I were a stonemason, and wanted to build a house, the size of the stones would be a matter of great importance and consequence to me; but suppose I were a scientific man, and not a stonemason; suppose I had to show, not what stone had to do with building a house, but the nature and quality of stone; if I wanted to determine its specific gravity, I would not need to take a stone a ton's weight into the middle of the ocean, I would take a small pebble and drop it into a glass full of water and show the specific heaviness of stone. The smallest stone would demonstrate the quality of stone equally with the largest mass of a ton's weight. So with sin; it is not the quantity of sin but the quality of sin that God considers; 'He that offends in one point is guilty of all.' There is the divine statement, and it stands to reason. So I explained to my friend that there was no use, as far as obtaining pardon was concerned, of us trying to keep the rest of the law, for we had broken at least part of it, and we were therefore done for; if we had broken it in only one point we were done for.

WHILE I was speaking I was looking quietly over the bulwarks. He was getting rather excited. He said, "What then do you think should be done?"

"That is a different question," I replied. "I will tell you—it does not matter what you and I think; the fact is that the law of God is a sword hanging over both you and me, suspended by a thread, and it will be upon us before we know where we are."

He wanted to know what was to be done.

I told him that the law of God comes as an executioner, and the sooner the offender is executed the better. It is said, "I through the law am a dead man to the law." "Why," I said, "I was hung with Christ on the cross eighteen hundred years ago; that was the end of me, and the law came and did its worst."

"What is all this about?" he asked.

"It is this," I said, "the sooner you know that, the better—that it is all up with you as to law-keeping, and if the sword falls into you personally as you are, you are damned to all eternity." I told him the law came demanding a life, and that life must be given either in the person of the offender or in the person of a substitute—and that our only salvation rested in accepting Christ as our Substitute—it was our privilege to accept what He has done and suffered on Calvary; all that He has done in His "Grace and Truth;" all that is true of Him is true of me; it was on the cross of Calvary that the demands of the law were satisfied. I was crucified with Christ and buried with Him. He was crucified for me, and His death is mine—His burial is mine. "What the law says to the rebel is, 'Thou shalt die.' it is no use saying, 'I will repent and do better.' Thou must die, die in Christ, or to all eternity in your sins; to die is your doom."

I LEFT him for a while, and went with some friends of mine to the stern of the vessel. A few minutes after, he caught sight of me, and came and took hold of me by the arm.

"Come here," he said, "I want you to speak to those friends about what you have been telling me—about dying."

So I went and spoke to them, and said that I was just upon the A B C of the subject, that God comes demanding my life, and I must give it up either in the person of Christ or in myself to all eternity.

The man all at once said, "Glory be to God, I see the gospel now as I never saw it before, I am a saved man!"

When we landed he was so happy that we could scarcely get him ashore; he was almost leaping and dancing; he was praising God that the law had done its work, that it had demanded his life, and he had given it in the person of his Substitute—Christ. He asked me if I could sing, and he kept me singing until I was perfectly hoarse. He kept saying, "I was dead through the law that I might live unto God, I have been crucified with Christ."

WHAT a mercy that we are in Christ's hands! How often we may sin and never be conscious of it, but Christ sees it at once, and meets the need in virtue of His blood, so that the sin never reaches the throne of God.

—Andrew Miller

IN THE HARVEST FIELD

Conducted by A. H. YETTER

Visiting in the drought-stricken mountains of Arkansas this summer, a student in his senior year at D. B. I. found a spiritual drought worse than the condition which was distressing the farmers.

One day, as he came to a country school, he saw the children playing ball on a wooded hillside, and a young man, who appeared to be their teacher sitting on a rock, watching. After greeting him and chatting with him for a few minutes, our student asked the teacher if he might give some Gospels of John to the children as they entered the building for their classes. Instantly the teacher asked, "Are you?" guessing the name of his visitor. Receiving an affirmative answer, he shook hands, and said, "I heard you were coming down to these parts."

In addition to granting permission to give the Gospels, the teacher invited his visitor to speak to the children, and gave him the first period. In the talk which followed, this earnest Christian worker gave the children a clear salvation message. Then he gave a Gospel of John to each of the twenty-five who could read and promised if they would read them through and write him when finished, he would give each of them a copy of the New Testament. To this offer he added that if all who could read the Gospels would do so, he would give a Scofield Bible to the school.

Within three weeks, eighteen of the twenty-five finished their reading and wrote for their Testaments; and word from the teacher indicates that the rest will finish soon. Here are two of the letters:

Dear Sir:

I have read my little book of St. John, so please send my Testament. Please send it at once.
Yours truly,

Dear Sir:

I have Red the St. John Booklet throo and would be pleased to Receive a new testament from you all.
Yours truly,

This interest in God's Word surely is a call for thanksgiving, but especially in the fact that four of those who wrote for their Testaments stated that they had signed the decision blank in the back of the Gospel, and had accepted Christ as their Saviour.

Mr. and Mrs. W. Cameron Townsend, missionaries serving under the Central American Mission, spent several days at D. B. I. the last week in August, and brought much blessing to our hearts by their testimonies and accounts of the harvest of souls in their field in Guatemala. They are pioneers among the Cakchiquel Indians, of whom there are two hundred thousand in Guatemala, and they are in the homeland attending to the publishing of the New Testament, which they have translated into the language of that tribe.

At the First Baptist Church of Golden, Colorado, of which Rev. John W. Bailey, D. B. I. '26, is pastor, an all-day Bible conference was conducted August twenty-fourth, under the joint auspices of the Colorado Christian Fundamentals Association and the Denver Bible Institute, Rev. Harold A. Wilson speaking, and Rev. and Mrs. J. R. Jones furnishing special music. On the following Sunday, Rev. C. Reuben Lindquist supplied in the absence of the pastor. The Golden people report great blessing from the services.

During the summer, Miss. Marjorie Skivington, D. B. I. '27, has been helping in the work of the First Baptist Church of North Platte, Nebraska. Her service there has been greatly used of God for blessing.

On every side we hear of hard times, but God continues to enlarge His work. On August 31, Rev. G. Roy Tureman, D. B. I. '24, dedicated a ten thousand dollar addition to Bethany Baptist Church. This is one of four churches that Mr. Tureman is ministering to, his headquarters being in Village, Va. In addition to God's blessing in a financial way, many souls are being saved, and his churches are leading in missionary work in their Association of sixty-two churches.

As the man and woman stepped into the large theater they were taken aback! This was not a show, but a gospel meeting, and a good old-fashioned one at that. But this was the best mistake that they ever made, for they heard the story of "Jesus and His love," and when the invitation was given, they came forward and definitely accepted the Lord Jesus Christ as their personal Saviour. This incident happened in a recent meeting conducted by Rev. W. E. Pietsch in Vancouver, B. C. Mr. Pietsch has been engaged in Bible teaching and evangelistic work for some time, and God has signally blessed his ministry. Recently he has become a member of the Extension Department of the Denver Bible Institute. He has received many invitations to witness for the Lord in Australia, but lacks the necessary funds. Join with us in prayer that the needed money may be supplied.

Rev. and Mrs. Jesse Roy Jones and W. B. Male conducted special evangelistic meetings at Yampa, Colorado, July 26-31. Children's meetings were held in the afternoons, and street meetings for half an hour prior to the evening services. The attendance was good, an unusual feature being the presence in the evening of thirty or forty men from the street. The people reported much blessing and requested the return of the group. A number of decisions for the Saviour were reported.

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

THROUGH BRAZILIAN JUNGLELANDS WITH THE BOOK

This is an intensely interesting narrative of missionary experiences in the Brazilian jungles. It gives the reader a clear insight into the testings and the joys of missionary life, and above all it gives him a new realization of the power of the Word of God to convince the sinner of the error of his ways, and to lead him to trust for salvation in the Lamb of God Which taketh away the sin of the world. The author, Mr. Frederick C. Glass, is a missionary colporteur of the Evangelical Union of South America, and a reader of "Grace and Truth." This is a companion volume to another book by the same author, "Adventures with the Bible in Brazil." It is a pleasure to recommend these books, for we are confident that God will use them to strengthen the faith of those who read, and to constrain many to give themselves more earnestly to the dissemination of the pure Word of God.

"Through Brazilian Junglelands with the Book," by F. C. Glass. Published by Pickering and Inglis, London. 200 pages, cloth cover, 5 1/2 x 7 1/2 inches. Price \$1.50. May be ordered from the Institute Book Nook, importers.

TYPICAL TRUTH IN THE TABERNACLE

In this book the author has given us a volume which is admirably adapted for systematic study in Bible classes and Young People's societies. Essentially it is an outline of the truths set forth in the Tabernacle of Witness. Throughout the outline are scattered also pointed and suggestive outlines of related truths. The outline of a single chapter, selected at random, will give some idea of the author's method of handling his material:

Chapter V. THE WALL OF THE COURT

Introduction

- I. The Size of the Wall of the Court
- II. The Material of the Wall of the Court
- III. The Height of the Wall of the Court
- IV. The Pillars and sockets of the Wall of the Court were of Brass
- V. The Rod, Hooks, and Chapters of the Wall of the Court were of Silver
- VI. The Wall of the Court had a Chapter on the Top

Each of the points in this outline is explained and its spiritual significance suggested, Scripture after Scripture being cited in connection with the discussion. We are happy to recommend this book, particularly as a reference work and as a text book for Bible classes.

"Typical Truth in the Tabernacle," by W. S. Hottel. 225 pages, paper cover. 5 1/2 x 7 1/2 inches. Price 75 cents. May be ordered through the Institute Book Nook.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE

by Hannah Whitall Smith.



This is a book of unusual value in setting forth the pathway of victory for the Christian's soul. The Saviour says, "I am come that they might have life, and that they might have it more abundantly."

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

HOW CAN A SINFUL MAN GLORIFY A HOLY GOD?

- I. BY TRUSTING THE SAVIOUR
Eph. 1:12
Rom. 9:23
- II. BY YIELDING TO HIM
I Cor. 6:20-21
- III. BY TESTIFYING FOR HIM
Rom. 15:6
- IV. BY BEARING FRUIT THROUGH HIM
John 15:8
Prov. 11:30
I Cor. 10:31-33
- V. BY WORSHIPPING HIM
Ps. 50:23
- VI. BY SUFFERING FOR HIM
I Pet. 4:14

GOD FOR US!

- I. THE PRINCIPLE
Rom. 8:31
- II. THE PROOF
 - A. The Godhead is for us
 1. Father
Rom. 8:32
 2. Son
Rom. 8:34
 3. Spirit
Rom. 8:26
 - B. Christ is for us in a twofold sense
 1. In substitution
Rom. 5:8
II Cor. 5:21
 2. In intercession
Heb. 9:29
Heb. 6:20
Heb. 7:25

—H. A. W.

III. THE POTENCY

- A. We are redeemed from the curse of the law
Gal. 3:13
- B. We are secured from judgment
Rom. 8:34
Heb. 7:25
- C. We are delivered from the enemies of our souls
Titus 2:14
- D. We are made the righteousness of God in Christ
II Cor. 5:21

THEREFORE

- E. We are called to separation
I Cor. 5:7
I Pet. 4:1
- F. We are called to a life of yieldedness to God for His service
I Thess. 5:10
- G. We are called to a life of loving sacrifice on behalf of others
I John 3:16
I Pet. 2:21
Eph. 5:2

—H. A. W.

LOT THE BACKSLIDER

GENESIS 19

- I. LOT'S FAITH
I Pet. 2:7-8
Lot was a believer—"Just Lot"—"righteous soul."
- II. LOT'S SIN
Gen. 13:9-13
 - A. Lot had two alternatives offered him:
 1. The hills and fellowship with God
 2. The plains and worldliness of Sodom
 - B. Lot chose the plains and the world.
- III. LOT'S LOSS—Not standing or salvation
 - A. He lost his fellowship
Gen. 19:1-3
 - B. He lost his testimony
Gen. 19:4-9, 14
 - C. He lost his family
Gen. 19:14, 32-38
 - D. He lost his property
(Note also I Cor. 11:15)
- IV. LOT'S SALVATION
Gen. 19:16-21
 - A. Purely of grace
Eph. 2:8-9
 - B. Yet so as by fire
I Cor. 3:11-15

WHAT THE BIBLE IS

- I. A LIGHT AND LAMP—Guidance
Ps. 119:105
- II. A SWORD—Defence
Heb. 4:12
- III. FOOD—Sustenance
I Pet. 2:2
Matt. 4:4
- IV. A FIRE—Testing

—H. A. W.

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 5

Sunday, Nov. 2, 1930

SIMON PETER

Lesson Text: Mark 8:27-29; Luke 22:3-34;
John 18:25-27; 21:15-17
Read also Philippians 2:1-11

Golden Text:

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

A popular quotation a generation ago was, "The bird with a broken pinion never soars so high again." Even yet we hear this quoted with great solemnity, as though it were a statement of Scripture. Those who quote it usually do so to convey the idea that a Christian who has gone into outbreking sin can never be as happy or as useful as he was before or as he might have been had he not sinned. This is an exceedingly discouraging philosophy. We are thankful to say that it is entirely out of harmony with the teaching of God's Word. It utterly ignores the pardoning grace and transforming power of God, and takes no account of the scriptural doctrine of restoration. The life of Peter is a living refutation of this sentiment, for his greatest usefulness and fruitfulness, and doubtless his greatest happiness also, came subsequent to his shameful denial of his Lord. Let us study his experiences to see how they exemplify the truth of restoration and prove that a restored believer may be as joyful and fruitful as though he had never sinned.

I. PETER'S FAITH

First, let us consider the evidence of Peter's faith. For if we are to consider his experience as typical of the experiences of other believers, we must know that he was a believer when these things occurred. This is more necessary than we might think, for the word "conversion" is used by many to designate a lost man's experience in coming to Christ. And though, as it is used with reference to Peter in Luke 22:32, the word "converted" refers to his restoration, yet because of the popular use which has been made of the term, it might be misunderstood.

The evidence of Peter's faith is clear and satisfying. In answer to the Saviour's question, "Whom say ye that I am?" Peter said, "Thou art the Christ" (Mark 8:29), to which he added, according to other accounts of this conversation, "the Son of the living God" (Matt. 16:16). This is convincing proof that Peter was saved, for I John 5:1 says, "Whosoever believeth that Jesus is the Christ is born of God." And I John 4:15 says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Peter fulfilled both of these conditions. He was indisputably a child of God.

It is good occasionally to warn those whom we are

teaching God's Word against the false religions of our day. In passing, therefore, let us note that this test reveals the utter falsity of so-called Christian Science. Mrs. Eddy says, "Jesus, as material manhood, was not Christ." In contrast with this the Scripture says, "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (1 John 2:22).

II. PETER'S BACKSLIDING

Now see how grievously Peter backslid. He had barely given voice to the glorious testimony of his faith that Jesus was the Christ, the Son of the living God, when he presumed to reprove the Lord Jesus Christ for saying that He must be killed and after three days rise again (Mark 8:32). This brought upon him the rebuke of the Lord, "Get thee behind Me, Satan: for thou savorest not (thinkest not) the things that be of God, but the things that be of men" (Mark 8:33). This incident reveals three things. It shows, first, that one may be a believer in some respects, and an unbeliever in others. Peter's faith, which we have noted, made him a child of God and insured his salvation. But the unbelief which was evident in this conversation hindered his fellowship with God, dulled his spiritual apprehension, and militated against a normal Christian experience. This shows also that one may be truly a child of God and yet yield himself to the evil one. Men are prone to think that no one can really be a child of God who is guilty of outbreking sin. Others hold a position which amounts to the same thing, namely, that if one really is born again he will not do such things. But here is Peter, whose confession unmistakably stamped him as a child of God, yielding himself to the devil and permitting his mind and his lips to be used in the effort to discourage the Son of God from going to the cross. This incident also reveals the appalling pride and self-sufficiency in Peter's heart. How strangely inconsistent it was for him to confess in one breath his conviction that Jesus was the Christ, the Son of the living God, and in the next to be arguing with Him concerning His teaching and rebuking Him for it. Such an inconsistency reveals clearly that the pride of Peter's heart had deceived him and that, for the moment at least, he actually fancied his own judgment better than his Lord's.

Peter's pride and self-sufficiency and unbelief proved his undoing when the hour of severe testing came upon him. Hearing from the lips of our Lord, on the eve of His betrayal, that in that night all His disciples should forsake Him, Peter, puffed up with pride and self-importance said, "Though all shall be offended, yet will not I." And when warned that he should deny his Lord, he vehemently pro-

tested his willingness to go with Him, both into prison and to death (Mark 14:29-31; Luke 22:31-34). He was warned again in the Garden of Gethsemane, when our Lord awakened him from sleep and said to him, "What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:40). In spite of these warnings, when in the house of the high priest he was accused of being one of the disciples of our Lord, Peter denied him. Twice this denial was repeated, yea, thrice; and the third time it was emphasized with oaths and cursings (John 18:27; Matt. 26:1-74).

Peter's backsliding brought bitterness. Immediately, remembering the word of the Lord, "he went out, and wept bitterly" (Matt. 26:75). Though he was in the depths of backsliding and in the gall of bitterness, Peter had not lost his salvation. Our Lord Jesus had promised, "Him that cometh to Me I will in no wise cast out" (John 6:37—read also verses 38-40). Peter had come to Christ and trusted Him. His backsliding could not separate him from the love of God (Rom. 8:38-39). Indeed, in foretelling Peter's testing and sin, our Lord had assured him of His love and intercession on his behalf (Luke 22:31-34—see also Heb. 7:25; Rom. 8:34). Having loved His own which were in the world our Lord loved them to the end (John 13:1), and His love, being perfect, did not fail in the hour when all men had turned against Him, and when, to the cup of His sorrow was added the sin of His disciple. But though Peter did not lose his salvation, he did lose the JOY of his salvation: "He went out, and wept bitterly." He was still a child of God, but an exceedingly unhappy one. (John 5:24; 10:28-29; Ps. 51:12)

III. PETER'S RESTORATION

Now see in Peter the blessing of restoration. When our Lord arose from the dead, He left with the angel at the tomb a message for the disciples, telling them that He was risen and that they should meet Him in Galilee. This message was directed to the disciples "AND PETER" (see Mark 16:7). In his sermon "And Peter," J. Wilbur Chapman conjectures, and with reason, that Peter fancied himself no longer a disciple on account of his sinful denial of his Lord. And with rare understanding of human nature he pictures the other disciples as gossiping about him and criticising him, but with never a word of encouragement and comfort to the poor miserable backslider, and never a sign to assure him that they still considered him one of their number. The words "and Peter" undoubtedly were called forth by some such condition as this. Here, then, is evidence of the Saviour's love and care for His disciple, and a promise (by inference at least) of his restoration.

When was Peter restored? We cannot say positively. It is likely that when, in his eagerness to meet the Lord, he cast himself into the sea and swam to the shore, his action was prompted by the urgent desire to fall at the feet of Christ, to confess his sin, and to ask forgiveness (1 John 1:9). But it is possible that his restoration had been accomplished even prior to this, as, perhaps, at the empty tomb, when he saw the evidence of the resurrection, and came away wondering in himself at what had come to pass (Luke 24:12). Be the time of his restoration what it may, the evidence that he was restored is so clear in the conversation on the seashore as to leave no room for controversy. Whereas Peter had thrice denied his Lord, now He gave him a threefold opportunity to confess his love for Him. And this was followed by a prophecy which must have comforted the heart of Peter, for while it referred to his former wilfulness, and the immaturity of his spiritual life, it spoke clearly also of the fidelity and spiritual maturity which should characterize his latter years, and should culminate in a martyr's death, in which he would be sustained by the power of God, and by which he should glorify Him (John 21:18-19). If not before, then certainly here, Peter's fellowship with his Lord was restored, as was the joy of his salvation.

See now how clearly Peter's restoration proves the ality of the statement with which we began this lesson, "The bird with the broken pinion never soars so high again." Peter's crushing experience in his denial of his Lord betrayed a depth of moral weakness and cowardice which he himself had never suspected. How striking is the ontrast between that craven cowardice and the holy bold-

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ness with which Peter behaved subsequent to this experience, forbidden by the Sanhedrin to speak in the Name of Jesus, he replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:18-19—see also Acts 1:22-36). And how striking is the contrast between the God-imparted courage of his death, which our Saviour prophesied, and the fearful shrinking from the thought of harm which was evident in his denial of his Lord. (Cf. John 21:18-19 with Matt. 26:69-74)

Having studied the life of Peter, it is intensely interesting to turn to the first and second Epistles of Peter and read them with the thought in mind that we are reading here the very letters of the man whose life we have studied. He was writing by inspiration, of course, and yet who can doubt that in these epistles he was expressing the deepest convictions of his own heart? It would be a most profitable study to draw up a list of comparisons, on one side of which is placed facts from the narrative of Peter's life, and on the other side the doctrines from his epistles which bear on those facts. Such a comparison would disclose the depth of the transformation which God's grace had wrought in him, and would reveal the faithfulness with which he fulfilled the Saviour's commission: "Feed My lambs . . . feed My sheep . . . feed My much loved sheep." Such ministry as his on behalf of the

flock of God testifies more convincingly than words of the love for Christ which supplanted self love in the heart of Peter.

VITAL-TRUTH ILLUSTRATION

When the Titanic, the "unsinkable ship," listed at an ugly angle of fifteen degrees, with a big hole torn in her side, the band played ragtime and the whiskey was passed round. Throbbing and thrilling into the night, the C. D. Q. (Come Quick Danger) signal left the little cabin above. The next phase was an uglier angle of twenty-five degrees; but still the ragtime played and the whiskey went round. The Marconigram now flashed out with long beseeching fingers the S. O. S., the signal that never fails to send a shudder down us. Two vessels, the California and the Carpathia, were within wireless range. The Carpathia caught up the sobbing sounds, and flashed back the answer, "Hold on, I am coming!" and rushing in at top speed, saved eight hundred souls. The California, though the nearer of the two, never moved. At the inquiry held in London, Signor Marconi was asked why. "Because," he answered, "she had got packed away in the ice, and so her fires were banked and her engines stopped." Our influence over other souls entirely depends on the state of our own.

—D. M. Pantton

Fourth Quarter, Lesson 6

Sunday, Nov. 9, 1930

THOMAS

Lesson Text: John 11:14-16; 14:5-8; 20:24-29; 21:1-2
Read also Proverbs 3:13-20

Golden Text:

"Thomas answered and said unto Him, My Lord and my God" (John 20:28).

Thomas has been frequently called "doubting Thomas" and with reason, for skepticism seems to have characterized his life until he saw the risen Christ, when incredulity gave place to a reverent faith. The Scripture does not call him "doubting Thomas," but it does tell us of his doubts. Several times we are told that he was called Didymus. This word literally means, "double" or "twin." This is suggestive, for in his disposition to doubt, Thomas is the "double" or "twin" of the average Christian. His awakening, on the other hand, may be shared by all, and the growing faith which supplanted his skepticism may characterize our lives also. Let us consider Thomas, therefore, as an object lesson of the sinfulness and cure of skepticism.

I. THE ROOT OF SKEPTICISM

That Thomas was skeptical is so well known as to require no proof, but if proof be desired, it may be had by reading any of our lesson Scriptures.

All skepticism concerning things spiritual finds its root in the old nature. In I Corinthians 2:14 we read, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The old nature is a confirmed unbeliever. It will help us to understand his character to remember that he was begotten in the fall of man. It was when Eve permitted the serpent's question "Yea, hath God said?" to take root in her heart, that the old nature was given being, and from that day to this he has been questioning and contradicting the Word of God (Rom. 8:7).

This incurable infidelity of the old man involves two facts touching the believer's experience. The first fact is that we can expect no help from him in understanding the Word of God. The second is that so long as we are yielding our minds to his control, doubt and skepticism will be the inevitable consequence. God has not left His children helpless dupes of the old man, however. He has given us His own Holy Spirit to teach us all things (John 14:26). And He has given us a new, divine, spirit nature, of which

He says, "The fruit of the Spirit is . . . faith" (Gal. 5:22). Though we cannot hope to understand God's Word with our own unaided intellect, or with our minds dominated by the old nature, we may understand it if we will but yield our minds to the control of the new man and permit God's Holy Spirit to do His office work in our hearts. This is what is meant by the Scripture, "He that is spiritual judgeth (discerneth) all things, yet he himself is judged (discerned) of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ" (I Cor. 2:15-16).

II. THE SINFULNESS OF SKEPTICISM

Skepticism is no credit to any Christian. There is a normal seeking to know the truth which is exemplified by the Berean believers (Acts 17:10-11). But this attitude is in sharp contrast to that of skepticism. The normal attitude is one of receptiveness. "They received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so." The normal attitude for the believer is one of predisposition to believe the Word which is spoken to us by the servants of Christ, rather than an attitude of suspicion and skepticism. Because men are fallible, it is right and proper, of course, to put their message to the test of the Word of God; but we should do this with full willingness to know and do the truth. And when such is our attitude, we have the promise, "If any man will be of His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is much so-called "independence of thinking" today which might better be labeled outright unbelief. And unbelief is sin. But let us see in Thomas' experience an example showing how skepticism toward the Word of God is really enmity against Him.

Thomas doubted the Word of our God. When our Lord went to raise Lazarus from the dead, He said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then, because His disciples did not understand, He said to them plainly, "Lazarus is dead" (John 11:11-14). In so saying, He explained that the "sleep" of which He spoke was the sleep of death. In the light of this explanation, therefore, in saying that He was going to awaken Lazarus out of sleep, He was saying as plainly as any man could that He was going to raise him from the dead. And yet with this clear statement ringing in his ears,

Thomas said, "Let us also go, that we may die with him" (John 11:16). For Thomas to say this when Christ had said that He was going to raise the dead, was to show plainly that he did not believe what Christ had said. Of like significance is the conversation narrated in John 14:1-7. Notice what the Saviour said, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." In these words He told them plainly where He was going—it was to His Father's house. He told them also how they could come there—He Himself was to return to take them there. Could language be plainer? And yet when He added the words, "Whither I go ye know, and the way ye know," Thomas blurted out a flat contradiction of what the Lord had said: "Lord, we know not whither Thou goest: and how can we know the way?" Here again it is evident that Thomas did not believe the Word of God.

And yet in this attitude Thomas was not alone. How much of this astonishing unbelief we see among God's children today. This is one reason for the appallingly low level of Christian experience today. When the life is joyless, defeated, and unfruitful, we may be sure that there is unbelief in the heart. If God's children really believed His Word, love, joy, peace, purity, and sacrificial service would be characteristic instead of exceptional in their lives. (Rom. 15:13; 11 Cor. 4:13; Gal. 5:22-24)

Thomas doubted also the love of God. Our Lord's word that He was going to raise Lazarus from the dead was a striking indication of His love for him and for his sisters, Mary and Martha. Apparently He had suffered His friend Lazarus to die without making an effort to save his life; and in so doing He had permitted the sisters, Mary and Martha, not only to be deprived of the care of their brother, but also to be swallowed up in grief. Could any one who really loved them, and who had the power to spare them, permit them to pass through such deep waters? However much it may have seemed that our Lord was indifferent, and whatever may have been His reasons for delaying His coming until Lazarus had died, His raising him from the dead was the clearest proof of His love, not only for them but also for His disciples, to whom He said, "I am glad for your sakes that I was not there, to the intent that ye may believe" (John 11:15). And yet Thomas doubted this striking evidence of His love, as we have seen. It was love, too, which prompted our Lord Jesus Christ to tell His disciples beforehand that He must leave them, but that while He was gone He would be preparing a place for them, and that He would come again to take them to be with Him forever. But in the face of such loving assurance, Thomas doubted again. His doubt was, therefore, not only unbelief concerning the Word of God, but unbelief concerning His love.

Is this not the explanation of the selfishness and self-will which is so common among Christians today? If we really believed in the love of our Lord we would know that "no good thing will He withhold from them that walk uprightly" (Ps. 84:11), and if He saw fit to withhold something which we had desired, we would rejoice, knowing that it is His love which withholds as well as bestows. And instead of being set on having our own way, we would gladly submit ourselves to Him, knowing that His will is bound to be the most joyous and full of blessing, for He loves us and desires only our greatest good. The psalmist says, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16:11). God wants His children to have a real good time. But how often in our attitude and actions, if not in words, we accuse Him of "taking all the joy out of life." For shame! (Ps. 34:8; 37:4-5; Rom. 8:28)

But Thomas doubted also the power of God. Face to face with the miracle of the resurrection, and with the testimony of eye-witnesses ringing in his ears, yet he said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25). In so saying, Thomas showed that He did not believe that God was able to do so great a miracle. He doubted the power of God.

Right here is one explanation of the defeated lives which many of God's children live. Though He has said

that He is able to keep us from falling (Jude 24), we do not believe it. We do not believe that He is able to transform our lives. We do not believe that He is able to give us victory over the sin which doth so easily beset. We do not believe that He can keep us walking daily in the joyous victory of resurrection life. Like the children of Israel, by unbelief we oftentimes limit God and prevent Him from working in our lives as He would if we would put our trust in Him. (Ps. 78:41; Mark 6:5-6)

III. THE CURE FOR SKEPTICISM

From the foregoing it will be plain that the skepticism of the human heart is an insult to almighty God. But what other fruit could be expected from the root of which the Scripture says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). What is the cure for such a sinful attitude?

The cure for skepticism is indicated in Thomas' experience. When the Lord Jesus Christ stood before him, telling him to put forth his finger and put it in the print of the nails in His hand, and to thrust his hand into the wound in His side, and to be not faithless but believing, Thomas cried in wonder, "My Lord and my God!" (John 20:26-28). Ah! that is the answer to all our doubts and unbelief! If our Lord Jesus Christ really be God, of course His Word and His love can be depended upon, and to His power there is no limit. The cure for skepticism, then, is a vision of the risen Lord.

But how may we have this vision? In His infinite grace God met Thomas on his own ground and gave him the evidence of his senses which he demanded. But it would be presumptuous folly for us to insist that He should give us a similar experience. We have His written Word, and "these things are written; that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John 20:31). It was for our

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You will be left on earth to face the horror of this—

And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with His mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. II Thess. 1:7-9

The wise man fears sin, Satan, and the judgment.

sakes as much as for the sake of Thomas that God gave him the experience concerning which we are studying. And if we will but take God at His Word without insisting upon signs and wonders and visions, God's blessing will rest upon us. Thomas believed because he saw. His attitude was the attitude of the world today, which says, "Seeing is believing." But there is a better way, as our Saviour pointed out: "Blessed are they that have not seen, and yet have believed" (John 20:29). Let us, then, peruse the Word of God with eager eyes, seeking therein that vision of the risen Lord which alone can transform our lives and make us the strong, stalwart, joyful, fruitful, victorious Christians that God would have us be. (Phil. 3:8-15)

VITAL-TRUTH ILLUSTRATION

Say, fellows, my father used to take me with him to the river for a swim, but he did the swimming. I played in the shallow water on a sandbar, and learned to stay up

"dog fashion" a few brief seconds at a time. Father swam where there was a large flat rock, hanging over a very deep place in the river. One afternoon he called to me to jump off the rock into the pool where he was. That was just what I had been longing to do, but when I stood on the rock my courage failed. Yes, there he was, treading water and offering help if I should need it, but indecision paralyzed me. I desired to do this fine thing; it challenged my ambition, and my faith in my father, yet I was haunted by fear of this untried thing. Then there came from the water, "Are you afraid to trust me, son?" That settled it; decision came in the place of indecision; trust in the place of fear; action in the place of paralysis. I made the plunge, and oh, how fine it was! Of course I got ducked a little; but there, close and reassuring, was the voice of my father—now and then the touch of his strong hand under me—but I WAS SWIMMING! What a thrill of new power! What a satisfaction in a confirmed faith! Never more the tiddlywinks of the sandbar for me. That was for the kids who had no father—who had no faith to venture.

—Sunday School Times

Fourth Quarter, Lesson 7

Sunday, Nov. 16, 1930

THE BELIEVING CENTURION

Lesson Text: Matt. 8:5-13
Read also Isaiah 60:1-9

Golden Text:

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God" (Luke 13:29).

For the benefit of readers who followed with us through the lesson expositions in the Gospel of Matthew last year, permit us to remind you that today's lesson Scripture was included in the lesson for February 16th, published in the December, 1929, number of "Grace and Truth." Readers who have this number on file may wish to refer to that exposition to supplement today's discussion.

We are happy that it is our privilege again to discuss this portion of Scripture, for we regard it as a veritable key to the earthly ministry of our Lord, particularly opening to the understanding His healing miracles. In a day when Pentecostalism and other so-called faith-healing movements are active on every side, it is well for God's children to be fortified against their false teaching by a clear understand-

ing of what God's Word actually teaches on the much confused subject of healing.

I. THE UNIVERSAL BLESSING OF FAITH

First, let us note the universality of the blessing which faith brings into the lives of God's children. This line of thought is suggested by the faith of the centurion, which caused our Lord to marvel and to say to those who followed Him, "Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. 8:10).

The blessings of faith are universal in time. Faith would have saved our first parents from the fall. It was by faith that Abel, in the second dispensation, obtained witness that he was righteous, and gave a testimony which has endured throughout the ages. It was by faith that Noah and his family were spared from perishing in the flood in which God judged the unbelievers of the third

IF You Want To Get Ready

You only need to do this—

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31



There is a way that enticeth a man, but at the latter end thereof are the ways of death! Prov. 14:12 (Rotherham)

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dispensation. The fourth dispensation began when, by faith, Abraham responded to the call of God and went out to the land of promise, there to become the father of God's chosen people. Throughout that age Israel stood in the world as an object lesson, teaching all the nations the blessings of trusting God, and the devastating effects of unbelief. In the dispensation in which we live, as in all others, faith in our Lord Jesus Christ is the only way for a sinner to be saved, and the only means whereby a child of God may live a victorious, joyful, fruitful life (Eph. 2:8-9; Rom. 13:13). And what of the next age? I John 5:4 undoubtedly has its message for us, but it applies with particular force to the believers of the Great Tribulation when it says, "This is the victory that overcometh the world, even our faith." And from many Scriptures we learn that believers only shall enter into the Kingdom of our Lord Jesus Christ at His second coming. Thus, faith is an illustration of the truth which we have stated before, that individual spiritual truth remains the same throughout all ages (Heb. 11:1-40).

The blessings of faith are also universal as regards race and place. In the Old Testament times God was dealing particularly with the nation Israel. Unless we recognize that He was using her as an object lesson to teach the nations the riches of His grace, however, we are likely to think His grace was reserved for her. And yet the Bible abounds in examples of Gentiles sharing, by faith, in the blessings of Israel, as, for instance, in the experiences of Rahab the harlot, and Ruth the Moabitess (Josh. 2:11-12; Ruth 1:16; 2:12; Heb. 11:31). And even the law provided for the "strangers" of other nations who dwelt in the midst of Israel (Exod. 12:49; 22:21; 2:9; Lev. 19:10, 33-34). So in the healing of the centurion's servant we see a Gentile, by faith, sharing in the blessings of Israel (see also Mark 7:25-30).

Let us notice, however, that to bring blessing, faith must be fixed in the Word of God and in the person and work of Christ. There is much talk about faith, which ignores or denies the fundamental facts of inspiration, redemption, and communion. Such is the "faith" of the Modernist, of the Unitarian, of the Christian Scientist, and of all who deny the inspiration of God's Word, the deity of our Lord Jesus Christ, and the necessity of the shedding of His blood for the redemption of mankind. The Bible does not say, "Believe, and thou shalt be saved," it says, "Believe ON THE LORD JESUS CHRIST, and thou shalt be saved" (Acts 16:31). Neither does it say, "Blessed is the man that trusteth," but, "O Lord of hosts, blessed is the man that trusteth IN THEE" (Ps. 84:12). Faith in itself is of no value; indeed it may do much harm if misplaced. It is the object of our faith

which gives to that faith its value. The centurion might have gone to any of the quacks of his day, asking healing for his servant. He might have had the fullest confidence that they could and would do the thing which he asked, but his faith would have availed him nothing, and in all probability his servant would have died as the result of their ministrations. It was because this man's faith was fixed in the grace and power of our Lord Jesus Christ that it brought the desired blessing. (Prov. 16:20; 28:25-26; Isa. 26:3; Jer. 17:5-7)

II. THE DISPENSATIONAL LIMITATIONS OF HEALING

Now let us consider particularly the miracle of healing and note its significance.

This miracle was a foreshadowing of the coming Kingdom of our Lord Jesus Christ. In many prophecies, healing is promised to Israel in the Kingdom. This healing will be both spiritual and physical (see Jer. 30:12-17; 33:6-9; Isa. 35:1-6). This we have noted in former studies. In this miracle, however, there is an additional thought, which is, that in the Kingdom, Gentiles shall participate in the blessings which come to Israel. To teach this truth was the essential purpose for which our Lord worked this miracle. This appears in His own explanation, for before He gave the centurion the word of assurance that his servant was healed, He turned to His disciples and said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven" (Matt. 8:11). Thus this miracle and the explanation which accompanied it not only attested the Kingdom connection of the miracles of healing, but also signified that the Gentiles were to be partakers with the Jews in the blessing of that coming age of blessing, when our Lord Jesus Christ shall sit and reign upon the throne of His father David (see also our Scripture reading, Isa. 60:1-9).

We should bear in mind, however, that the miracles of healing have dispensational limitations. They are given, as we have seen in former studies, for credentials of the Kingdom testimony; and during this parenthetical age of grace, when the Kingdom testimony is in abeyance, we should not expect such miracles. Gifts of healing were given to the church, it is true, according to I Corinthians 12:9-10, but only for a limited ministry during the opening days of this dispensation when the Kingdom message was still being given to Israel (note the entire book of Acts, particularly comparing Acts 28:8-9 with 28:31). Though he mentions healing as among the gifts, it is significant that the words "heal" and "healing" are never used elsewhere by the apostle Paul, the minister of the truth con-

cerning the Church which is the Body of Christ, and the gift of healing is omitted in the list of gifts which were given especially for the upbuilding of the Body, which is the characteristic of this age (see Eph. 4:11-12). We believe, of course, that God answers prayer today as much as in any other age. And if it be His good pleasure, He can and does recover from their illness even those whom the physicians are unable to help. But this is a very different thing from the miracles of healing wrought by the Lord Jesus Christ and His disciples. Those miracles were wrought as a testimony in connection with the message, "the Kingdom of heaven is at hand." When that message ceased, the working of such miracles ended. While we should recognize that spiritual truth remains the same in every age, failure to recognize also the dispensational limitations of the physical miracles has stumbled the faith of many a child of God.

III. THE ESSENTIAL CONDITION OF THE KINGDOM PARTICIPATION

We have already touched upon the fact that the Gentiles will share in the blessings of Christ's Kingdom. In closing, let us revert to this thought in order to emphasize the condition of Kingdom participation, whether for Jew or for Gentile.

The circumstances under which this miracle of healing was wrought plainly indicate that participation in the blessings of the Kingdom is faith limited. This healing was wrought in response to the faith of the centurion. After commenting upon his faith, Christ said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the children of the Kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:11-12). In following His comment concerning the centurion's faith with this statement, our Lord was plainly saying that believing Gentiles should share with Israel in the Kingdom, whereas unbelieving Jews should be excluded.

The same thing is taught in many other Scriptures. For example, John 3:3 says, "Except a man be born again (from above), he cannot see the Kingdom of God," to which John 3:5 adds that he cannot "enter into the Kingdom of God." We know that men are born again by faith in our Lord Jesus Christ (Gal. 3:26). These Scriptures clearly reveal, therefore, that without faith one cannot enter into the Kingdom.

This calls for a word or two of explanation.

The question is, if believers only enter into the Kingdom, and only unbelievers are cast out, what is meant by the expression, "children of the Kingdom," applied to those who the Scripture says shall be cast into outer darkness? We reply that the evidence in the case shows that "the children of the Kingdom" who are cast out must of necessity be unbelievers. Believers have the sure word of promise, "Him that cometh to Me I will in no wise cast out" (John 6:37). Why, then, are these unbelievers called "children of the Kingdom"? The circumstances under which these words were spoken indicate the answer. Standing in contrast with the believing Gentiles who shall "have in the Kingdom, these unbelieving 'children of the Kingdom'" must self-evidently be Jews. Herein lies the explanation as to why they can be called "children of the Kingdom" though they are unbelievers. They are "children of the Kingdom" because they are of the people to whom the Kingdom promises were given. When God called Abraham out of Mesopotamia into the promised land, it was that He might make of him a nation in whom all

the families of the earth should be blessed. This promise will be fulfilled in the Kingdom of Christ (Gen. 12:2). And when He called Israel out of Egypt, it was that they might be to Him a kingdom of priests (Exod. 19:6). Because they are of the people of Israel, all Jews are potentially "children of the Kingdom." They are the children of Israel, to whom the Kingdom promises were given, and for whom the Kingdom was planned. But individual participation in the promises of God is based not on family relationships, but upon personal faith in our Lord Jesus Christ. Thus many "children of the Kingdom" through unbelief will fail to enter into the Kingdom, while others who by birth are not "children of the Kingdom," by faith will become both children of the Kingdom and children of Abraham (Rom. 9:1-8; 2:28-29; Gal. 3:26-29; Heb. 3:18-19).

Herein lies a lesson for us. When we become children of God, potentially we become also heirs of the Kingdom. God wants us here and now to reign in life; and in the Kingdom of our Lord Jesus Christ He wants us to reign with Him. Our entrance into that Kingdom at our Lord's coming is assured by the fact that we have trusted Him as our Saviour. But to reign in life now, we must obey the injunction, "As ye have therefore received Christ Jesus the Lord (we did this by faith), so walk ye in Him (that is walk by faith)" (Col. 2:6). Those who receive "the grace of God, in so doing receive eternal life. But it is only those who receive ABUNDANCE of grace and of the gift of righteousness who REIGN in life" (Rom. 5:17—see also II Cor. 9:8). Those who have trusted the Saviour, by virtue of that fact, shall enter the Kingdom, but only those who by faith choose now to suffer with Him and for Him will receive an ABUNDANT entrance into that Kingdom—or in other words, will reign with Christ in the Kingdom. (II Pet. 1:10-11; II Tim. 2:12)

VITAL TRUTH ILLUSTRATION

A man whose soul had grown beautiful through years of Christian service was called aside from the busy scenes of life, to suffer from a malady that puzzled the minds of many physicians. After months of drifting nearer and nearer death, it was decided that a surgical operation was necessary. Then followed six long months of hospital life attempting to build up his system enough to stand the shock. When the operation was performed it was found to have been useless, and the sufferer came from unconsciousness only to know that he must die within the next few hours. The old surgeon who performed the operation was not a Christian; he stood by the bedside of his dying patient weeping.

"Doctor," said the sick man, "I want to give you my dying message—have faith in Christ! Eight months ago I heard of you, of your great skill as a surgeon, and upon a mere report I came to you, for I was desperately in need of your help. For six months I have lived here according to your advice. I have done exactly as you wished. This morning I reached the climax of my faith in you when I took the ether, knowing that when unconscious, my body would be yielded to your knife. Doctor, years ago I heard of Christ, the Great Physician; heard of all His power to save, to cleanse, to keep. I came to Him upon a mere report, for I was in need of a Saviour. For years I have lived according to His law; and now, while death comes near, as I gave my body to you without a quivering of my pulse, so now, without a fear, I give my soul to Christ."

—Christian Workers Magazine

Fourth Quarter, Lesson 8

Sunday, Nov. 23, 1930

THE RICH YOUNG RULER

Lesson Text: Mark 10:17-27
Read also Psalm 19:7-14

Golden Text:

"And He said to them all, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

Three perfect things are brought to light in today's lesson. Our Saviour's dealing with the rich young ruler showed the perfection of His wisdom, and His doctrine revealed the perfection of the Law of God and the perfection of His grace.

I. THE PERFECTION OF THE SAVIOUR'S WISDOM

The wisdom of our Lord Jesus Christ is perfect; and in nothing is its perfection more clearly seen than in the fact that the thoughts of men's hearts are to Him as an open book. Time after time in the Scripture we are told that He knew the unuttered thoughts of men's hearts and dealt with them accordingly. And while we are not told in so many words that He knew the thoughts of the rich young ruler, His words to him showed clearly that such was the case (see John 2:24).

Our Lord knew the unbelief which was in the heart of this rich young ruler. This was, undoubtedly, one of the reasons why to his salutation, "Good Master," He returned the answer, "Why callest thou Me good? there is none good but one, that is, God" (Mark 10:18). Unitarians try to use this to disprove the deity of our Lord Jesus Christ. They say that in these words He was disclaiming deity. But if He was disclaiming deity, He was also disclaiming goodness; and blasphemous as their teaching is, even the Unitarians would not accept this conclusion of their argument. Nay, our Lord Jesus Christ was not disclaiming deity, neither was He disclaiming goodness. Rather, He was rebuking the unbelief of the young man who had approached Him. As we have noted in former lessons, we need to emphasize the pronoun "thou" in our Saviour's words. He was saying in effect, "Why do YOU call Me good? There is none good but God, and you do not believe that I am God." His rebuke of the rich young ruler applies with equal force to the Unitarians of our day, for they claim to recognize our Lord Jesus Christ as the best of men but deny that He is God.

Our Lord Jesus also knew the self-righteousness of his rich young ruler. From his own testimony, which the Saviour did not contradict, he was a very moral man, upright in his dealings with his business associates, and exhibiting very commendable filial piety. From a worldly standpoint he seemed to have been a man altogether to be desired as a citizen and as a neighbor. But, as is always the case with unbelievers, his morality was accompanied by a pronounced self-righteousness. He was depending upon his own good works to be saved. This is suggested in the question, "What shall I do that I may inherit eternal life?" Our Lord saw in the heart of this man even more than his question revealed, and He put His finger at once upon the sore spot in his life. Not only in the words, "there is none good but one, that is, God," did He rebuke the self-righteousness of his heart, but also in the test which He put to him—"sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and take up thy cross, and follow Me." Upon hearing this the young man went away sorrowful for he had great possessions. Like nearly all rich men, he thought he was entitled to better things than the ordinary run of people. Such an attitude is a very subtle form of self-righteousness, or its implications are that we think we are better than others.

Had this young man not been too occupied with himself to think through what the Saviour had said to him, he would have realized that His power to read the secrets of men's hearts was most convincing proof of His deity. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

This suggests several practical considerations for our admonition. Since "all things are naked and open unto the eyes of Him with Whom we have to do" (Heb. 4:13), how quick we should be to accept His Word concerning ourselves. In view of His omniscience, we should take the attitude of the apostle Paul who said, "I know nothing against myself yet am I not hereby justified; but He that judgeth me is the Lord" (1 Cor. 4:4, R. V.). Again, since our Lord knows and understands the very thoughts of our hearts, how careful we should be to cherish in them only such thoughts as are acceptable in His sight. (Jer. 17:9-10; rov. 21:2; Heb. 4:12)

THE PERFECTION OF THE LAW'S DEMANDS

Next we note the perfection of the Law's demands as it revealed by our Saviour's conversation.

The Law demands perfect righteousness—nothing less.

It is the revelation of God's own righteousness, and demands the same righteousness from man. Its requirements are summed up in the words, "Be ye therefore perfect, even as your Father Which is in heaven is perfect" (Matt. 5:48).

The righteousness which the Law demands is not only a righteousness of deeds, but also a righteousness of thoughts. The commandment, "Thou shalt not kill," can be violated without ever lifting a finger against another man, for "whosoever hateth his brother is a murderer" (1 John 3:15). The commandment, "Thou shalt not commit adultery," may be violated without so much as a suggestive word or gesture, for "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). While we may not question that the rich young ruler had violated none of these commandments in actual deed, it is exceedingly doubtful whether he had not violated them in his thoughts, and the Law of God applies not only to the deeds of a man's life, but also to the thoughts of his heart. Our Saviour did not need to call attention to this, however. He simply said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me." At this the young man went away convicted at the bar of his own conscience. He had great possessions, while all about him were poor people. He could not qualify as obedient to the commandment which said, "Thou shalt love thy neighbor as thyself" (Matt. 19:19; Mark 12:31; Rom. 13:9). And in his failure to obey the Saviour's command to follow Him, he failed also to obey the commandment which said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27).

The Law demands, also, righteousness in every point. "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all" is the plain statement of James 2:10. This was spoken in connection with the very commandment which our Saviour applied with such tremendous effectiveness to this rich young ruler, "If ye fulfil the royal Law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well" (James 2:8). No wonder this young man went away convicted. (See also Gal. 3:10).

Because its demands are perfect, the Law reveals our need of a Saviour. When we consider that the Law requires perfect righteousness in every point, we realize that there is not the ghost of a chance for any man to be saved by keeping it. To be saved we must have a righteousness more perfect than our own. The scribes and the Pharisees spent their whole time in studying the Law and trying to keep it, and yet the Saviour said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven" (Matt. 5:20). In the very perfection of its demands, therefore, the Law does what the Scripture says it does, namely, it stops every man's mouth from boasting in his own righteousness, and brings in the whole world guilty before God, lost and in need of a Saviour (see Rom. 3:19; Gal. 2:24). It was because they understood what our Lord was teaching as to the perfection of the Law's demands that the disciples asked concerning it, "Who then can be saved?" to which our Lord returned the conclusive answer, "With men this is impossible" (Mark 10:27). (Gal. 3:21; 2:16; Rom. 3:20)

III. THE PERFECTION OF GOD'S PROVISION

Now note the perfection of the provision which God makes for the sinner in His infinite grace.

One clause in our Saviour's conversation with His disciples reveals this. "With God all things are possible" (Mark 10:27). What the Law could not do, God did by the death and resurrection of Jesus Christ. The Law could not save us—it could only convict us of sin and pronounce the curse of God upon us (Gal. 2:16; 3:10). But Christ redeemed us from the curse of the Law, for, taking our sin and our sins upon Himself, He bore the full penalty of the Law upon the cross of Calvary (1 Pet. 2:24; 3:18; Gal. 3:13). The Law could not make us righteous in God's sight—it could only reveal the depths of our sin (Rom. 3:20). But in Christ, God has provided perfect righteousness for every believer, even His own eternally spotless and changeless righteousness (Rom. 3:22). The



Law could not make us victorious over the lusts of the flesh—it could only reveal how desperately depraved and wicked we really are by nature (Rom. 7:13). But by the death and resurrection of His Son, God has imparted to the believer a new nature, the Spirit, and He has provided full and complete victory for all who will give their minds—not to the control of the flesh—but to the control of the Spirit (Rom. 8:3-6). Truly "with men this is impossible, but not with God: for with God all things are possible."

Let us pause here to emphasize the fact that the righteousness which God so freely gives to all who put their trust in Christ is the perfect righteousness of the Law. In Romans 3:21-22 we read, "Now the righteousness of God without the Law (that is apart from our keeping of the Law) is manifested, being witnessed by the Law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And in Romans 10:4 we read, "Christ is the end of the Law for righteousness to every one that believeth." There are two ways to bring a thing to an end. One is to destroy it; the other is to fulfil it. It is in this latter sense that our Lord Jesus Christ is the end of the Law for righteousness to all who believe in Him. He said, "Think not that I am come to destroy the Law, . . . I am not come to destroy, but to fulfil" (Matt. 5:17). Because Christ perfectly fulfilled the Law on our behalf, God counts us perfectly righteous in Him. Thank God, all who trust Him as their Saviour are as righteous as though they had never sinned, but had perfectly kept all the commandments of the Law all their lives. Yea, they are more righteous than that, for the righteousness of Christ, imputed to sinners through faith in Him, is not only the negative righteousness of abstaining from evil, but also the positive righteousness of performing all good. Such is the perfection of the righteousness

with which God in His matchless grace hath clothed us.

In conclusion, let us note that the provision which God has made for us is purely a matter of grace. We do not deserve it in the least. "All have sinned, and come short of the glory of God" (Rom. 3:23). At best, all we deserve is to suffer forever the indescribable agonies of a burning hell. But our Lord Jesus Christ has drained to the last drop the cup of God's wrath against our sin, and now He gives us, freely, without the least merit on our part, simply on condition that we trust Him as our Saviour, the gift of His own eternal life, and the robe of His own perfect righteousness. Hallelujah! what a Saviour! (Rom. 6:23; Col. 2:10)

VITAL-TRUTH ILLUSTRATION

The Gospel offers to men a free and full salvation, but they do not seem to believe that it means it. It is said that Rev. C. J. Whitmore, a London evangelist, once, in a rather eccentric way, secured an illustration of the kind of reception men give to a free Gospel. He purchased the entire stock of a street herring peddler, and then hired the man to go up and down with the basket, and cry, "Herrings for nothing!" NOBODY WOULD TAKE THEM—and then the man came back to his employer in disgust, and said, "I thought ye was crazy when ye bought 'em and told me to give 'em away, but these folks is ten times crazier." The evangelist had to go around with him and help him get rid of the gratuitous contents of the basket; and when some who finally got no fish were taunted by the peddler for refusing at first, they said, "WE DIDN'T BELIEVE YOU MEANT IT." Men treat the Gospel in just the same way.

—W. S. Hottel

Fourth Quarter, Lesson 9

Sunday, Nov. 30, 1930

ZACCHAEUS THE PUBLICAN

Lesson Text: Luke 19:1-10
Read also Psalm 15

Golden Text:

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Zacchaeus may well have been the publican of whom our Lord spoke in the parable of the publican and the Pharisee. It will be remembered that this publican, when he went up in the temple to pray, "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Of him the Saviour said, "I tell you, this man went down to his house justified rather than the other (Luke 18:10-14). That Zacchaeus may have been this publican is suggested in the fact that his meeting with the Saviour occurred very shortly after the parable was spoken. We cannot prove, of course, that he was the publican of the parable; but it is possible, and we think even likely, that he was. At least it can be proven that Zacchaeus was possessed of the same spirit, as we shall see shortly.

I. THE SALVATION OF ZACCHAEUS

Zacchaeus was saved. For this we have the Saviour's own testimony. "This day is salvation come to this house, forsomuch as he also is a son of Abraham" (Luke 19:9). Had we no other evidence of his salvation than this simple statement, it would be enough. Publican and sinner though he was, this man had become recipient of the salvation which our Lord testified in the words, "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

Whatever may have been the appearances to the contrary, we know also that Zacchaeus was saved by the grace of God and not by his own good works. God's principle of salvation remains the same throughout the ages. Under the dispensation of law, men were saved by grace even as they are today (see Acts 15:11). Again and again the Scriptures declare that men are "saved by grace, through faith . . . not of works, lest any man should boast" (Eph. 2:8-9; Titus 3:5). And the Scripture is

equally emphatic in stating that grace and works are mutually exclusive each of the other. If anything is by grace, it cannot be of works; and if it be of works, it cannot be of grace (Rom. 11:6). On the sheer ground of principle, therefore, apart from all other considerations, we may conclude that Zacchaeus was saved by grace and not by works. But in addition to the principles which God's Word so clearly defines, we have clear evidence that this man's salvation was of necessity a matter of grace. That he was a sinner those who knew him testified (Luke 19:7), and in his words, "If I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8), there is a confession. This is in full harmony with the Scripture which says, "All have sinned, and come short of the glory of God" (Rom. 3:23). Being a sinner, to be saved, Zacchaeus must be saved like all other sinners, by the grace of God. (See also Rom. 5:20.)

The ground of Zacchaeus' salvation was the finished work of our Lord Jesus Christ. Like all others who lived before the cross, to be saved he must look forward in faith to the cross and trust for salvation in the atoning death of the Lord Jesus Christ. That he did so we cannot doubt, for it was with special reference to him that our Lord said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). We say it reverently, but our Lord Jesus Christ could never have saved a single soul apart from the blood of His cross, and He can never save any soul who has come to the age of accountability apart from that soul's decision to trust Him as his Saviour. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). If, as we have suggested, Zacchaeus was the publican of our Lord's parable concerning the publican and the Pharisee, we have in that parable his confession of faith. As many Bible students have pointed out, the words "Lord be merciful to me a sinner" have distinct reference to the

cross of Christ. The Greek word translated "be merciful" literally means "make an atonement." The publican was asking for mercy, it is true, but mercy upon the ground of expiation which the Lord Himself should make. He was claiming by faith the redemption provided in the finished work of Christ. But even if we cannot prove that this publican was Zacchaeus, and that this was his confession of faith, we can prove that he was a believer.

II. THE FAITH OF ZACCHAEUS

The faith of Zacchaeus was also the subject of the Saviour's testimony. He did not say, "Salvation has come to this house because of the good works of this man." What He did say was, "Salvation has come to this house, FORASMUCH AS HE ALSO IS A SON OF ABRAHAM." In this there is unquestionably a testimony that Zacchaeus was a believer.

Many Scriptures teach that the true sons of Abraham are those who share the faith of Abraham. To prove that the expression "he also is a son of Abraham" testifies the faith of Zacchaeus we need only to quote one of these Scriptures. "Know ye therefore that they which are of faith, the same are the children (literally sons) of Abraham" (Gal. 3:7). Perhaps it will be helpful also to add the testimony of Galatians 3:19, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus our Saviour's testimony that Zacchaeus was a true son of Abraham puts it beyond the question of a doubt that he was a believer.

But it becomes even more clear that such was the force of our Lord's testimony when we consider how clearly the Scriptures teach that the faith of Abraham was faith in our Lord Jesus Christ. "Abraham rejoiced to see My day," said our Lord Jesus Christ, "and he saw it, and was glad" (John 8:56). Abraham looked forward to the atoning death of our Lord Jesus Christ, for he said to Isaac, "My son, God will provide Himself a lamb for a burnt offering" (see Gen. 22:8; Heb. 10:8-10). And by faith he looked forward to Christ's resurrection from the dead, for we are told that "by faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19). If Isaac was raised from the dead in a figure, it is self-evident that his experience was a type of the resurrection of Christ. So, being a son of Abraham, and therefore of necessity sharing the faith of Abraham, Zacchaeus believed in the death and resurrection of our Lord Jesus Christ. This was the ground of his salvation.

III. THE TRANSFORMATION OF ZACCHAEUS

Now we must discuss the works of Zacchaeus. On the surface it might seem that the ground of his salvation was his statement, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8). But we are saved from such woeful misunderstanding of this Scripture by permitting Scripture to shed light on Scripture, and recognizing that no interpretation of any individual Scripture must be accepted which contradicts the plain teaching of other Scripture. Because the Bible teaches that salvation is by grace and not of works, we know that this is the way Zacchaeus was saved. This does not explain his statement, however, nor does it show the connection between his statement and the Saviour's words which followed, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

Understanding that Zacchaeus' salvation must necessarily have been by grace, we are in a position to understand the true relationship which existed between his salvation and his works. His works were not the ground of his salvation, but the evidence of it. This testimony was not given in order to be saved, but because he was saved. His words did not relate to the kind of life he had lived before, but to the kind of life he purposed to live now that he had come to know and trust the Saviour. This is the right and scriptural place for works in a man's life. We are not saved by works, but by the grace of God; but when we are saved, good works hold a large place in God's program and plan for our lives. No sooner has the Holy Spirit said, "By grace are ye saved through faith; and

that not of yourselves; it is the gift of God: not of works, lest any man should boast," than He adds, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Zacchaeus' good works, then, were the evidence and result of his salvation, and not its ground.

This being clearly understood, we need only to add that his testimony gave evidence of a marvelous transformation in his life. He was a publican—a farmer of taxes. And not only that, but he was a chief among the publicans. The publicans were extortioners, using their political power to line their own purses, and Zacchaeus held the position of a chief among the publicans to whom the other publicans would pay tribute. No doubt this accounts, in part at least, for his riches. That they were so gotten seems certain from his words, "If I have taken anything from any man by false accusation, I restore him fourfold." These words would have been utterly uncalled for unless he had been guilty of just such things. See, then, the transformation in this man's life. Before, he was an oppressor of the people, exacting taxes from them by fraud and deceit. Now it is his purpose not only to restore what he has wrongfully exacted, but also to add to it three times the original sum. A greedy, grasping politician has been changed into the benefactor of those whom formerly he oppressed. And where before he had been a miser, hoarding up riches for his own use, now he becomes the friend and the helper of the poor, for half of his goods he bestowed to feed the poor. If any one is inclined to question why he did not give more than half, we would reply, "Perhaps it would take all of the other half to restore the fourfold to those whom he had defrauded." Such should always be the results of trusting the Saviour. It should produce a sweeping transformation in the life of the man who trusts Him. And if we will not stop with accepting Him as our Saviour, but will go on to yield ourselves to Him and permit Him to reign in our lives as our Lord and Master, such a transformation is sure to follow. (See Rom. 12:1-2; Phil. 2:1-11.)

VITAL-TRUTH ILLUSTRATION

A preacher was closing his sermon on the text, "What will you do with Jesus?" As he repeated it, an old lady, one of the saints of the church stood up and reaching out her hands, said, "Oh, brother, just give Him to me and I will take Him home with me!"

—Sunday School Times

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The young woman who wrote this testimony recently graduated from the classes of the Denver Bible Institute, and she is now waiting on God to open the door and to provide the means which will make it possible for her to go to India, there to engage in her life-work for Him.

'God moves in a mysterious way, His wonders to perform.' He dealt patiently, persistently, and lovingly with me for months to bring me to yieldedness, but His early dealings apparently had little effect on my life. I had chosen to be a teacher, and I went heedlessly on in preparation for my chosen work. I began to teach and enjoyed my task very much, but my Saviour would not be rebuffed. He finally brought me face to face with I Corinthians 3:11-15. I knew my work was wood, hay, and stubble. Deny that, I could not, but how I wavered and rebelled through the beautiful spring days of the closing school year. But the Lord won, and finally I told the School Board that I could not come back.

However, I had formed no plans for the future. It had not entered my head that I should go into definite, full-time Christian work. There followed a period of uncertainty and waiting. One day, for the first time, II Corinthians 12:9 came home to me: 'My grace is sufficient for thee, for My strength is made perfect in weakness.' It was a revelation to me—an astounding one.

The next step was when the Lord put two copies of "Grace and Truth" in my hands. One was the 'Guidance Number,' and the other the 'Yielded Life Number.' I read and re-read them. By this time the aimlessness of my life was seriously troubling me. I wanted a goal and wanted it badly. One afternoon sitting alone in a little farmhouse kitchen, with my Bible and those two copies of "Grace and Truth" before me, I definitely yielded my life to the Lord.

Then began the struggle not to plan for myself. Over and over I had to say, 'Lord, my hands are off. It's up to You.' He answered blessedly. Three months from the time I broke to Him, I was in the Bible Institute. A year from that time I was in D. B. I. Up to the time of my yielding to Him there never was a more restless, dissatisfied, critical soul. But living for Him has brought increasing peace, rest, and joy. His is the only service worth while. He alone is worthy to be praised!

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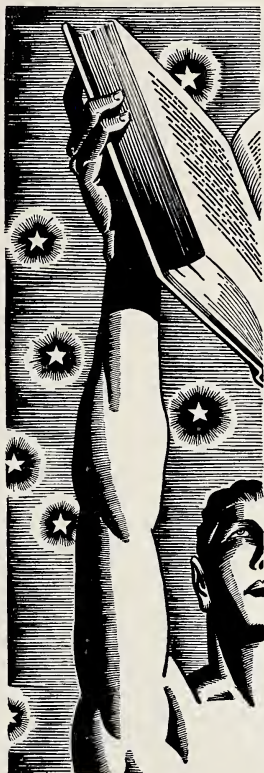
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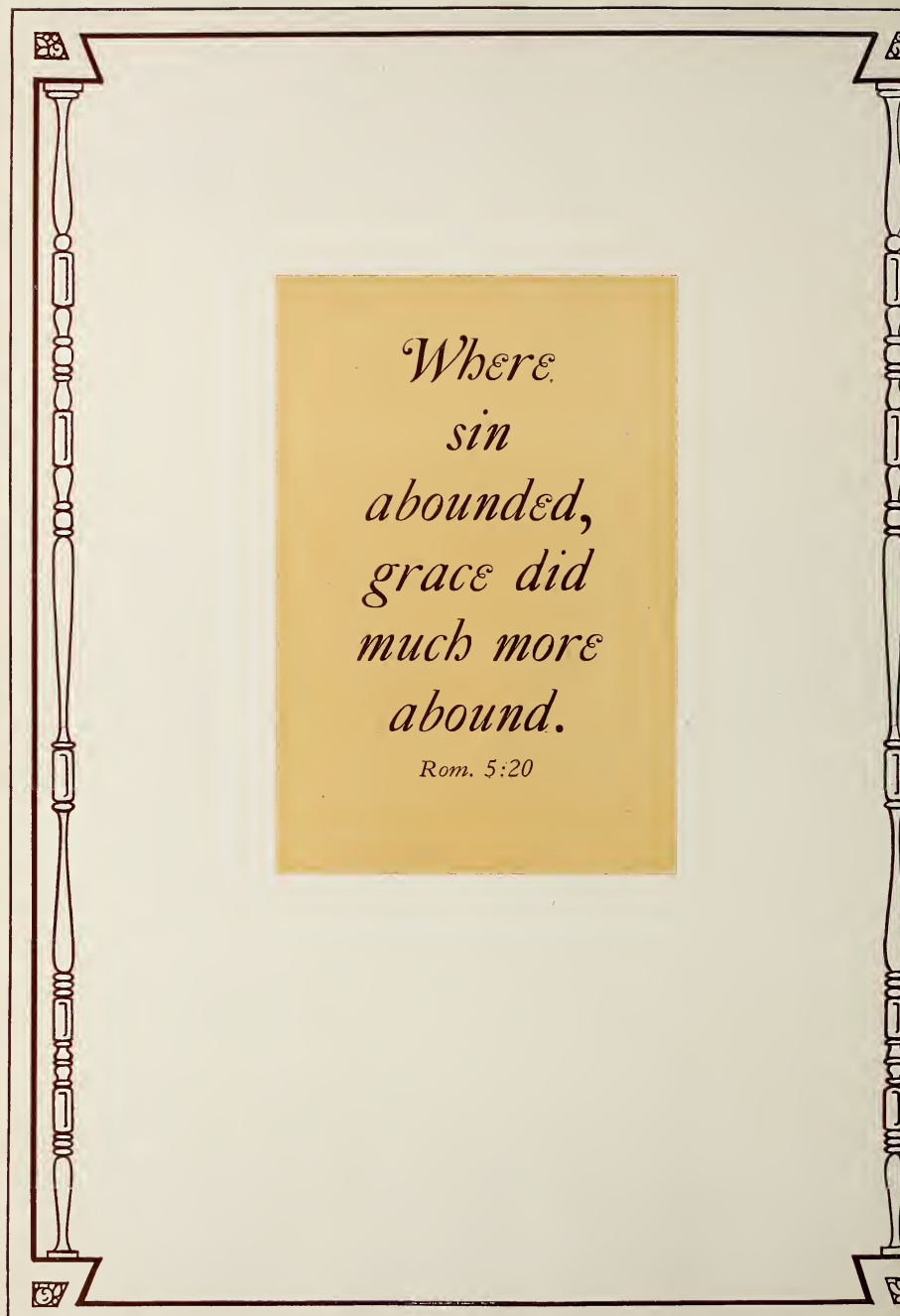
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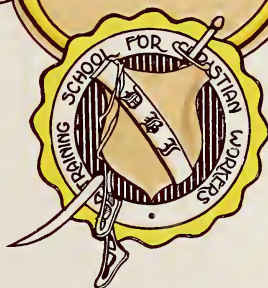
*Where
sin
abounded,
grace did
much more
abound.*

Rom. 5:20

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October, 1930



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THE TRINITY

The trine God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. 11 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE

HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:13.

SEPARATION FROM THE
WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.



AS THE EDITOR SEES IT

Justification

IF ONE man were to say of another man whom he knew to be dissolute and dishonorable, "He is a righteous man," that very statement would make him unrighteous, himself, for it would make him a liar. But when God says of the sinner, "He is righteous," He is just in doing so. This the Scripture plainly declares when it says that God is "just, and the Justifier of him which believeth in Jesus" (Rom. 3:26).

In the same breath in which this is said, however, we are told the ground on which God can justify the sinner and still be righteous Himself. It is the ground of the cross of Christ, "Whom God hath sent forth to be a propitiation through faith in His blood." On the cross our Lord Jesus Christ identified Himself with us; on the cross He assumed full responsibility for our sin and sins; on the cross He bore the full measure of the wrath of God which was our just due; and there He provided for the sinner the spotless robe of His own eternally perfect righteousness. So, now, God can call us righteous, because in Christ every claim of His justice has been met and a righteousness has been provided for us which is perfectly acceptable to Him. What marvelous loving kindness! We are "justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3:24).

The Editor Goes on the Air

THE past few weeks have witnessed a signal answer to prayer in connection with the work of The Denver Bible Institute.

Some months ago the Editor had the privilege of broadcasting the exposition of the International Sunday-school Lesson every week, over the radio. After continuing for several months, this testimony was cut short by the failure of the company which owned and operated the radio station, but the superlative value of this kind of testimony had been convincingly demonstrated, and from that time to this the burden has been increasingly pressing upon the hearts of many to pray for the Spirit of God to make possible a resumption of the radio ministry. Now we can report with thanksgiving the answer to our prayers.

Every Sunday evening, from 9:30 to 10:30, radio station K L Z, of Denver, is broadcasting the D. B. I.—Fundamentals Radio Bible Class. This class, under the joint auspices of the Colorado Christian Fundamentals Association and The Denver Bible Institute, is taught by the Editor. On October fifth he gave the first of an extended series of studies on *The Great Distinctions of the Word of God*. The lecture is accompanied each evening by a strong and varied program of gospel music, brought by the music department of The Denver Bible Institute. This Bible class will continue throughout the winter, and at the conclusion examinations will be given and a certificate awarded to the members of the class who pass the examination.

Though this broadcast has been only a few weeks on the air, word has been received from many, telling of blessing received, and these reports indicate that this testimony is reaching a surprisingly extensive area. Next month we will open a new department in "Grace and Truth," to be known as "Radiograms," which will bring to you from month to month such bits of news as

WE PRESENT herewith the "Justification Number," of "Grace and Truth." In our September issue we sought to show that "all have sinned and come short of the glory of God." In this we press on to consider the marvelous fact that all believers are "justified freely by His grace through the redemption that is in Christ Jesus." May God use the "Justification Number" to deepen in the lives of our readers the joyous consciousness that "being now justified by faith we have peace with God through our Lord Jesus Christ."

may be of special interest to our readers. In the meantime you can help in extending and deepening the blessing of this radio testimony in several ways:

1. Pray that the blessing of God may markedly attend this ministry.
2. Tune in on Sunday evening, at 9:30, mountain standard time, on a frequency of 560 kilocycles.
3. Invite your neighbors in to hear the music and the message.
4. Tell your friends about the D. B. I.—Fundamentals Radio Bible Class, so that they, too, may participate.
5. Write to radio station K L Z, Denver, Colorado, expressing your appreciation to them for putting such a testimony on the air.
6. Send in your enrollments as members of the D. B. I.—Fundamentals Radio Bible Class.
7. As God leads you, fellowship with us in this testimony by means of your gifts. This broadcast is entirely dependent for support upon the voluntary offerings of God's children.

"Transformed by the Renewing of Your Mind"

Be ye transformed by the renewing of your mind (Rom. 12:2).

THREE thoughts are suggested by this appeal. The first is the thought of need; since the Holy Spirit appeals to us to be transformed, it is apparent that we need to be transformed. The second thought is that of provision; inasmuch as the Scripture says for us to be transformed, we *may* be transformed. God would not enjoin transformation without making provision whereby that transformation could be accomplished. And, finally, this appeal suggests the thought of means; it is by the renewing of our minds that the needed transformation is to be wrought in our lives.

From this it is apparent that Christians need to change their minds, and a little reflection will show how reasonable this is. When we were unbelievers, certainly our thoughts could not be such as would build up our souls or glorify our Lord. And even after we trusted the Saviour, for most of us there were years when we were not yielding to His will. Perhaps even yet this may be the condition of some who read these lines; and undoubtedly, in some respects at least, it is true of us all. But habits of thought cultivated through years of unbelief and unwillingness to let God's will be wrought out in our lives are bound to be contrary to His thought for us.

By what standard, then, are we to judge the thoughts of our hearts and learn wherein we need to be "renewed in the spirit of our mind"? There is only one possible answer to this question, and that is that the Word of God is the infallible standard by which we should

judge, and thus the means of renewing our minds. In the light of His Word, many things which hitherto we have approved are seen to be sinful, and many things not sinful in themselves are seen to have a wrong place in our lives. In the light of God's Word, we see His thought about our sin and we learn of His grace toward us in our Saviour. There, too, thank God! we learn how perfect is the victory which He has provided for His children in Christ Jesus, for there we read,

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (II Cor. 10:4-5).

A Word about Missionary Subscriptions

IN FAITHFULNESS to the missionaries to whom we have been ministering through the pages of "Grace and Truth," and in faithfulness to those whose generosity has made this ministry possible, we feel that we should add just a word to what has already been said about the missionary gift subscriptions. For many years, by the gracious providence of God, it has been our privilege to send gift subscriptions for "Grace and Truth" to many missionaries who are busy in our Lord's service, but who, in many instances, are isolated from the companionship and fellowship of other Christians, and who have absolutely no opportunity to attend gospel services (save only those which they themselves conduct) or to hear other faithful messengers of Christ bring forth the treasures of God's Word. Many are the warm and fervent testimonies which we have received of the blessing which God has brought in such cases through the ministry of "Grace and Truth."

Funds are now needed to renew fifty-nine missionary gift subscriptions, and a number of requests are on our waiting list, being held until provision is made which will make it possible for us to respond. We have no desire unduly to press our readers for their cooperation, for we want only such cooperation as the Spirit of God may lay upon your hearts. We are sure that He will burden those whom He wants to share with us in this blessed ministry, and that He will make provision which will make it possible for us to continue to send "Grace and Truth" out to all to whom He desires that it shall go. We therefore content ourselves with this simple statement of fact and leave the need of our missionary readers before you for your prayers.

War! War! War!

EVEN the "Modernist" cannot permanently blind himself to what is going on in this wicked old world. In the *Christian Herald* of October 4th, Stanley High tells us that,



Last week, with a statement for the press all typed and in hand, Representative Fred A. Britten of Illinois landed in New York City after a summer's European sojourn. Said Mr. Britten: "Europe in 1930 is closer to war than Europe in 1912. Peoples of Europe desire not to disarm but to fight. The League of Nations is a sham, the proposal for a United States of Europe an impossibility." Unfortunately there is some basis for Mr. Britten's pessimism. Central Europe's bitterness against the peace settlements is on the increase. Hatred between France and Italy has been intensified by recent French army and navy maneuvers under Italy's nose. Nationalism in Germany, stimulated by Hitler, is on the increase. Only Great Britain and a few isolated statesmen like M. Briand seem honestly to desire peace, and willing to sacrifice for it. That America could keep clear of another world war seems more unthinkable in 1930 than it was in 1917. That American leadership to keep the peace is essential was never more apparent.

Coming from the source they do, the admissions of this paragraph are most significant. But the conclusion impresses us that this "Modernist" has not really waked up, but simply has turned over in his sleep.

God's Word plainly tells us that the worst war in the entire history of mankind is yet future. As certainly the Bible is the Word of God, civilization is headed for a smash-up which will be inconceivably worse than any catastrophe which has yet wrought its devastations in the earth.

Political agitation and peace conferences cannot prevent that catastrophe, and that false optimism which promises to be unable to see the war clouds gathering on the horizon will not help.

Rather let us face facts and accept the inspired testimony of the Word which says that there is coming great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). Let us speak plainly of that time of tribulation and use this prospect to stir men's hearts with the realization of their personal responsibility to God and the urgency of their necessity to trust Christ as their Saviour. And let us not hesitate to declare what God's Word omits, that on the eve of that night of sin our Lord will return to snatch into his presence all who trust in him as their Saviour.

Unemployment

UNEMPLOYMENT is one of the headlines in the daily papers, and instead of abating it seems to be on the increase.

Recent reports in the *Literary Digest* say that in six European countries 5,949,287 persons are listed as out of work, and in England alone there are more than 70 millions. The situation in our own country is too well known to require comment. This is a call to prayer on behalf of many thousands who are facing actual suffering during the coming winter; and it is a call for Christian men and women everywhere prayerfully to consider what they can do to relieve those who are in dire need.

There can be no question that greed underlies many of the contributing causes for this distress. Undoubtedly we are witnessing the beginning of the conditions against which the Holy Spirit inspired James to cry in prophetic vision:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter (Jas. 5:1-5).

Such a Scripture bears a challenge for those Christians who are employers of labor. It should call all such to a prayerful consideration of their own business methods, lest they be found participating in the selfishness, greed, graft, and profiteering which shall bring the wrath of God upon the oppressors of the poor.

On the other hand, this same chapter sounds a much needed note of admonition to the laborer, which should have the prayerful consideration of all Christian laboring men, and particularly of those who may be suffering because of the conditions which have come upon us in these last days. Remember that this appeal is based upon the fact that the Just One, our Lord Jesus Christ, suffered Himself to be condemned and killed without offering resistance (see Jas. 5:6):

Be patient therefore, brethren, unto the coming of the Lord. Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas. 5:7-11).

Needy Members of "The Family"

WE HAVE before mentioned the fact that when their subscriptions to "Grace and Truth" have expired, many of our readers have found themselves unable to renew, owing to financial distress. This shortage of funds, in some cases, has been caused by sickness, and there are other contributing causes; but it is a conservative estimate to say that at least ninety percent is due to unemployment.

We are happy to say that through the generosity of our blessedly loyal "Family" of readers we were able,



up to the first of October, to renew without charge the subscriptions of all who reported themselves suffering from financial embarrassment but expressed grief that they must be deprived of the monthly visits of "Grace and Truth." These gift renewals have varied from three months to a year as the circumstances have seemed to require. We cannot tell you how thankful we are that through your cooperation we have been able thus to help needy members of "The Family," and we have no doubt that in many cases this assistance will tide them over the period of their special need and make it possible for them to continue receiving "Grace and Truth" without interruption. Many are the testimonies which we have received of special blessing which has been brought to souls who need the encouragement of such a testimony during these days of testing, and a number have testified definitely that it was a special comfort and help just to know that somebody cares.

We are compelled to report, however, that funds given for this purpose are entirely exhausted, and it will be impossible for us to renew any more subscriptions on this basis unless further special provision is made. We will, therefore, appreciate your fellowship in prayer that God's will may be made clear, and if it be His pleasure that this ministry shall continue, that He will lay it upon the hearts of His stewards to provide.

Modernism and Missions

ONE of the most common objections which the "Modernists" brought against the doctrine of Christ's second coming a generation ago was that this hope "cut the nerve of missionary endeavor."

A generation having passed since this accusation was first hurled against those who cherished the hope of our Lord's return, we can now bring the test of experience to bear on the diatribes of the "Modernist."

There can be no question that the most aggressive missionary programs in the world today are being sponsored by fundamental, premillennial faith mission boards, and in many of them the past two or three years have witnessed a positively heroic advance, in spite of a shortage of funds to carry on; and many tales could be told of the sacrifices which men and women of like faith have made in support of such missionary enterprises.

On the other hand, in many fields where a strong, aggressive missionary work has been built up by men and women who were strong in the faith, "Modernism" has gained control; and in the homeland the past twenty-five years has witnessed a shameful retrograde movement among the denominations which a generation ago deserved the name "evangelical." Nearly every one of them today has surrendered to "Modernism."

Of all the so-called "evangelical denominations," Methodism was among the first to surrender to "Modernism," and for years it has been the out-spoken foe of the doctrine of the pre-millennial coming of our Lord. Here, then, certainly, "Modernism" and post-millennialism have the opportunity to demonstrate the supposedly

constructive, fruitful effect of their teaching. But what are the facts?

An editorial in the *Christian Herald*, of October 4th, calls attention to the fact that in foreign land the Methodist church numbers nearly nine hundred thousand adherents, India alone having 517,870 members. And then it adds an observation which is positively startling, considering its "Modernistic" source:

But, despite this thriving, growing church abroad, Methodists in America, like their brethren of other denominations, seem increasingly indifferent to the missionary program. Every year for the last several years has brought a declining income. American Christians are thinking more of themselves and less of others, and as a result are probably less Christian. Hospitals, schools, and churches in many countries are being boarded up, funds for their support being lacking. Each closed church, and school, and hospital is a symbol that somewhere vision has died and that the world field increasingly is being left to the conquest of non-Christian forces that today are sweeping it.

The evidence in the case proves that the faith which takes God at His Word and unquestioningly accepts the whole Bible, including the doctrine of Christ's imminent return, gives a vital impetus to missionary endeavor whereas the attitude which denies all that God has said starting with the doctrine of Christ's return, brings naught but stagnation, death, and putrefaction to an truly missionary program.

"From such turn away!"

Jazzing the Praises of God

THE other day a Christian worker stepped into a neighborhood grocery store. A radio was going but he paid little attention to it. He was conscious only of an indistinct impression that the song which he heard was just another of the cheap love songs, which are so commonly heard today, and that the soloist was singing in the sickly manner affected by many, known as crooning, which is supposed to suggest the ardent affection which is welling in the heart, but which sounds like nothing quite so definitely as that the singer has a pain in his stomach.

Suddenly this personal worker was startled to attention, for in the midst of this maudlin music he heard the Name which is above every name, the Name which had become endeared to his own soul, the Name of Jesus. The impression smote his soul with a shock of horror, "Why! this is some vaudeville performer daring to use that holy Name in derision and blasphemy!" But as he listened, he realized that the words were the word of an old familiar song that God has used to bless many souls:

I heard the voice of Jesus say,
Come unto Me and rest;
Lay down thou weary one lay down
Thy head upon My breast.
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place
And He has made me glad.

[Continued on p. 314]



BEING NOW JUSTIFIED BY HIS BLOOD

by R. S. BEAL

THE truth about justification through grace is divine in its origin. The very thought of it is utterly foreign to the natural mind of man. We believe that one might study comparative religions for years and find nothing akin to that which the heavenly Father has been pleased to reveal concerning this great doctrine. We have often heard it said that this truth was ever greatest in the New Testament, and while we have ever looked kindly upon degrees in truth, yet we cannot help but feel in our own heart that this is one which has brought the greatest of blessing. It is a doctrine which cannot be confined to the New Testament, however. It has been God's method of dealing with men since a need arose. So important is this truth, the spirit of God has been pleased to devote an entire book to its unfolding. It is impossible to overstate or overestimate the importance of this message. We cannot overemphasize that which the Spirit has magnified.

Justification is to reckon to another's account that which never belonged to him by merit. The guilt, with its liabilities, is completely removed, and the believing sinner is pronounced blameless. There is not only acquittal from violated law, but in acceptance with God as though the justified one had fulfilled it to the letter. Surely, "Christ is the end of the law for righteousness to every one that believeth."

An Old Testament incident will serve to throw light on this important doctrine. Joseph's brethren were returning to Canaan after their visit with the unrecognized Joseph. Each man carried his money back with him in a sack of provision, and in addition, Benjamin carried the silver halice belonging to his brother, Joseph. When it was discovered by the pursuing soldiers, it appeared as though the brethren were guilty, and since they had promised their father that Benjamin would receive especial care at their hands, matters looked pretty serious. Their consternation and dismay can easily be imagined.

When the brethren were hailed before the seemingly stern Joseph to give an account, Judah being spokesman said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves?" The word "clear" may be translated "justify," and as such carries the idea of standing before the judge in righteousness. "How can we show that we are not guilty, and further, how may we stand here blameless?" Such was Judah's problem. The soul that is justified before God by grace through faith is free from the guilt of sin, and blameless in His sight. First, I would point out the

UNGODLY FUROR

in connection with this doctrine.

FROM time immemorial this teaching has been the subject of bitter attack. Not long ago the author of this article preached a sermon on justification by faith, and faith alone. It was surprising to discover the open opposition which the message aroused, especially on the part of those who professed to be religious, but who knew not the truth of the gospel. Paul was not the only gospel preacher whose faithful teaching in this respect aroused tremendous opposition. Huss and Luther, and every faithful minister of Jesus Christ, has had fellowship with Paul in this respect.

If there is any one truth above another that undermines Adventism, Eddyism, Mormonism, and Romanism, it is the truth of justification as revealed to us by the Spirit of God. From the moment that poor old Cain brought his worthless basket of fruit as an offering to God until this present hour, men and institutions have hated, taught against, and have actively sought to overthrow this grand doctrine of Holy Writ. Second, let us notice the

UNCONDITIONAL FORMULA

which God has given in connection

BEAL is right!
"If there is anything which undermines Adventism, Eddyism, Mormonism, and Romanism, it is the truth of Justification, as revealed to us by the Spirit of God." In their teaching on this point, these and many other false religions betray their fallacy. Not one of them gives to our Lord Jesus Christ His rightful place in the believer's salvation or recognizes the full efficacy of His shed blood. And nothing will provoke them to opposition more quickly than to teach that men are justified by grace apart from works.



with this truth.

THE Holy Spirit has been careful to give to us the negative as well as the positive phase of this theme, so that none can possibly mistake it. In Romans 3:28 we read, "Therefore we conclude that a man is justified by faith without the works of the law." Multiplied millions of Christians are willing to admit it is "by faith" that they are justified, but, they add, "We must also do the best we can." It is difficult to disassociate from the mind the old inherent idea of works. God never leaves us in doubt. His truth shines out upon the pages of His Word as will the sun in its millennial glory, seven times brighter than it now is. How soul-satisfying, how unmistakably clear! "Without the deeds of the law." The golden rule is good, but not good for the sinner as a rule of life. The law is good, but not for the sinner as a means of salvation. It is a ministration of death. Justification by faith apart from any law-works, good deeds, character-building, church-going, forms or ceremonies, is God's ultimatum. If we would be clear before God and stand blameless in His presence, it must be on a faith basis. Abraham believed, and it was counted unto him for righteousness. And all others of the sons of Adam who have expressed like faith in God's Word have found the blessing along with faithful Abraham. Facing such an amazing, unnatural proposition, the question arises, how can this thing be, which leads us to the

UNDENIABLE FOUNDER

GOD is the Author of justification. If one is charged with guilt and he is to be cleared, it must be by one outside of himself. The great problem which God faced was: How could He clear the guilty and at the same time remain clear Himself? Or putting the proposition in the language of Scripture: "How could God be just and at the same time justify the ungodly." "It is God that justifieth," said Paul in his Roman letter. It is God Who first loved. It is God Who first sought the wandering sinner. It is God Who first revealed Himself. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." God is the Source of justification. The plan originated in His heart and has been revealed to us in His Word. He is the fountain-head of every blessing, spiritual or otherwise. He has solved the most intricate of all problems as to how God could remain just and at the same time justify the ungodly. This leads to a consideration of the

UNFATHOMABLE FACTOR

in this infinite scheme which sprang out of the depths of divine wisdom.

THE Holy Spirit reveals the secret by pointing to the cross of our Saviour. In Romans 5:9 we read, "Being now justified by His blood, we shall be saved

from wrath through Him." The blood-shedding by the Son was occasioned by the fact that your sin and mine were reckoned against Him, and the wrath and condemnation which sin rightly deserves and must receive so long as God's character is what it is, fell upon Him as our Substitute. Sin cannot be slighted by God. He must and will deal with it, and in the only way His holy nature can. When Jesus shed His precious blood on the cross, it was in evidence that full judgment had been meted out, and God was perfectly satisfied because His righteous law, transgressed by the sinner, had been upheld. The long, tiresome plaint of man against this plan only proves how utterly unnatural it is to human reasoning. The blood of Jesus, spilled at the foot of the cruel tree, is the basis of every providence of God toward man. It is the blood that redeems. "It is the blood that maketh atonement." It is the blood that meets every claim, and satisfies every requirement of divine justice. May God help us ever to remember and never to depart from the truth, that the procuring cause of justification is the blood of His own dear Son. The action that gave the Son for us in such a sacrifice came before us as the

UNSPEAKABLE FAVOR

of God.

THIS is expressed in the oft repeated, yet much misunderstood word, grace. How often we hear this word upon the lips of men. How often it is used by the people of God, but with what meager understanding! Grace is God's love flowing down upon those who do not merit that love. It is love in active operation toward those who deserve only condemnation. Grace—the channel through which flows all of the goodness of God toward those who have sinned and come short of His glory. In Romans 3:24 we read, "Being justified freely by His grace through the redemption that is in Christ Jesus." Grace provides everything we need, put all at our disposal, while faith reaches forth its hand to appropriate. Justification as it comes by grace is instantaneous and eternal; it is full and final, nothing can be added to nor taken from. In this form it is the absolute expression of God's sovereign kindness to the wholly undeserving. This grace-act of God's belongs to the present moment. Grace is so much grace that irrespective of the debased condition of man, through a simple, definite act of faith in the finished work of Jesus, he becomes justified and is declared righteous in the eyes of God. Hear the language of the Spirit "Such were some of you: but ye *are* washed, (not were) but ye *are* sanctified, but ye *are* justified in the Name of the Lord Jesus, and by the Spirit of our God." We do not sing in vain, "Jesus paid it all." He did, and may we never forget that it is all of grace. But how can we learn of these things and not want to show our love for Him? This infinite and eternal blessing calls for an

UNQUESTIONED FERVOR

in the glad service of our Lord.

THE spirit that gripped the hearts of Peter and John, who, after being commanded of the magistrates to say nothing further "in the Name of Jesus," replied by saying, "We cannot but speak the things which we have seen and heard." Knowing the favor of God, experiencing the peace that comes when the soul is cleared before Him, and knowing that we are accounted righteous in His sight, by such a simple thing as faith in Jesus Christ, how can we help but serve Him

to the utmost? Saved by Him that we might go forth to serve Him! Saved and given the privilege of showing forth to the world the genuineness of our faith by our works! This is the contention of James. He is not thinking of God's estimate of the believer at all, but what the world thinks of him. Your faith is only nonsense to a world that cannot see but by the senses. It is dead and fruitless faith. The world is looking for something tangible, and it belongs to us to meet it, that in turn it might be convinced of the power of our Christ to save and keep. Saved to save! May we be able to say with Luther, "Thou, Lord Jesus, art my righteousness, I am Thy sin."

JUSTIFICATION IN JOB AND ROMANS

by R. E. NEIGHBOUR

IN THE ninth chapter of Job we hear the men whom God tried, saying, "How should a man be just with God?" Job then says, "If he will contend with Him, he cannot answer Him one of a thousand."

God is holy and cannot receive into His presence chamber any one who is unholy; God is righteous and cannot accept the guilty.

The great need of the hour is a deeper conviction as to the sinfulness of sin on the one hand; and the holiness of God on the other hand.

We are living in an age that glorifies man, yea, that almost deifies him. The same age is seeking to drag God from the high altitudes of His inherent holiness and Godhead.

As we grasp God's glory, and realize the wretchedness of man's wickedness, the chasm that separates God and man becomes a seemingly impassable gulf.

Job therefore spoke with wisdom, when he asked, "How should a man be just with God?"

LET us observe some of the causes which moved Job to utter this searching question.

A. Great afflictions had thrown Job into the arms of God as one shorn of self-centered hope.

Job had continuously contended that he was righteous, as men count righteousness. He steadfastly clung to his own integrity.

DR. NEIGHBOUR says, "The best of men morally, and the best of men religiously, cannot, in themselves, be just before God." Just so! Justification is a miracle of God's grace. And the Bible positively declares that whatsoever is by grace is not of works and cannot be of works; else grace ceases to be grace, or works cease to be works. In throwing together Job and Romans, Neighbour acts with clear insight into the message of these books, for Romans furnishes the final and all-sufficient answer to Job's question, "How should a man be just with God?"

All unknown to Job, God had also fervently acclaimed Job's faithfulness. God had said unto Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and escheweth evil?"

Satan had placed a big question mark upon Job's integrity, intimating that Job served God only for the benefits that he was receiving from the Almighty.

Thus, Job was one with God in maintaining that he was upright. However, neither Job nor God maintained that Job was sinless. Job was ready to acknowledge his sin before God, although he maintained his righteousness before men. He was not willing for one moment to confess that he was perverse, or that he was guilty or sinful beyond other men's sins. In fact, he steadfastly acclaimed his own superiority, even over the men who demeaned him.

I F ABRAHAM, *when full of good works, is not justified by them but by his faith, how much more we, being full of imperfections, must come unto the throne of the heavenly grace and ask that we may be justified by faith which is in Christ Jesus, and saved by the free mercy of God.*

—Spurgeon

As Job's afflictions deepened, the more fervent became his claims to righteousness before men. He said that he had ever delivered the poor that cried, and the fatherless; that he had ever aided those who were perishing. He had caused the widow's heart to sing for joy; he had been eyes to the blind, and feet to the lame. Job said that he did break the jaws of the wicked, and plucked the spoil out of his teeth. He said that he put on righteousness, and it clothed him; and that his judgment was a robe and a diadem.

Job, however, (even before his final vision of God, which is described in the last chapters) positively recognized that no man was, in himself, just before God.

When we look into the New Testament, we find Saul of Tarsus, different from Job. Saul, like Job, was strong in his contentions of self-righteousness, but unlike Job he saw no need of justification. Saul could say of himself, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless."

It was not long until Saul, however, under the revelation of God's grace, on the Damascus road, saw the manifestation of Christ, and acknowledged himself "as the chief of sinners," in need of justification.

We are emphasizing the cases of Job and of Saul in order to make it plain that the best of men morally, and the best of men religiously, cannot in themselves be just before God. He who would seek entrance into God's presence, apart from atoning sacrifice, will fail eternally of entering into the City of Gold, unless his righteousness exceeds that of Job, or of Saul, or of any other son of Adam.

Even Job's friends, who, in condemning Job, had sought to maintain their own righteousness, found it ultimately necessary to seek God's mercy, through the prayers of Job, following the command of God to offer a burnt offering.

B. The contention of Job's false friends threw Job the more heavily upon God.

Throughout the whole book of Job, Bildad, Eliphaz, and Zophar goaded Job with the idea that all of his trouble had been caused by his sins.

Eliphaz said, "Whoever perished being innocent? or

where were the righteous cut off?" His observation was that those who plough iniquity and sow wickedness, reap the same.

Bildad contended that God did not pervert judgment and justice. He said Job's children had sinned, and they had, therefore, been cast away. He told Job that if he were pure and upright, God would awake for him, inasmuch as God did not cast away a perfect man, neither did He help an evil-doer. He insisted that Job was clothed with shame, because he had been wicked.

Zophar said to Job, "If iniquity be in thine hand put it far away, and let not wickedness dwell in thy tabernacle." He also said, "The eyes of the wicked shall fail, and they shall not escape."

With each round Job, in response, maintained his own integrity and innocence against the continued insinuations of his supposed friends. However, in all of his claims to personal righteousness, Job always admitted that *a man was not just with God*. He said, "If I speak of strength, lo, He (God) is strong." "If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse."

Job's false friends, therefore, drove him to two things: first, they forced Job to magnify his own righteousness before them, denying their contentions that Job's great sorrows and afflictions had come upon him because of his sins. Secondly, they forced Job to acknowledge that even though he were righteous, as men count righteousness, yet, before God, he, nor they, nor any others were free from sin. It was for this reason that Job cried, "Neither is there any daysman between us that might lay his hand upon us both."

LET us observe the similarity of the enlarged vision of justification, as set forth in Romans, to the message of justification as seen in Job.

A. The Holy Spirit in Romans, first, contends that all have sinned.

The first chapter of Romans describes the "gospel of God," concerning the "Son of God," in which is manifested the "righteousness of God." Following this, the Gentile world is declared under sin, and under the "judgment of God," and the "wrath of God," because they refused to accept the "glory of God"; and, in their pride gave themselves over to vanity of mind, and vulgarity of body, being filled with all unrighteousness,



fornication, wickedness, covetousness, maliciousness; full of murder, debate, deceit, malignity, whisperers, backbiters, haters of God," etc.

The second chapter of Romans continues the story of God's righteous judgment against the Gentiles and then passes on to the discussion of the Jews, placing them also under sin. The Jews, unlike the Gentiles, were boasters, instructors in the law, guides of the blind, a light to them who were in darkness. They proclaimed themselves teachers of righteousness, keepers of the law, and the devotees of circumcision and of other religious rites.

The third chapter of Romans concludes both Gentile and Jew under sin. It proclaims that there is none righteous, not one. The bad and the good have both gone out of the way; the Gentile and the Jew, are alike unprofitable; the barbarian and the civilized, have all come short of the glory of God, and none are good.

The result is plain and positive: Jew and Gentile, moralist and immoralist; the religious and the irreligious; indeed, the whole world stands guilty before God, and every mouth is stopped.

B. The Holy Spirit in Romans, secondly, enters upon the message of justification. This message begins in chapter three and verse twenty.

1. Justification is impossible by the deeds of the law. The law does no more than manifest the fact of sin. The law excludes boasting; the law cannot justify; the law establishes faith, and faith establishes the law.

2. Justification is made possible by the grace of God.

Justification by law-works would give room for self-glorying and for human boasting; *justification by grace* does away with both of these and gives all of the glory to God.

Justification by law-works makes rewards a basis of action, and places salvation as a debt; *justification by grace* magnifies God as the only hope of the sinner, and gives eternal praises unto Christ as the Daysman between God and men.

Justification by law-works takes away from man all hope of redemption, because all have come short of the righteous demands of the law; *justification by grace* makes the promise sure to all of the seed.

Justification by grace makes salvation the gift of

God, a gift that abounds unto many by one Man, Christ Jesus.

In justification by grace the *death* which reigned by one man's offence, was more than done away by the *life* which reigned by One, even the gift of righteousness.

3. Justification is made possible by faith.

Grace is the God-side of justification; faith is the man-side.

Justification is God's declaration that the sinner is made righteous, on the basis of the righteousness of God, imputed to him by virtue of the blood of Christ, even upon him who believes.

Justification is by faith, because it is altogether of works on the one hand; and because it is altogether of grace on the other hand.

Returning a moment to the contention of Job's false friends, we desire to state that they entirely overlooked the fact that Job was under covenant and blood relationship with God. (See Job 1 and 2—Job offered up sacrifices lest his sons had sinned.) Their whole conception of sin was at variance to Job's conception.

Job contended that no man could be just before God so far as his own inherent righteousness or even righteous acts were concerned. Job even acknowledged that he could not answer God "one of a thousand." Although he could contend his righteous deeds before men, he could but make supplication to God as unto a Judge. He did not dare to justify himself in the sight of God, for, in so doing, his own mouth would condemn him. He plainly said, "I know not my soul."

We grant that Job did not understand God's dire judgments against him. We grant that he even complained, and yet, his complaints were due altogether to his ignorance. The sublime leaps of his faith, and of his assurance of ultimate salvation, and even of his bodily resurrection, stand before the men of today with startling vividness.

We believe that Job, and also Elihu (who speaks toward the close of the book of Job) understood much of God's method of justification—much of grace.

We only plead with the men of today that they seek justification, not on the basis of their own worth, but wholly upon the grace of God, through the merit of the precious blood of our Lord Jesus Christ, who justifies all who believe on Him.

WE OUGHT gladly to rejoice in the goodness and mercy of God, Who, . . . when we were wholly naked and undone, hath procured a righteousness for us that neither men nor angels could bring about.

—Anthony Burgess

JUSTIFICATION BY FAITH AND THE ROMAN CATECHISM

by STANLEY R. SKIVINGTON

THE offender is brought before the judge, his guilt is proved, the judge imposes the just penalty, and the criminal is taken to fulfil the sentence. Three elements are found in bringing to an end the work of the courts of justice of this earth: the offender's guilt declared and proved, the judge, and the penalty imposed.

Man is before the court of the living God. His guilt is declared and proved. A passage of the Holy Scripture is enough to establish this assertion if there is doubt. Galatians 3:22 says, "The Scripture hath concluded all under sin."

God is the Judge. We wish to note two attributes of this Judge which are different from earthly judges.

1. Nothing is covered before Him. "All things are naked and open before the eyes of Him with Whom we have to do" (Heb. 4:13).

2. His judgment is always just. "The Judge of all the earth, shall He not do that which is right?" (Gen. 18:25).

The penalty imposed on man is declared several times in the Bible, but let us cite only the declaration of Ezekiel: "The soul that sinneth, it shall die." We are guilty before our Judge, and the payment is death.

BUT in the heavenly court this is not the end of the matter. Two elements still remain to be discussed, two things of which little is known in the courts of this world: first, a righteous Substitute to bear the guilt of the guilty, and then the justification of the guilty before the court.

In I Corinthians 15:3 we read, "Christ died for our sins." The Judge having imposed the sentence, strips Himself of His judicial robe, and humbling

Himself, He bears in the Person of Jesus Christ the penalty which He Himself has imposed.

Only one step remains to the guilty to be justified before the court, the acknowledgement and acceptance of the work of this substitution.

Let us suppose the case of a man in prison because of a debt which he cannot pay. A friend arrives and pays it all. The jailor goes to the cell, opens it saying,

"Friend, your debt is paid, you may go out free." But the prisoner responds, "I do not believe that anyone has paid my debt; it is better that I stay here." Ridiculous? Yes, but it is exactly the condition in which is found the great mass of the people of the world, guilty before the Judge, with the penalty paid by the work of Christ, but not received, so they are not justified before Him. Justification by faith (Rom. 3:28) is the sublime theme of the books of the New Testament, Romans and Galatians, and is taught by all the others. Faith in what? Faith in that work of Jesus Christ, that He died for our sins. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). The Bible teaches that we are justified by faith.

THIS constructive analysis of Roman Catholic doctrine in the light of God's Word appeared in the Spanish paper, "Escudo Y. Espada" (Shield and Sword), published by the Orinoco River Gospel Mission, under which Mr. and Mrs. Skivington are working. It was translated for the "Justification Number" of "Grace and Truth" by Mrs. C. R. Lindquist, who is instructor in Spanish in the Denver Bible Institute. It furnishes an illuminating commentary on the statement which appears in Beal's article, to the effect that the scriptural teaching on Justification undermines Romanism.

NOW the question rises, Does the Roman Catholic Church teach justification by faith? Let us examine several of the Roman doctrines.

Reading page fifty-eight of *Elementary Catechism of Christian Doctrine*, we find, "Purgatory is a place of expiation in which are purified the souls of those who die in grace, but owe some penalty for their sins, be it for only a venial sin." But we have seen that Christ died for our sins, and we are completely justified by receiving that substitutionary work. When a penalty is paid and the justification of the guilty is established,

THE Lord Jesus did not come into the world to look after goodness and righteousness among men, but to bring goodness and righteousness with Him and to bestow them upon persons who have none of them. He comes, not because we are just, but to make us so: He justifieth the ungodly.

—Spurgeon

do the courts of this world impose still another penalty? Ought we to expect less justice from the Judge of all the universe? The Roman doctrine of purgatory falls before the Biblical doctrine of justification by faith.

Concerning baptism, on page thirty-eight of the Catechism: "Baptism is a sacrament which blots out original sin and whatever other sin has been committed, and makes us Christians." Although Christ died for our sins and we are justified by faith in Him, according to this declaration baptism can also blot out our sins. It is not our desire to destroy the ordinance of baptism as a picture of the identification of the believer with Christ in His death and resurrection, but we wish to destroy the false belief that there is power in baptism to blot out sins. The blood of Jesus Christ is efficacious to blot out all sin.

We read again on page forty-three of the Catechism: "What is repentance or confession? Repentance is a sacrament by which sins committed after baptism are pardoned." Again we wish to say that Christ died for our sins, and we are justified before God by this work. There is no place for repentance and confession with the doctrine of justification by faith.

Quoting again the Catechism, page fifty-two: "Mass is the sacrifice of the body and blood of Jesus Christ, offered to God on the altar of the priests, under the representation of bread and wine, to renew the sacrifice of the cross and to apply to us its merits." The Scripture says that Christ *died*, not *dies*, for our sins.

Also according to the Catechism, the intercession of the virgin Mary has power in our justification, for we read, page fifty-one: "What are the words of the church? Jesus and these others: Holy Mary, Mother of God, intercede for our sins, now and in the hour of our death. Amen!" Can you imagine one interceding

before a court for a person whose penalty has been remitted and who is completely justified from all accusation?

Page forty-seven of the Catechism: "What principal powers does the sixth sacrament (ordination) give the priest? Three, which are: To pardon sins; to change the bread and wine into the body and blood of Christ in the mass; and to preach the Word of God with divine mission." We wish to ask a question: If Christ died for our sins, and we are justified from all sin by faith in Him, what sins are those which the priest has power to pardon? How can he pardon sins whose debt is already paid?

Our friend with Roman beliefs, when he comes to the hour of death, has to do still another thing in order to be cleansed from sin. The extreme unction according to page forty-six of the Catechism, "purifies the soul from the stains of sin and strengthens it against temptations."

The Roman church agrees in word that Christ died for our sins, and that faith is necessary, but it is very clear that it teaches that a person is not justified in this way. Summing it up, baptism blots out original sin, the mass has merit to apply the work of Christ, the intercession of the virgin is necessary, repentance and confession are efficacious for the sins committed after baptism, the pardon of the priest is needed, and when the hour of death comes, extreme unction is indispensable. But, there are still other sins not cleansed, and it is necessary to go to purgatory. And while the soul is in purgatory, prayers and *purses* have much power in helping the work of justification. Well, where is the true and simple teaching of the Bible of justification by faith in the death of the Lord Jesus Christ for our sins? It is completely obscured and denied.

THE moment you sincerely believe, you and your sins are dated back two thousand years to the cross of Christ. Your nature of sin, and your deeds of sin are charged to Him. God counts His death as your punishment. His obedience unto death is charged over to your account. In the eyes of justice you have nothing more to pay. You have paid it in your Substitute, yes, all the debt you owe. You are accepted as legally righteous in the sight of God. You stand before God accepted in Christ as your righteous and perfect character.

—I. M. Haldeman

JUSTIFICATION BEFORE MAN

by A. H. YETTER

THOUGH the Bible teaches justification by works, it does not teach salvation by works. Neither does it teach that good works have any power to justify us in the sight of God. "If Abraham, our father, were justified by works, he hath whereof to glory, but not before God" (Rom. 4:2). Yetter gives good works their rightful place. He shows that they are the normal fruitage of the Spirit's working in our lives, the means whereby we may commend our faith to men, and the ground on which rewards will be meted out at our Lord's second coming.

THERE are two kinds of justification set forth in the Scripture: justification before God and justification before man. Justification before God is by faith, while justification before man is by works. Many have thought that these are contradictory, but they are not, as a study of the Scripture will reveal. This is clearly stated by William Evans in his book *Great Doctrines of the Bible*, p. 148: "There is no contradiction between Paul and James touching the matter of faith and works (cf. James 2:14-26; Rom. 4:1-12). Paul is looking at the matter from the Godward side, and asserts that we are justified, in the sight of God, *meritoriously*, without absolutely any works on our part. James considers the matter from the manward side, and asserts that we are justified, in the sight of man, *evidentially*, by works, and not by faith alone (Jas. 2:24). In James it is not the *ground* of justification, as in Paul, but the *demonstration*."

We have many able discussions of justification before God in this number, so we need not spend time upon that aspect of the subject. Instead, as our title indicates, we shall confine our discussion to justification before man. To the consideration of this subject let us now proceed.

I. THE NEED OF JUSTIFICATION BEFORE MAN

IF A salesman has the reputation of being crooked and deceitful, he finds it well nigh impossible to sell his goods, even though they are of the best. But if, on the other hand, he has a reputation for square dealing

and honesty, he will find men ready to listen to him and to consider his goods.

The Christian's task may be likened to the salesman's. Our goods are of the very best; they are perfect. We are trying to persuade men to accept the Son of the living God as their own personal Saviour. Now "man looketh on the outward appearance" (I Sam. 16:7), and he judges the message by the messenger. If he sees in him that which is sinful and contrary to the teaching of the Bible, he will not have much confidence in this man's testimony. That is why Paul says that the bishop "must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Tim. 3:7).

Lot had no testimony because he dwelt in the city of Sodom, even though he was "just Lot" in the sight of God. And when he gave God's warning message of judgment to his sons-in-law, they treated it as a huge joke. "He seemed as one that mocked unto his sons-in-law" (Gen. 19:14). Moreover, because Lot was not living a godly life, these souls perished in the judgment of Sodom. He was a poor witness for His Lord.

So, too, if our lives are not godly and upright before men, some soul shall be kept from Christ and eternal life. Let us remember also that God cannot use unclean vessels.

In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work (II Tim. 2:20-21).

II. THE METHOD OF JUSTIFICATION BEFORE MAN

JUSTIFICATION before man is by works. Various fraternal organizations obtain a good reputation by distributing Christmas baskets to the poor. Business houses make a good name for themselves by treating their employees and customers fairly. So also a man secures a good standing before men by good works. And to command confidence as a Christian he must live a life that harmonizes with the teaching of God's Word.

We now call attention to the Bible proof for our statement that justification before man is by works. It is found in James 2:21, 24, and concerns Abraham. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Ye see then how that by works a man is justified, and not by faith only." Some may doubt that this is justification before man, but the following facts should satisfy them. First, the offering of Isaac was known to men; second, as a result of this deed men referred to Abraham as the "friend of God" (II Chron. 20:7); and third, Abraham was justified before God by faith years before Isaac was born (Gen. 15:6; Rom. 4:1-5).

Let us bear in mind that good works are the outgrowth of fellowship with God. This was true in the case of Abraham; and our Lord Himself declared, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John 15:4). But if we walk with God we shall be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11). Let us also remember that the chief means of fellowship with Him are Bible reading and prayer. If we neglect this vital element of fellowship with Him, our works will only be "dead works" and "filthy rags."

H. A. Ironside relates the story of a fine old Indian, who by walking with the Lord bore a good testimony for Him. This man lives on the Navajo Reservation in northern Arizona, and previous to his conversion he was quick to revenge an insult, and took great pride in his sturdy and independent spirit. Anyone who crossed his will was bound to suffer for it in those days. After his conversion he became a gospel preacher. One day after he had proclaimed the good news from heaven, a sneering Indian began calling him names. "Snake! Coyote! Show me your God!" were his taunting words. These names are particularly offensive and insulting to a Navajo and were chosen purposefully in an effort to make the preacher angry.

The Indian preacher looked squarely at his tormentor and said without the least irritation or anger, "I am showing Him to you now. He is standing in me. If He were not, you could not talk to me like that."

III. THE MOTIVE OF JUSTIFICATION BEFORE MAN

WE NEED to guard against a pride-filled motive in seeking to be justified before man. Naturally we

are like Israel and go about to establish our own righteousness (Rom. 10:3) that men may look up to us and commend us. The Lord Jesus rebuked the Pharisees for cherishing this wrong motive in no uncertain terms: "Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

The thing that should cause us to desire to be justified before man is a hunger that our God might be glorified. In fact this should be the dominating motive of our whole life, for Paul exhorts us to "do all to the glory of God" (I Cor. 10:31). That our testimony before men has a special value in causing them to glorify God is revealed in the admonition of the apostle Peter: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:11-12). Since our testimony has power to bring glory to His Name, let us earnestly heed His words found in Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven."

IV. THE REWARD OF JUSTIFICATION BEFORE MAN

THE present reward of justification before man is threefold: First, we shall have fellowship with God, for the doing of good works which justify us before men also involves obedience to His will. This in turn insures fellowship with the Lord, for we read in I John 1:7, "If we walk in the light, as He is in the light, we have fellowship one with another." Then, too, we shall have the honor of carrying out the wishes of our Lord and King. We shall be "vessels unto honor, and meet for the Master's use." Furthermore, we shall have the great privilege and joy of leading souls out of death unto life by pointing them to the Saviour.

But this is not all, for God holds out to those who will live for Him glorious and everlasting future rewards. This is portrayed in the parable of the Talents. In this story the day came when the Lord returned to reckon with His servants. Some had been faithful, and some had not. To the faithful ones He spoke the following words: "Well done, good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:23). Rulership over many things! a share in the joy of the Lord! and the commendation, the "well done," of Christ! Surely this will be abundant return for anything we have done or may do for our Lord. May God grant that our Saviour shall be able to greet each one of us with such blessed and welcome words. But remember! He says:

Whosoever therefore shall confess me before men, him will I confess also before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father with the holy angels (Mark 8:38).

Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father Which is in heaven (Matt. 10:32-33).

RAISED FOR OUR JUSTIFICATION

by JAMES M'KENDRICK

WE MUST ever remember that God's love to sinners is equalled by His holy hatred of sin. He loathes our sins, while He loves ourselves. Therefore sin must be punished with all the righteous wrath of God due to sin. This demanded a victim to bear sin's penalty, for without the shedding of blood there could be no remission (Heb. 9:22).

Who then could be the victim? Where could a suitable sacrifice be found? This guilty world had no such inmate. A sinless son of Adam's race could not be found to bear the judgment due to the guilty. Oh, wondrous story; oh, marvelous mystery! The world's Creator stoops in lowly grace to be our Redeemer. Wrapped in garments of humanity, came forth Deity—holy, sinless, and perfect. Angels heralded His coming, saying, "Unto you is born this day in the city of David, a Saviour Which is Christ the Lord" (Luke 2:11). This was His birth. The rending rocks, the midnight sky at noon, the opened graves, declared His death.

The Holy One has died for the unholy—the sinless has died for the sinful. He Who knew no sin, has been made sin for us. "Christ has once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. 3:18).

Hallelujah! what a Saviour. Halting sinner, halt no longer. Ye doubting ones, doubt no more. Let one and all with joy exclaim,

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood,
Hallelujah! what a Saviour.

WE ARE justified by His blood. A sinless victim has suffered in our stead. Our sins have not been passed by, glossed over, or lightly dealt with. The full penalty has been borne. All that holiness had claimed, and righteousness demanded has been fully met in Christ's atoning blood. We are not smuggled into heaven, nor swindled into glory. Ours is a righteous redemption that has for its basis the atoning blood of Christ the Lord, for God hath set forth Christ to be a propitiation, through faith in His blood, so that God is perfectly just, while, in His infinite love and grace, He is the Justifier of him which believeth in Jesus.

Such is the clear and blessed teaching of Romans 3:24-26. Please read these verses ere you proceed further, and it will enable you to grasp and enjoy the lesson we are seeking to enforce. It unfolds, in divine language, the solid basis of all God's actions, and the solid foundation of our salvation, and of all our hopes and expectations. All we have, and are, or ever hope to be is righteously secured for us by Christ's atoning death and blood-shedding upon the cross. Please calmly consider the poetical sentiment of one who had clearly seen the lesson of this chapter,

My Saviour's precious blood
Has made my title sure;
He waded through death's deep, dark flood,
To make my rest secure.

The same lesson is clearly taught in different language in the lines of another, who said,

The sinner who believes is free,
Can say the Saviour died for me;
And pointing to Christ's precious blood,
Can say this made my peace with God.

Hallelujah! we are justified by His blood.

ANOTHER lesson of justification comes before us, when we are assured by the Holy Spirit that Christ was raised again for our justification (Rom. 4:25). The early disciples and ministers of the gospel

THE Justification Number would not be rounded out without a vigorous and vital discussion of the part which Christ's resurrection plays in the believer's justification. This need is met by M'Kendrick. His heart-warming discussion is taken, with permission, from a longer treatise on the same subject, published in the booklet, "Important Truths That All Should Know," Volume 1.

went everywhere preaching Jesus and the resurrection. They never separated these two great events, and the one was the counterpart of the other. The atoning death of our Lord Jesus settled every question of our sins, and the resurrection of our Lord Jesus was the proof that all was settled. While we continually distinguish between these great events, we should never separate them. Both are equally necessary to have a full-orbed view of our salvation, for "if Christ be not raised your faith is vain and ye are yet in your sins" (I Cor. 15: 17).

The weak, doubting, and uncertain condition of many Christians is due to the fact that they have never fully grasped, nor clearly understood, the lessons of the resurrection. We have never, in all our long experience, found a person having dim views of the resurrection to have clear views of his salvation; and vice versa, wherever there are clear views of the resurrection, there can be no dim view of salvation, because the resurrection of our Lord is at once the evidence of God's satisfaction, and this is the all-important point in the matter of salvation.

An illustration may help to make this matter clear. Here are two parties—the one a creditor, the other a debtor. A settlement of the existing debt is demanded. In light of this, whose satisfaction has to be the subject of consideration? Perhaps you reply, "Both." There is truth in your reply. But let us suppose the debtor is quite satisfied. Does that settle the matter? No indeed, there is much real sorrow in the world today because of satisfied debtors and unsettled debts. But all this sad state of affairs could be changed in a moment, if only someone would satisfy all the creditors. Every one must see the first consideration is the satisfaction of the creditor. How can this be done? Only in one way—pay the debt to the uttermost farthing, and this will not only satisfy the creditor, but it will set the debtor free. This being done, the creditor is bound by every righteous law to give a receipt, signed and stamped. This receipt is the indubitable proof of two things—first, that the creditor is satisfied; and second, that the debtor is free.

We hope that the illustration is clear; because the resurrection of Christ is, in the program of God, all that a receipt is in the business world. Christ's atoning death was to meet the creditor's claims upon us, and He thereby settled every question of our guilt. God raised Him for our justification. Therefore the resurrection is God's evidence to heaven, earth, and hell—to angels, men, and demons, that He is fully and eternally satisfied, not with what we have done or could do, but with what Christ Jesus our Lord has done for us.

The resurrection is God's receipt, and is therefore to us the assurance of eternal salvation. Oh, think much of the resurrection, and as you do so, say, "Thank God, for Christ's death has settled all, and His resurrection proves that all is settled; and while it is the evidence of God's satisfaction, it is also to me the assurance of salvation;" and further add, "Where God has

IF MY conscience accuses me that I have grievously transgressed against all the commandments of God, nor have kept any one of them, and moreover I am still prone to evil, yet, notwithstanding, the full and perfect satisfaction, righteousness, and holiness of Christ is imputed and given to me, without any merit of mine, of the mere mercy of God, even as if I had never committed any sin, or as if no spot at all did cleave to me, yea, as if I myself had perfectly performed that obedience which Christ performed for me. —Heidelberg Catechism

found satisfaction, I have found salvation and satisfaction too. Therefore the resting place of God is the resting place of my soul; and the resurrection of my Lord from Joseph's tomb makes doubting an impossibility."

Oh, think much of the resurrection, for He was raised again for our justification.

IN AN important subject, every item is of great importance, just as in an important chain, however long, there is not an unimportant link—so in our theme of justification, every part and phase of it demands our very best attention, that we may have an intelligent apprehension of the whole. Surely nothing could be more important than to clearly understand who they are whom God justifies. Misunderstanding is an utter impossibility when we read so plainly, "He justifieth the ungodly" (Rom. 4:5).

Does it mean, or do we imply, that there are some who are not ungodly? O no. But alas, alas! there are many who do not think they are ungodly, and are encouraged in their mistaken opinion by their minister. We could give many sad proofs of this that have come under our own personal notice. But one case only must suffice. With a fellow-servant of the Lord we were invited to tea. The clergyman was also invited. We tried to improve the occasion, and sought to win some for Christ at the tea table, being convinced that some there were ignorant of their lost condition. We sought to show that Christ died for the guilty, and the ungodly, and that God only justifies the ungodly, and that this was the true condition of every unsaved person whether we realized it or not. Being impressed that our hostess was deeply concerned we did our best to show her that she was a poor ungodly sinner, for whom Christ died, and that she would never know God's saving grace till she confessed before God that this was so. We urged upon her to do so.



Hitherto the clergyman had been silent, but he burst forth in angry tones. Jumping to his feet, he exclaimed, "I can bear this no longer, and I must protest against any respectable lady being told that she is an ungodly sinner. It is monstrous, it is wickedness to say so."

Needless to say, it was a scene, and produced a strange silence for a few moments. The lady was too honest to accept his defense, and admitted the truth of God's Word, that she was an ungodly sinner. This only increased his anger and he left the room in a rage. Alas! he was only one of many who are utterly ignorant of their lost condition, and, of course, equally ignorant of God's salvation.

From a long and wide experience, we are fully persuaded that the appalling need everywhere is that people should be shown from God's Word that Christ died for the ungodly (Rom. 5:6), and that God justifieth the ungodly (Rom. 4:5), and that these, and only these will benefit by His death.

It is worse than cowardice, on the part of ministers, to conceal this fact from their people—it is a real wickedness, for which God holds them responsible and

will call them to account. It is only the hungry that seek for food, and the thirsty that seek for water; and it is only the lost that seek to be saved, and the guilty who cry for forgiveness. Therefore unfold the fact, declare the truth, that every child of Adam's race is by nature, and by practice, guilty and ungodly in God's sight.

This is as true of the fairest, as it is of the foulest. We are not all guilty alike, for some have sinned more than others. But we are all alike guilty, for "all have sinned." Some are more ungodly than others, but all are ungodly. None, not one, can claim equality with God: therefore all are ungodly in His sight.

O reader, have you learned this? If not, learn it, believe it now. For this word ungodly is meant to serve a double purpose—to bring down the haughty, the high-minded, the proud, and the self-righteous; and it is also meant to encourage any who are depressed and hopeless—thinking that their guilt is too great, and their sins too many, to be forgiven. Let none presume upon their goodness nor any despair because of their badness. Here is the door of hope, and the only way to escape, "He justifieth the ungodly."

LUTHER'S AWAKENING

by JOSEPH A. SEISS

THE Justification Number would not be complete without some recognition being given to the tremendously important part which the truth of justification by grace, through faith, played in the Reformation. It is well known that Martin Luther was the human instrument whose emphasis on this doctrine God most mightily used to awaken others, and to break the dominion which the Roman Catholic Church had so long held over the souls of men. It is highly appropriate, therefore, here to present the story of Luther's awakening. The story is delightfully told by Dr. Joseph A. Seiss, in his book, "Luther and the Reformation," from which volume we quote. This book may be obtained from the Institute Book Nook (Price \$1.50, postpaid).

IT IS hard to take in the depth and magnitude of what is called The Great Reformation. It stands out in history like a range of Himalayan mountains, whose roots reach down into the heart of the world and whose summits pierce beyond the clouds.

To Bossuet and Voltaire it was a mere squabble of the monks; to others it was the cupidity of secular sovereigns and lay nobility grasping for the power, estates, and riches of the Church. Some treat of it as a simple reaction against religious scandals, with no great depths of principle or meaning except to illustrate the recuperative power of human society to cure itself of oppressive ills. Guizot describes it as "a vast effort of the human mind to achieve its freedom—a great endeavor to emancipate human reason." Lord Bacon takes it as the reawakening of antiquity and the recall of former times to reshape and fashion our own.

Whatever of truth some of these estimates may contain, they fall far short of a correct idea of what the Reformation was, or wherein lay the vital spring of that wondrous revolution. Its historic and philosophic center was vastly deeper and more potent than either or all of these conceptions would make it. Many influences contributed to its accomplishment, but its inmost principle was unique. The real nerve of the Reformation was religious. Its life was something different from mere earthly interests, utilities, aims, or passions. Its seat was in the conscience. Its true spring was the soul, confronted by eternal judgment, trembling for its estate before divine Almightyness, and, on pain of banishment from every immortal good, forced to condition and dispose itself according to the clear revelations of God. It was not mere negation to an oppressive hierarchy, except as it was first positive and evangelic

touching the direct and indefeasible relations of the soul to its Maker. Only when the hierarchy claimed to qualify these direct relations and obligations, thrust itself between the soul and its Redeemer, and by eternal penalties sought to hold the conscience bound to human authorities and traditions, did the Reformation protest and take issue. Had the inalienable right and duty to obey God rather than man been conceded, the hierarchy, as such, might have remained, the same as monarchical government. But this the hierarchy negated, condemned, and would by no means tolerate. Hence the mighty contest. And the heart, sum, and essence of the whole struggle was the maintenance and the working out into living fact of this direct obligation of the soul to God and the supreme authority of His clear and unadulterated Word.

HOW Luther came to these principles, and the fiery trials by which they were burnt into him as part of his inmost self, is one of the most vital chapters in the history.

His father had designed him for the law. To this end he had gone through the best schools of Germany, taken his master's degree, and was advancing in the particular studies relating to his intended profession, when a sudden change came over his life.

Religious in his temper and training, and educated in a creed which worked mainly on man's fears, without emphasizing the only basis of spiritual peace, he fell into great terrors of conscience. Several occurrences contributed to this: (1) He fell sick, and was likely to die. (2) He accidentally severed an artery, and came near bleeding to death. (3) A bosom friend of his was suddenly killed. All this made him think how it would be with him if called to stand before God in judgment, and filled him with alarm. Then (4) he was one day overtaken by a thunderstorm of unwonted violence. The terrific scene presented to his vivid fancy all the horrors of a medieval picture of the Last Day and himself about to be plunged into eternal fire. Overwhelmed with terror, he cried to heaven for help, and vowed, if spared, to devote himself to the salvation of his soul by becoming a monk. His father hated monkery, and he shared the feeling; but, if it would save him, why hesitate? What was a father's displeasure or the loss of all the favors of the world to his safety against a hopeless perdition?

Call it superstition, call it religious melancholy, call it morbid hallucination, it was a most serious matter to the young Luther, and out of it ultimately grew the Reformation. False ideas underlay the resolve, but it was profoundly sincere and according to the ideas of ages. It was wrong, but he could not correct the error until he had tested it. And thus, by what he took as the unmistakable call of God, he entered the cloister.

NEVER man went into a monastery with purer motives. Never a man went through the duties, drudgeries, and humiliations of the noviate of convent life with more unshrinking fidelity. Never man endured

more painful mental and bodily agonies that he might secure for himself an assured spiritual peace. Romanists have expressed their wonder that so pure a man thought himself so great sinner. But a sinner he was, as we all; and to avert the just anger of God he fasted, prayed, and mortified himself like an anchorite of the Thebaid. And yet no peace or comfort came.

A chained Bible lay in the monastery. He had previously found a copy of it in the library of the university. Day and night he read it, along with the writings of St. Augustine. In both he found the same pictures of man's depravity which he realized in himself, but God's remedy for sin he had not found. In the earnestness of his studies the prescribed devotions were betimes crowded out, and then he punished himself without mercy to redeem his failures. Whole nights and days together he lay upon his face crying to God, till he swooned in his agony. Everything his brother-monks could tell him he tried, but all the resources of their religion were powerless to comfort him or to beget a righteousness in which his anguished soul could trust.

It happened that one of the exceptionally enlightened and spiritual-minded monks of his time, John Staupitz, was then the vicar-general of the Augustinians in Saxony. On his tour of inspection he came to Erfurt, and there found Luther, a walking skeleton, more dead than alive. He was specially drawn to the haggard young brother. The genial sympathizing spirit of the vicar-general made Luther feel at home in his presence, and to him he freely opened his whole heart, telling of his feelings, failures, and fears—his heartaches, his endeavors, his disappointments, and his despair. And God put the right words into the vicar-general's mouth.

"Look to the wounds of Jesus," said he, "and to the blood He shed for you, and there see the mercy of God. Cast yourself into the Redeemer's arms, and trust in his righteous life and sacrificial death. He loved you first; love Him in return, and let your penances and mortifications go."

The oppressed and captive spirit began to feel its burden lighten under such discourse. God a God of love! Piety a life of love! Salvation by loving trust in a God already reconciled in Christ! This was a new revelation. It brought the sorrowing young Luther to the study of the Scriptures with a new object of search. He read and meditated, and began to see the truth of what his vicar said. But doubts would come, and often his gloom returned.

ONE day an aged monk came to his cell to comfort him. He said he only knew his Creed, but in that he rested, reciting, "*I believe in the forgiveness of sins.*" "And do I not believe that?" said Luther. "Ah," said the old monk, "you believe in the forgiveness of sins for David and Peter and the thief on the cross, but you do not believe in the forgiveness of sins *for yourself*. St. Bernard says the Holy Ghost speaks it to your own soul, *Thy sins are forgiven thee.*"

[Continued on p. 327]



[Continued from p. 300]

But the music and the inflection of the singer's voice were horribly incongruous with the message. Certainly the most kindly thing which could be said about the whole performance is that it was utterly destitute of any suggestion of reverence or of the holy joy which the words testified.

Unfortunately one does not have to look far to find similar performances. Stage settings, jazz tunes, and the wriggling, undulating bodily contortions and suggestive use of the eyes characteristic of vaudeville dancers, seem to be the stock in trade of Pentecostalism. Particularly is this true of such representatives of the McPherson Four-square Gospel heresy whose performances we have witnessed.

Such disgraceful attempts to jazz the praises of God cannot fail to disgust unbelievers who have an average sense of common decency and to bring reproach to the Name of Christ.

Let those who profess to worship God, "worship Him in spirit and in truth."

When We Must Economize

WHEN we must economize, where do we start?

The answer to this question is a good test of our love for our Lord. If our first step in the hour of financial stringency is to discontinue our offerings to our Lord's work, can we truly say that He has the pre-eminence in our lives? Does such a step not betray that our love for Him has waxed cold? Does it not show that we are depending upon ourselves for the supply of our needs rather than trusting His gracious providence?

The spirit of the Macedonian believers was in striking contrast to this. Of them the apostle Paul testifies that "in a great trial of affliction the abundance of their joy and their *deep poverty* abounded unto the riches of their liberality" (II Cor. 8:2). Such a spirit shows that souls are responding in a scriptural manner to the testings which God permits. But any other spirit shows that our souls are missing the blessing which God designs for us in adversity.

Our gifts should be an expression of the worship of our hearts. It is poor economy through reducing our gifts to try to make up for shortage of funds caused by expenditures for luxuries. Such a policy indicates that we are lovers of pleasures more than lovers of God. God's Word teaches giving proportionate to our means, and when our income is reduced it may be His pleasure for us to reduce our offerings; but most certainly He would have us start with other things first, and it may even be that in the face of reduced income He would have us *increase* our giving. This is illustrated in a story which has been frequently told, and always with blessing.

A cablegram from heaven reported by Dr. W. J. Schieffelin at the Chicago National Layman's

Congress (1910) shows how a Calcutta merchant met a misfortune in his business. A secretary of a British missionary society called on the merchant to ask his help in the work. He drew a check for two hundred and fifty dollars and handed it to the visitor. At that moment a cablegram was brought in. He read it and looked troubled. "This cablegram," he said, "tells me that one of my ships has been wrecked and the cargo lost. It makes a very large difference in my affairs. I will have to write you another check." The secretary understood perfectly and handed back the check for two hundred and fifty dollars. The check book was still open, and the merchant wrote him another check and handed it over. He read it with amazement. It was a check for one thousand dollars. He said, "Haven't you made a mistake?" "No," said the merchant. "I haven't made a mistake." And then with tears in his eyes, he said, "That cablegram was a message from my Father in heaven. It read, 'Lay not up for yourself treasures upon earth.'"

Should Ministers Preach Without Salary?

RECENTLY, in a statewide denominational gathering, a Colorado pastor said that "ministers were becoming so commercialized that free, spontaneous service was almost unknown," and according to newspaper reports he "followed his startling remark with a resolution to the effect that in small communities ministry should be free and voluntary." This provoked a veritable storm of protest and criticism from pastors of all denominations.

God's Word teaches the principle that ministers should receive material support from those to whom they minister. "The laborer is worthy of his reward" (I Tim. 5:18), and in this connection it says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine" (I Tim. 5:17). In another place we are enjoined, "Let him that is taught in the Word communicate unto him that teacheth in all good things" (Gal. 6:6). The apostle Paul, who in many places ministered without remuneration, earning his living with the labor of his own hands, steadfastly maintained that it was his right to receive remuneration, his unrequited ministry being a voluntary matter. (See I Cor. 9:6, 12.)

But how little we see today of the spirit of the apostle Paul who preached the gospel for sheer love of the Lord Jesus Christ, without considering whether or no he was to receive remuneration. For the spiritual good of his flock, the minister should encourage God's children to give to the support of the ministry; yet there are many fields where there are not enough Christians to pay a minister's salary, and such fields will not be reached unless some of our Lord's servants catch the vision which constrained the apostle Paul.

While it is right and proper for ministers to receive their support from those among whom they minister, yet there is danger of our falling into the attitude described by the Scripture which tells us that a bishop should be "not greedy of filthy lucre" (I Tim. 3:3).

IN THE HARVEST FIELD

Conducted by A. H. YETTER

A UNIQUE MINISTRY

It takes a large army of workers to keep our great transcontinental railroads, with their various branch lines, in operation. Day and night, with shift after shift of workers, these great transportation systems keep our nation moving. Sunday is the same as any other day with the railroads. Trains must move, mail must go, and passengers with freight and baggage must be on the way.

This condition leaves very little time for those who are engaged in this service to get to church, consequently few of our churches are making any appeal to this great company of people. For the past several years the writer has been giving his time speaking to the men in the various railway centers of the West, with no little blessing. Thousands of gospels, together with the printed message in tract form have gone forth in our effort to carry the message to this people, the result being that a large door of utterance has been given, to say nothing of the men and women who have professed conversion.

Going forward a step at a time as God has opened the door, it has been marvelous how He has led. We are now inaugurating a mailing campaign which we trust will result in reaching all of the railroad executives and supervisors in the United States, from president to shop superintendent, with a personal invitation to accept Christ if they have not already done so.

Our plan is to mail to each of them, in a neatly printed envelope (marked personal), a gospel of John, two specially selected tracts, a celluloid gospel calendar with our own personal appeal to accept Christ. Having the names and addresses of these supervisors we expect to address envelopes for all of those working for each road, have a special prayer meeting over them and then mail them out, so that each individual will be reached with the message at the same time.

Friends wishing to help in this work can do so in one of three ways. First, send us the names and addresses of Christian railroad people who are vitally interested in reaching people for Christ. We covet their help.

Second, enroll as intercessors for this splendid group of people we are endeavoring to reach. Send us your name and address, and a monthly prayer information sheet will be mailed you free of charge.

Third, set aside from your tithe or offerings a certain amount each month for this specific purpose, bearing in mind that you are reaching hundreds, yea, thousands who seldom if ever get into the house of God, who would otherwise go unreached.

"But when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." "And He answered and said unto them, GIVE YE THEM TO EAT."

M. H. Reynolds, Superintendent
Fundamental Evangelistic Association
313 W. 3rd St., Los Angeles, Cal.

Word comes from Mrs. Mary Fickett Howes, '23, that she and her husband have successfully passed their third section examination in the Chinese language. They are expecting shortly, God willing, to occupy a new city, and they are praying for premises which will make it possible for them to move to this city of Chihshui.

Miss Katherine Harder sailed on the 26th of October, for the Belgian Congo, where she will be associated in the work with a number of Mennonite missionaries there.

Jerry Foss, who graduated from the day classes of the Denver Bible Institute last Spring, and Mrs. Foss, who graduated from the evening classes in '29, are expecting shortly to leave for Arizona, where they will work among the Spanish speaking peoples, learning the language, preparatory to going to South America, there to engage in their life work.

The classes of the Denver Bible Institute opened on October first with an enrollment which taxed to the utmost the capacity of available dormitory buildings. These first weeks of the school year have been fraught with great blessing, and faculty and students alike are confidently expecting this to be one of the greatest years in the history of the Denver Bible Institute.

The Church of the Open Bible has closed a summer fruitful in evangelism. Throughout the summer months street meetings were conducted on Saturday evenings at Englewood, and on Sunday evenings on a downtown corner near the Institute building. A number of decisions to trust the Saviour were witnessed in the open meetings, and even more were reported receiving Him in response to personal work after the meetings had dismissed. The faithful service of deacon P. J. Van Westenber, in charge of the street meetings, is worthy of special mention. With the assistance of other members of his family he placed a Gospel of John in every home in Englewood, about two thousand in all, with an invitation to attend the street meetings. Decisions to receive the Saviour were also seen in the Sunday evening services of the church as a result of the street meetings. The prayer meetings were well attended, the average attendance throughout the summer being nearly half of the entire membership of the church. A unique feature of the summer prayer meetings was that the deacons of the church had full charge. How full and rich was the blessing attending may be judged by the fact that here, too, souls were won for Christ.

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

"WHAT IS THE DIFFERENCE BETWEEN MORMONISM AND BIBLICAL CHRISTIANITY?"

The writer of this book was for several years a pastor in Salt Lake City, and consequently he had the opportunity to observe Mormonism at first hand. In this book, however, he discusses the doctrines of the Mormons as they are set forth in their own printed literature. As stated in his introduction, he compares the views of Mormonism with the teachings of the Bible in regard to the Bible, God, Jesus Christ, the Holy Spirit, Sin, and Salvation. With each group of quotations from the writings of Mormonism appears a pertinent group of passages from the Bible, by which means light from the Word of God is focussed on Mormonism and the depths of its wickedness are revealed. For each quotation the reference is given, which makes this book especially valuable. No Christian worker can afford to be without it as a reference work, and it will be found helpful in dealing with friends who have been taken in the snare of this false religion.

"What is the Difference between Mormonism and Biblical Christianity?" by Franklin G. Huling. Published by the Christian Alliance Publishing Company. 5 x 7½ inches, paper, 38 pages. May be ordered through the Institute Publishing Company. Twenty-five cents postpaid.

"CHRISTIAN SCIENCE AND THE WORD OF GOD"

Here is a painstaking analysis of so-called "Christian Science." The author takes up doctrine after doctrine, throwing quotations from Mrs. Eddy's writings alongside quotations from the Word of God, and demonstrating the utter fallacy of "Christian Science." Mr. Huling is very careful to give us essential information which is too often omitted by writers on such themes, namely the edition from which he quotes and the reference for each quotation. This little handbook is well indexed, so that in a moment one can find the section which deals with any doctrine wanted. It is valuable not only as a book to put in the hands of men and women who are entangled in "Christian Science," but also as a handy book of reference for Christian workers, and it is surprisingly exhaustive for such a small book.

"Christian Science and the Word of God," by Franklin G. Huling. Published by the Biola Book Room. 6½ x 3¾ inches, paper, 74 pages. May be ordered through the Institute Book Nook. Twenty-five cents postpaid.

THE VISIBLE GOD

In this book, recently sent to us for review, Evangelist W. E. Biederwolf expounds the thought which some others have advanced, that Christ had a human form previous to His incarnation. Students interested in investigating fine theological distinctions will doubtless find in it much of interest.

"The Visible God," by William Edward Beiderwolf. Published by Frank J. Boyer, Reading, Pa. 5 x 7½ inches, paper, 32 pages. Twenty-five cents net.

RIGHTLY DIVIDING THE WORD OF TRUTH

by C. I. Scofield

To rightly divide the Word is to understand the Scriptures. This valuable book is bringing great help to Christians along this very line. It contains ten outline studies of important distinctions of Scripture. In one chapter the two advents are clearly distinguished; another makes clear the difference between the believer's standing and state; still another deals with the doctrines of salvation and rewards. Every chapter deals with vital truth which should be clearly understood by every Christian.

Price, paper\$.20

THE INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES

by John Urquhart

This is a book which deals with
The Scripture Doctrine of Inspiration
The Genesis of Rationalism
Critical Results Tested by Modern
Discovery

It belongs to the Students Library series and will be greatly appreciated by the pastor or Bible student.

Price, cloth, 439 pages.....\$1.50

"DAVID"

The story of a Jewish lad's conversion to Christianity

by Agnes Scott Kent

The purpose of this interesting story is to present to Christians what is involved when a Jew becomes a Christian; and giving them a more intelligent appreciation of the vast difficulties in Jewish missionary enterprises. It is a very attractive booklet, and the story cannot fail to bring great blessing to both young and old. Sunday-school teachers will do well to circulate this interesting book among the members of their class.

Price\$.25

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THE INSTITUTE BOOK NOOK

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Denver, Colorado

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

DO ALL TO THE GLORY OF GOD"

I Cor. 10:31

SCRIPTURE READING—PHIL. 2:1-24

I. OUR NATURAL TENDENCY IS TO SEEK OUR OWN GLORY

Phil. 1:21

II. GOD CALLS US TO SEEK HIS GLORY

A. By showing the emptiness of human glory

I Pet. 1:24

Prov. 25:27

B. By using the weak and foolish

I Cor. 1:29, 31

C. By admonishing us to seek His glory

I Cor. 3:21

Jer. 9:23-24

II Cor. 10:17

I Cor. 10:31

III. CHRIST SETS US AN EXAMPLE OF A LIFE WHICH GLORIFIES GOD

Luke 2:14

John 8:50

John 13:31-32

John 17:1

Heb. 2:9

IV. THERE ARE MANY WAYS OF GLORIFYING GOD, YET ONLY ONE

A. Trusting the Saviour

Eph. 1:6, 12

B. Praise

Ps. 50:23

C. Giving

II Cor. 4:15

D. Yielding

I Cor. 6:20

E. Fruitbearing

John 15:8

Gal. 5:22-24

Prov. 11:30

F. In maintaining unity

Rom. 15:6

We can glorify God only through voluntary dependence upon Him in all things.

V. AS WE SEEK HIS GLORY IN THIS LIFE WE ASSURE OUR PARTICIPATION IN HIS GLORY IN THE LIFE TO COME

Rom. 8:17-18

—H. A. W.

THE POWER OF A GROWING FAITH IN THE LIFE OF A BELIEVER

INTRODUCTION: Faith needs to grow

II Thess. 1:3

I Cor. 13:7

I. GROWING FAITH BRINGS INWARD PEACE AND JOY

Rom. 15:13

I Pet. 1:8

II. GROWING FAITH TRANSFORMS THE LIFE

I Thess. 2:15

III. GROWING FAITH GIVES BOLDNESS IN TESTIMONY

II Cor. 4:13

IV. FAITH GROWS BY THE WORD OF GOD

Rom. 10:17

John 20:31

I John 5:13

—H. A. W.

OUR GLORIOUS SONSHIP

I John 3:1-3

I. A JOYOUS EXCLAMATION

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"

(Vs. 1a)

II. AN ENLIGHTENING EXPLANATION

"Therefore the world knoweth us not, because it knew Him not"

(Vs. 1b)

III. AN ASSURING DECLARATION

"Beloved, NOW are we the sons of God"

(Vs. 2a)

IV. A GLORIOUS REVELATION

"And it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is"

(Vs. 2b)

V. A WONDERFUL TRANSFORMATION

"And every man that hath this hope in him purifieth himself, even as He is pure"

(Vs. 3)

—J. I. P.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 10

Sunday, Dec. 7, 1930

STEPHEN—An Early Interpreter of Christianity

Lesson Text: Acts 6:1—7:60
(Assigned for printing: Acts 6:7-10; 7:54-60)
Read also Isaiah 53:7-12

Golden Text:

"They chose Stephen, a man full of faith and of the Holy Ghost" (Acts 6:5).

No one can read the story of Stephen's death without being profoundly impressed with at least one point of similarity between his death and that of the Saviour. On the cross our Lord prayed for those who had crucified Him, "Father, forgive them: for they know not what they do" (Luke 23:34). In the same spirit Stephen interceded for those who were stoning him, saying, "Lord, lay not this sin to their charge." The Saviour's prayer was echoed by the petition of His faithful martyr. This reveals two things. It reveals first that Stephen had learned, as later one of his persecutors was to learn, what it meant to be crucified with Christ; and his prayer was simply the expression of the fact that Christ was living out His life in him and using the lips of His servant to utter the burden of His own infinitely compassionate heart of love (Gal. 2:20). The second fact is closely akin to the first, though it concerns the third Person of the Godhead—the character of Stephen's death bore witness to the fact that in his life he was filled with the Holy Spirit. This is the outstanding characteristic of Stephen's life. Today's lesson might well be entitled, "A Study of the Spirit-filled Life." As we pursue our study let us bear in mind that God desires to produce in all His children the same transformation which we see in Stephen, for the Scripture says, "Be filled with the Spirit" (Eph. 5:18).

In connection with the study of this lesson we would recommend that the teacher send to the Silver Publishing Company, 1013 Bessemer Building, Pittsburgh, Pa., asking for a copy of the tract "The Spirit Filled Life," by James H. McConkey. This tract will be sent free upon request, the needs of this work of faith being met by the free-will offerings of God's children.

I. THE FOUNDATION OF A SPIRIT-FILLED LIFE Acts 6:5

From Stephen's experience we may learn first of all what is the foundation of the Spirit-filled life. This appears in Acts 6:5, which says that Stephen was "a man full of faith and of the Holy Ghost." It is no accident that those two expressions are here thrown together, "full of faith and of the Holy Ghost." Faith is the foundation of the Spirit-filled life.

When we say this, we are not thinking primarily of the

faith by which a lost man trusts the Saviour, but of the faith which believers exercise in Him after they have trusted Him. Of course the one is impossible without the other; but far too many children of God seem to think that having once trusted the Saviour they have no further need of faith. What a sad mistake. The continued exercise of faith is fundamental to all the blessings of the Christian life, and without it we cannot enjoy those blessings as we should. It must be said, no doubt, of many Christians, as it was of Israel of old, "They turned back . . . and limited the Holy One of Israel" (Ps. 78:41). "They could not enter in because of unbelief" (Heb. 3:19). The Spirit-filled life is just the opposite of this. It is by faith that we lay hold on the assurance of God's Word that every believer is indwelt by the Holy Spirit and baptized by Him from the moment of regeneration (1 Cor. 6:19-20; 12:13). It is by faith that we take the initial step of yielding ourselves to God; it is by faith that we continue in an attitude of yieldingness; and it is by faith that we receive the Word of God and apply it to our daily lives; these being the things which make it possible for the Holy Spirit to fill us. Any other attitude arises from unbelief, and unbelief grieves the Holy Spirit and hinders Him from filling our lives (see Heb. 11:6). But if faith is a condition of the Spirit-filled life, it is just as true that our faith grows as we are filled with the Spirit. May we be true of us, therefore, as it was of the Thessalonians that our faith "groweth exceedingly," and that our love "aboundeth" (II Thess. 1:3).

II. THE POWER OF THE SPIRIT-FILLED LIFE Acts 6:7-10

A second lesson which Stephen exemplifies is the power of the Spirit-filled life. Though others also were doubtless used of God to produce the fruitage of which we read in Acts 6:7-10, Stephen is the only one who named. Notice what this passage says: "And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spake."

Such is always the power of the Spirit-filled life. God uses it to win souls to Christ and to bless them, and



confound and confute the adversaries. Our Lord said to the disciples, "Follow Me, and I will make you fishers of men" (Matt. 4:19). And, while it has been said that God has not called us to success but to faithfulness, yet we should bear in mind that the disciples never let down their nets at the word of the Master without their being filled. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). If we are filled with the Spirit we will be fruitful, therefore, and if we are not fruitful we may well ask God to search out in our lives and to purge us from those things which are preventing our bearing fruit for His glory. (John 15:2-5, 8, 16; —see also I Cor. 1:17-29)

III. THE MINISTRATION OF THE SPIRIT-FILLED LIFE Acts 7:2-53

Stephen also sets before us a striking example of the ministration of a Spirit-filled life. He spoke the Word of God faithfully to the converting of many of the lost, to the confirming of the disciples, and to the convicting of the gainsayers. And when he stood in the presence of that august assembly, the Sanhedrin, he spoke boldly of the Word of God and magnified the Lord Jesus Christ. His ministry is all the more remarkable, judged in the light of present day practices, when we consider that he was not what we call an ordained minister, but a deacon. Surely there is food here for much thought. If Stephen, a Spirit-filled layman, so effectively bore witness, on what ground shall we conclude that other laymen may be Spirit-filled and not bear witness?

The invariable evidence of a Spirit-filled life is that men speak of the things of our Lord Jesus Christ and testify to His goodness and glory. So it was on the day of Pentecost when the disciples were filled with the Holy Spirit. Parthians, Medes, Elamites, strangers of Rome, Cretes, Arabians, and many others from far countries said in amazement, "We do hear them speak in our tongues the wonderful works of God." So, too, when the admonition is given, "Be not drunk with wine, wherein is excess: but be filled with the Spirit" (Eph. 5:18), it is followed immediately with the explanatory injunction, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ" (Eph. 5:18-20). Pentecostalists tell us that the evidence of the Spirit's in-filling (or baptism), is that men speak in tongues. But this is contrary to the teaching of God's Word. That men speak when they are filled with the Spirit will readily be admitted by any thoughtful student, but rather than always speaking in tongues we find that they always speak of the Lord. This, then, is the ministration of the Spirit-filled life—to bear fruitful testimony concerning our Lord and Saviour Jesus Christ. (Cf. I Cor. 12:13 with I Cor. 12:30—see also Acts 4:31)

It is noteworthy also that the truly Spirit-filled ministry cannot be silenced by opposition. Though Stephen knew that he was on trial as he stood before the Sanhedrin, and though he doubtless understood the malice and envy which had moved his persecutors and realized that further testimony would only add fuel to the flame, yet he bore steadfast and unflinching witness for his Lord and boldly rebuked the sins of those who had set themselves against the Word of God and the Name of the Lord Jesus Christ. What a challenge this to poor, fearful children of God who are too timid and shrinking to give their testimony. If we will but permit the Spirit of God to fill us, He will embolden us to bear testimony, even in the teeth of the fiercest persecution. (II Cor. 3:12; 4:13; Acts 4:18-29)

IV. THE COST OF THE SPIRIT-FILLED LIFE Acts 6:11-14; 7:54, 57-58

Note also in Stephen's experience the cost of the Spirit-filled life. One cannot hope to be filled with the Spirit and escape persecution. To be filled with the Spirit brought Stephen before the Sanhedrin, heaped false accusations upon his head, subjected him to the maledictions and gnashing of teeth of the elders of Israel, crushed and

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bruised his body beneath the stones, which were hurled by his enemies, and finally prostrated him in the dust in death.

It is surprising how much confusion there is on this subject among Christian people. As surely as a soul proves unwilling and rebellious under a faithful testimony, that soul will try to justify itself by accusing the one who has ministered God's Word to him faithfully. And, joining himself with others in persecuting the minister against whose testimony he has rebelled, he will point to this very persecution which he has helped to raise as evidence that the one so persecuted cannot possibly be walking in the will of God. On the contrary, in the light of God's Word, the character of that persecution is clear evidence that those so used are walking in the will of God and are filled with His Spirit. What faithful witness of our Lord ever escaped persecution? And it is worth noting that the most fierce persecution was always stirred up by the religious crowd. But such is the cost of the Spirit-filled life, for the Scripture says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

V. THE OCCUPATION OF THE SPIRIT-FILLED LIFE Acts 7:55-56, 59-60

In the midst of persecution, however, the soul who is filled with the Spirit is sustained by steadfast occupation with the Lord Jesus Christ. Such was Stephen's experience. In the midst of his enemies he looked up into heaven and saw the glory of God and Jesus standing on the right hand of God. Consciousness of approaching death and physical suffering only drew him closer to his Lord and enabled him to enter into the fellowship of His

sufferings. Notice that not only did the Saviour's intercession for His enemies find its echo in Stephen's cry, but also that the Saviour's cry, "Father, into Thy hands I commend my spirit" (Luke 23:46) was paralleled by Stephen's prayer, "Lord Jesus, receive my spirit" (Acts 7:59). So, too, death for him became a triumphant entry into the presence of his Lord. It is true, some of God's saints by faith have been delivered from such a death; but who through deliverance more truly glorified God than did Stephen in dying? The sure means of glorifying God either in life or in death is to have our minds staid on Christ, our hearts centered in Him, and our wills submitted to His will. Then with the apostle Paul we may enjoy the confidence that Christ shall be magnified in our bodies whether it be by life or by death, and with him we can give the triumphant testimony, "For to me to live is Christ, and to die is gain" (Phil 1:21—see also Heb. 11:32-40).

VITAL-TRUTH ILLUSTRATION

A crippled mother and her small daughter lived together. One dark, rainy night it was necessary to go to a neighbor's, and there was no one to go but the child. "You will not be afraid, will you?" the mother asked. The child hesitated, then said brightly, "You stand in the door, mother, and then I just can't be afraid." On returning, the little girl said, with her face aglow, "I wouldn't be afraid to go ANYWHERE if you stood in the door and waited." Stephen was ready for anything when he saw Jesus standing by the Father.

—The Christian Herald

Fourth Quarter, Lesson 11

Sunday, Dec. 14, 1930

SAUL OF TARSUS—How A Pharisee Became A Christian

Lesson Text: Acts 22:3-15

Read also Acts 6:1-8

Golden Text:

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

One of the most outstanding characters of the New Testament was the apostle Paul, and his life presents one of the most striking examples of the transforming power of our Lord Jesus Christ to be found in all the Bible. How sweeping this transformation was is suggested in the change of his name from Saul to Paul, the Hebrew "Saul" meaning "asked for," denoting popularity, and connoting the pride which so frequently accompanies worldly popularity; whereas the Greek "Paul" means "a little one" and is an eloquent testimony of the humility which characterized the apostle Paul's life after his conversion. This change in name is also significant in that, laying aside his Hebrew name for a Greek name, the apostle Paul more closely identified himself with the Gentiles to whom God had commissioned him an ambassador of Jesus Christ.

The committee has made a most excellent selection for the lesson text, the Scripture selected setting forth the pivotal experience in the life of this man of God. We feel, however, that it would be most profitable for today's study to draw a little more widely from the great wealth of information which God's Word gives us concerning the apostle Paul. As we consider the things which are to come before us, let us bear in mind his own testimony, that God had set him forth as a pattern for all believers who should come after him. This is true as pertains to his faith; it is true as to the mercy which God showed to him, as to his godly conduct, and as to his consecration of his life to his Lord's service (I Tim. 1:16; Phil. 3:17; I Thess. 3:9).

I. SAUL A PHARISEE OF THE PHARISEES

Acts 22:3

As a background for our lesson study we need to remember that before his conversion the apostle Paul was a Pharisee of the Pharisees. For this we have his own testimony in Acts 26:4-5, "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." For our present purposes this fact has a twofold significance (see also Acts 23:6; Phil. 3:5).

Being a Pharisee, Saul of Tarsus enjoyed the greatest social prominence and political power among his people. The Pharisees were one of the strongest fraternities in the world in those days. To be a Pharisee meant much the same to them as to be a Mason of the highest degree does in our time, and it carried with it the same social and political advantages. And that Saul enjoyed not only the same privileges as others of his fraternity, but also a place of special power, is clearly testified by the fact that he was entrusted of the high priest with the serious business on which he was going to Damascus when the Lord intervened and changed his course of life. To realize a little of what was involved in his being a Pharisee will help us better to understand how marvelous was the transformation which occurred in his life. From a proud Pharisee, enjoying the favor of the dignitaries of his own people, influential with the Roman government, and among the elite of the society in which he moved, Paul became a humble preacher of the gospel of our Lord Jesus Christ, a social outcast for His sake, hated and despised of the Jews, and delivered to death by the Romans.

To be a Pharisee meant something else which is especially worthy of note, and this is that Saul was extremely moral and religious. The Pharisees were the most zealous

sect among the Jews and the most moral. It will help to realize the length to which they went in their observance of the law to remember that they tithed such common herbs and spices as mint, and anise, and cummin. Ederheim tells us that their interpretation of the law went into such minute details as to whether carrying a pocket handkerchief on the Sabbath day was a violation of the law forbidding the carrying of burdens, and the size of the kerchief was prescribed which was lawful. But in spite of the religiousness and morality which was involved in Pharisaism, Saul the Pharisee was a sinner and in need of salvation, though he knew it not (Eph. 2:8-9; Rom. 3:23; John 3:3-7).

II. SAUL A PERSECUTOR OF THE SAINTS

Acts 22:4-5

The persecution of the saints was one of the outgrowths of Saul's religious zeal. And in his zeal for the law, which he fancied was endangered by those who professed faith in Christ, he went beyond all others of his generation (Gal. 1:14). His testimony on this point is too extensive to quote here; but by all means the teacher should read it for himself as it is given in Acts 26:9-11. One phrase which appears in his testimony shows the spirit of the man, "Being exceedingly mad against them, I persecuted them even unto strange cities"; and another reveals the character of his sin, "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth." But to appreciate the exceeding ferocity with which he warred against the saints, one must read the whole of his testimony.

Such an attitude, and such conduct not only show a soul's need of a Saviour, but it also shows how humanly impossible it was to turn such an one from the error of his ways to that simple, childlike trust in the Lord Jesus Christ by which alone any soul may be saved. Let his conversion teach us two lessons, therefore: first, it should teach us our need of utter dependence on the Lord in the work which He gives us to do dealing with lost men to lead them to the Saviour; and, second, it should teach us to consider no case too difficult to be saved or transformed by the miracle-working power of God (Matt. 19:26; I Cor. 10:4-5).

III. SAUL A PENITENT CHILD OF GOD

Acts 22:6-13

What a marvelous testimony the apostle Paul's is concerning his conversion; and what a marvelous scene that was when that man who only a moment before had been riding with blood lust in his eye, breathing out curses and laughter against the disciples of the Lord, lay prostrate in the dust, asking, "Lord, what wilt thou have me to do?" (Acts 9:1-6). In a moment this man was changed from a relentless persecutor of the saints into a penitent child of God. His persecution had been wrought in unbelief (I Tim. 1:13); but his petition for guidance was a testimony of the faith by which in a moment he had received the Lord Jesus Christ not only as the Saviour of his soul, but also as the Lord and Master of his life. (See I Cor. 12:3.)

The apostle Paul's conversion may teach us three more exceedingly valuable and practical lessons. The first is a lesson concerning God's use of His children in dealing with souls. While he arrested the apostle Paul by a miraculous vision and by it prepared his heart for the message, yet He used Ananias to bear testimony to him, to restore his sight, and to give him instruction as to what he should do (Acts 9:10-18). So, too, He wants to use us to bear the gospel message to the lost that they may believe and be saved, and to speak His Word to believers for their profit (Matt. 4:19; I Tim. 4:1-5). The second is a lesson concerning the obeying of the Spirit's dealing with our hearts. At first Ananias hesitated to go and speak to Paul, because he knew the ferocity with which he had persecuted the saints, and he knew the purpose of his visit to Damascus. But upon being assured that it was God's will for him to go, he obeyed, putting his trust in Him Who had called him. And what wonderful blessing resulted! So, too, whenever the Spirit of God makes clear to us that any given step is the will of God for our lives, no matter what dangers may seem to threaten, and no

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matter what difficulties seem to lie in the path, it is not only safe to trust Him and obey His direction, but to do so is also the pathway of certain blessing for us (Phil. 4:13; II Cor. 9:8; Rom. 12:1-2). The third lesson which this incident suggests is that we should not expect that the experience of one soul in coming to the Saviour will be duplicated in that of another. Saul's experience at conversion was without question one of the most sensational recorded in the Word of God. But it is in direct contrast to that of the Ethiopian eunuch, whose experience was very quiet and unsensational. It is not any set experience at conversion that saves a soul, but simply to trust in the Lord Jesus Christ as our Saviour. A deep conviction of our sinfulness, and heartfelt sorrow for it may attend conversion, or it may not. But that soul who trusts the Lord Jesus Christ is born again, regardless of all other considerations (John 3:16; Acts 16:31; 10:43; 13:39).

IV. SAUL A PREACHER OF THE GOSPEL Acts 22:14-23

Following upon the heels of his conversion, Saul gave his life to the Lord to be spent in His service. Having caught a vision of God's plan for his life, he entered into that plan without reservation, giving himself in utter abandonment to his Lord. By his voluntary response to the Spirit's dealing with his soul, he was set apart to the preaching of the faith which once he destroyed. As he stood before King Agrippa, he could testify, after narrating the experience on the Damascus way, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). From the day when God's plan for his life was revealed to him, the apostle Paul delighted to call himself "a bond-servant of Jesus Christ" and "an apostle of Jesus Christ by the will of God" (Rom. 1:1; I Cor. 1:1; II Cor. 1:1; Gal. 1:1-24).

Saul's consecration of himself to his life work is also rich in spiritual example for us. In the first place it serves to remind us, if we know what the Scripture teaches on the subject, that God has a life work planned for each of his children (Eph. 2:10; I Cor. 12:7-11, 27-31; Eph. 4:7-12, 16). Again it challenges us with its exhibition of the transforming power of God's grace. We are most of us woefully slow to let God's Spirit work in us, unrestrained, to make us what He would have us to be. The life of the apostle Paul, therefore, should serve to show us how far short we have fallen of God's thought for the lives of His servants; and at the same time it encourages us with its exhibition of what our Lord can and will do in us if we will let Him (I Tim. 1:16; Phil. 3:17; II Thess. 3:9; Rom. 12:2; Gal. 2:20; II Cor. 3:18). Thoughtfully considered, his example also provokes us to emulate his consecration and zeal in his Lord's service, because it shows the blessing of such a life. For instance, what willing soul can face the blessing which has come to us through reading of the life of this servant of our Lord and not yearn for his own life to bring like blessing to others? Or who can read his glowing testimony of fellowship with his Lord without coveting a deepening of his own spiritual life? (Gal. 6:44). His experience as a faithful minister of Christ also helps to safeguard us from misunderstanding and perplexity as we pass through persecution, and privation, and other testings in our Lord's service. Who among men was more consistent in his walk with God than the apostle Paul? And yet who passed through more fiery tribulations than he? We are sometimes tempted to think that these experiences indicate that we are out of the will of God; but the Saviour says that they are permitted in order to deepen our fellowship with Himself and to increase our fruitfulness in His service. So, in the apostle Paul's experience, we see how God works all things together for good in the lives of His servants (II Cor. 1:3-10; 11:23-30; 12:7-10). But above all else the apostle Paul's ministry is a convincing demonstration of the power of the Word of God, which he preached. Everywhere he ministered, whether in the synagogues of the Jews, or in the market places of the Gentiles, the Word of God proved to be the "savor of life unto life and of death unto death" (II Cor. 2:14-17). And everywhere the Word was proclaimed, whether in the Roman dungeon, or the household of Caesar, that Word brought forth fruit to the glory of God (II Tim. 3:16-17; Heb. 4:12).

Only Two

ONLY TWO ROADS

One downward, the other upward.
One is broad, the other is narrow.
One is crowded, the other sometimes seems deserted.

Which road are You traveling?

ONLY TWO MASTERS

One the enemy of God, the other the Son of God.
One the arch deceiver, the other the Living Truth.
One who lives to damn, the other Who died to save.
One named Satan, the other named Jesus.

Which master do You serve?

ONLY TWO KINDS OF PEOPLE

Those who are lost and those who are saved.
Those who are chaff and those who are wheat.
Those who have rejected the Lord Jesus as Saviour and those who have accepted Him.

Which kind are You?

ONLY TWO DESTINIES

One in Hell, the other in Heaven.
One in conscious woe, the other in conscious bliss.
One with Satan and the lost, the other with Jesus and the redeemed.

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V. SAUL A PRISONER OF JESUS CHRIST

Acts 22:24-30

Our lesson, hitherto, has followed the outline of the lesson text. It will help us to appreciate the example of this servant of our Lord, however, and it will deepen the blessing which his example brings to us to consider the rest of the chapter also in the light of other Scripture. Previous to the incidents of today's lesson, the apostle Paul had gone into the temple to worship. While he was there the Jews had raised an uproar, and they were trying to kill the apostle Paul, when the chief captain of the Roman guard intervened and saved his life, but dragged him away to prison. On the way to the prison, Paul requested permission to speak to the people, and obtained consent. His discourse in chapter twenty-two was delivered from the castle steps, and in the closing verses of the chapter we see the march to prison continued and learn what happened there. The imprisonment which began here was one of long duration, culminating in his journey to Rome, there to appear before Caesar. How the apostle Paul regarded his imprisonment may be judged by an expression which appears in Philemon, in which he calls himself "a prisoner of Jesus Christ" (Philem. 9).

Surely this attitude revealed a spirit at rest, trusting in the Lord. Whatever He permitted to come was received as from Him. There was no murmuring against His will, but a quiet entering into it, which made even bonds and imprisonment a means of advancing the cause of Christ. This was not the first time that Paul had been in prison. But in every such experience, as someone has said, "Paul made a pulpit of his circumstances," and from that pulpit he preached the unsearchable riches of grace in Christ Jesus. How clearly this spirit testifies the occupation of the apostle Paul's heart with his Lord! He was a living example of the doctrine which he preached, when he said, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7). What a challenge such an example is to our poor, weak, faltering faith. And how it rebukes the fears and discontent which so often have disturbed our peace, when testings have come upon us which are trivial in comparison to those which the Apostle of Christ suffered (Phil. 1:12-14; Philem. 10; Phil. 4:22).

VI. SAUL A PATIENT WAITER FOR CHRIST'S APPEARING

And now we must close, but not before we call attention to the hope which sustained the apostle Paul throughout his ministry. We refer to the hope of Christ's second coming. Like the Thessalonians, he was patiently waiting for the appearing of the Lord from heaven. This hope is interwoven like a golden thread throughout all of the Pauline Epistles, and in them we are given many details of the doctrine of Christ's second coming which are not furnished by any other writer of the Bible, either in the Old Testament or in the New. This is of no little significance. It gives the lie to those who say that "premillennialism cuts the nerve of missionary endeavor." Who was more zealous in missionary labors than the apostle Paul? And who was more fruitful in them than he? And yet, who more forcefully and continually emphasized the hope of Christ's coming again? If there be some who profess to be waiting for Christ's appearing, who are lazy, vision-

ary, and impractical, certainly their condition is not the result of a balanced conception of the hope of Christ's return, for that hope, rightly apprehended and permitted to work in a Christian's life, not only has purifying power but also stimulates earnestness in the service of our Lord. Of this the apostle Paul, himself, is the best demonstration. But many other examples are not wanting. (I Thess. 1:3, 9-10)

And now, for our conclusion, let us call attention to the testimony which the apostle Paul gave in the closing days of his ministry: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim. 4:6-8).

VITAL-TRUTH ILLUSTRATION

(Imaginary letter of Paul to the men of Macedonia—author unknown to us. Abbreviated.)

Dear Sir and Brother:

Doubtless you recall the invitation you extended to me to come into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information.

First of all, I would like to know if Macedonia is a circuit or station. This is important, as I have been told that once a man begins on a circuit it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call.

There is another important item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may say with pardonable pride that I am a Sanhedrin man. The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be a serious matter Kindly get the good Macedonian brethren together and see what you can do in the way of support. . . .

I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help with the board at Macedonia, you might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church. For recommendations write to the Rev. Simon Peter, D. D., Jerusalem. I will say that I am a first class mixer and especially strong on argumentative preaching.

If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth two drachma of any man's money.

Fourth Quarter, Lesson 12

Sunday, Dec. 21, 1930

TIMOTHY—The Influence of Home Training

Lesson Text: Acts 16:1-3; Phil. 2:19-22;
II Tim. 1:1-6; 3:14-16

(Assigned for printing: II Tim. 1:1-6; 3:14-16)

Golden Text:

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Among all his associates, the young minister Timothy seems to have been the one who held the nearest place to the apostle Paul. That he was his almost constant companion appears in the fact that his name frequently is included in the salutations at the beginning or end of



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Paul's epistles (Rom. 16:21; II Cor. 1:1; Phil. 1:1; Col. 1:1; I Thess. 1:1; II Thess. 1:1; Philem. 1:1). He was his messenger on many errands of importance (I Cor. 4:17; Phil. 2:14; I Thess. 3:2); and apparently he was his amanuensis, who wrote at his dictation the Epistle to the Hebrews. He was the subject of Paul's tender solicitude (I Cor. 16:10), and the one to whom the two epistles to Timothy were written. We may learn many things about the personal and spiritual relationship which existed between these two from these epistles, among other things which appear in them being that Paul was Timothy's instructor in the deeper truths of God's Word, under whose tutelage he was prepared for the ministry (II Tim. 2:2). But perhaps the clearest indication of the depth of their fellowship appears in Philippians 2:19-22, to which we shall refer more particularly later.

Now as we turn to the study of those aspects of Timothy's life which are set forth in our lesson Scriptures, three facts especially impress us.

I. THE BLESSING OF GODLY PARENTAGE

The first comes as a challenge to parents, for Timothy exhibits the blessings of godly parentage. One of these blessings was the blessing of instruction. The words which suggest this thought are, "The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" (II Tim. 1:5), and, "From a child thou hast known the holy Scriptures" (II Tim. 3:15). From this it is quite evident that from a child Timothy was instructed by his mother and by his grandmother in the Word of God. How many earnest Christian men and women, and how many fruitful Christian workers got their early lessons in piety at the knee of a godly mother or grandmother? What a tremendous opportunity parents have to lay in the life of the children a foundation for godly maturity, and what a tragedy it is when this opportunity is neglected and misused. Many parents make the mistake of teaching their children fairy stories instead of teaching them the pure Word of God, and how many are trifling with the faith of little children by telling them the stories of Santa Claus which are all too common at this time of year. Parents should cherish the opportunity to sow the Word of God as precious seed in the hearts of the children; and children who are so fortunate as to have parents who do this should thank God for them (Deut. 6:6-7).

Another advantage of godly parentage which Timothy doubtless shared was that of discipline. Those who are loose in their own lives are likely to be neglectful of discipline in the lives of their children, to their ruin. But those who have learned to submit themselves to the Word and will of God, will be found most faithful in disciplining their children. And what a blessing the discipline of godly parents is! "Bring up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). The grace of God can and many times does overrule the lack of parental discipline, but God has ordained such discipline as a means of blessing, and Timothy's godly life indicates that as a child he had his normal share of it (Prov. 13:24; 23:13-14).

Another aspect of this subject is that Timothy's mother seems to have had the good sense to realize that her son needed the instruction of the apostle Paul to supplement that which she had given him. So far as we can learn, she willingly and gladly permitted him to go with the Apostle when he desired that he should accompany him on his missionary journeys. Some parents who really love their children seem to have difficulty in realizing that they must grow up some day and enter into the responsibilities of mature manhood and womanhood. Having so long moulded and guided their lives, and rightly so, it seems to be almost impossible for them to realize that there comes a time when for the welfare of their children their policy must be "hands off." And the pride of others seems to be unable to stand the shock of realizing that someone else can teach their children things which they themselves have not been able to teach them. How refreshing, therefore, to find a godly mother, such as Eunice, who has a normal Christian balance on such things and who is willing for her son (or her daughter) to leave home to enter into the work to which God has called him and to receive from experienced Christian workers the training which is needed to fit him for his Lord's service. (See Acts 16:1-3; II Tim. 2:2.)

II. THE POWER OF GOD'S WORD

Timothy also exhibits the power of God's Word.

First of all he shows forth the saving power of the Word: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" is the testimony of the apostle Paul (II Tim. 3:15). There is here a declaration of the power of God's Word to save, and a disclosure of the secret of that power. Were the Bible a merely human book, it could have no such power; but because it is the Word of God, it has power to give life to those who trust its message. This power inheres in the Scripture because it tells of the Lord Jesus Christ and leads men to place their faith in Him: "Search the Scriptures," says the Saviour, "for in them ye think ye have eternal life, and they are they which testify of Me" (John 5:39). "Faith



cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Apparently Timothy trusted in the Saviour while a child, under the instruction of his mother and his grandmother. That is the normal way for a soul to come to the Saviour, and how many more might come to Him in the tender years of childhood if their parents were faithful in telling them the message of God's holy Word!

But Timothy also exhibits the power of the Word to equip men for God's service: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Such was the Apostle's word to this young minister, and it was immediately followed by the solemn charge and admonition to "preach the Word" (II Tim. 4:2). Timothy certainly had not had a college education or its equivalent; but he knew the Holy Scriptures, and this knowledge equipped him to "preach the Word." While education may be an advantage to the Christian worker (the infidel variety which is fostered by "Modernism" is a curse), it is certainly not a necessity. Two things are necessary if we would serve our Lord effectively, and these are a thorough-going knowledge of the Word of God and a heart burning with love for our Lord Jesus Christ. We must bear in mind, however, that the fitting that the Word of God gives is twofold. The preparation which it affords is a preparation both in life and in doctrine. We need to learn to apply it to ourselves just as much as to apply it to others. For this reason the young minister is admonished, "Take heed unto thyself and unto the doctrine" (I Tim. 4:16).

III. THE CHARACTERISTICS OF A GODLY MINISTRY

From Timothy's life we may also learn the characteristics of a godly ministry. We shall only speak of those characteristics which are most evident in the lesson Scripture, but it should be remembered that there are others. It should be borne in mind also that these characteristics of a godly ministry should not only mark the life of Christians who have a public ministry but should characterize all of God's children, for He has called each of us to some kind of spiritual ministry and the same characteristics which lend weight to the testimony of the preacher are needed to support the testimony of those whose ministry is confined to personal work.

The first of the characteristics of a godly ministry which we face is an **unfeigned faith**. Paul speaks of the unfeigned faith which was in Timothy (II Tim. 1:5). Of course, to be a fruitful minister of Christ one must be a believer in Him. But it is appalling to see how much unbelief may be in the life even after we have trusted the Lord Jesus Christ as our Saviour. A godly minister, therefore, must have faith in the whole Word of God. Not only so, but he must be willing to take home to himself the truths which he speaks to others. A feigned faith may refer to that spirit which assents to the truthfulness of God's Word, particularly as regards its message for the Christian life, while at the same time it cherishes unwillingness to let one's own life be transformed by it (II Cor. 4:13; Matt. 5:19).

The second characteristic of a godly ministry is an **unreserved consecration**. This Timothy had in an unusual degree. Hear the testimony of the apostle Paul, "I trust in the Lord Jesus to send Timothy shortly unto you, for I have no man likeminded, who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's; but ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Phil. 2:19-22). Evidently Timothy was an outstanding exception to the rule. "All seek their own and not the things which are Jesus Christ's." How many of God's children, even among Christian workers, have the spirit of self-seeking. But such an attitude cannot fail to hinder our fruitfulness and to limit our fellowship. Only as we are utterly abandoned to the Lord Jesus for His pleasure to be wrought out in us, and only as we put others before ourselves, can we be approved as ministers of Christ.

The third characteristic of a godly ministry is **unremitting faithfulness in the proclamation of God's Word**.

"Preach the Word," was the apostle Paul's admonition to Timothy, "be instant in season and out of season" (II Tim. 4:2-3). We need to remember that unceasing activity is not a substitute for unremitting faithfulness in proclaiming God's Word. Many of God's children are rushing hither and thither in feverish, restless, ceaseless activity, but their efforts are being wasted on things that neither satisfy their own souls nor edify those to whom they profess to be ministering. Other things may be legitimate, and they may have a rightful place in our ministry, but all things should contribute to the one supreme end of making Christ known and bringing home to the hearts of men and women the vital message of the Word of God. As we are hoping and waiting for our Lord's appearing, and as we must stand in that day before the judgment seat of Christ, let us be faithful in giving forth the message of God's holy Word, for His Word is living and powerful (Heb. 4:12).

As we said before, there are other characteristics of a godly ministry which we might consider here, such as, for instance, the matter of prayer (see I Tim. 2:1), and Bible study (see II Tim. 2:15), and separation (see II Tim. 2:4). But these must suffice. May the Spirit of God produce in the lives of the "Grace and Truth Family" the same faithfulness to the Word of God and the same sacrificial willingness to do the will of the Lord Jesus Christ which we have seen in the young man Timothy.

VITAL-TRUTH ILLUSTRATION

A verse a day for six days—then review all six verses on the seventh day. In a year you would have more than three hundred verses of Scripture hidden in your heart, and you would be rich in the Word of God. The man who could rise here tonight and recite three hundred verses of Scripture would be considered a marvelous man in the Word of God. I recall a young man whom I used to meet at our Bible conferences. He was an illiterate man, but

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he had set his mind to this plan of getting a verse a day of the Bible. When I first met him he had been working on it for eight years. He had committed over two thousand verses of Scripture to memory. His prayer was a marvel. It was like a rich brocade of silver and gold of the Word

of God, interwoven with praise, testimony, and petition. It was a marvelous thing to hear that young man, a workman in a steel mill, give his testimony for God, and yet it all came from committing a single verse of Scripture a day.
—Jas. H. McConkey

Fourth Quarter, Lesson 13

Sunday, Dec. 28, 1930

REVIEW—The Pattern of Christian Living

Matt. 5:3-16

Golden Text:

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

THE LESSON SCRIPTURE OUTLINED

Matt. 5:3-16

I. THE BEATITUDES POINT US TO THE PERSON OF CHRIST

- He perfectly fulfilled the standard of righteousness which they reveal (Matt. 5:17-18).
- Only through Him can anyone else fulfil the conditions which they prescribe or receive the blessings which they promise (Rom. 10:4; Phil. 4:13).

II. THE BEATITUDES EPITOMIZE THE FUTURE EXPERIENCE OF THE NATION ISRAEL

- In the Great Tribulation she will experience the mourning and persecution (Rev. 12:15-17; Isa. 35:3-4).
- In the Kingdom of Christ she will receive the comfort (Isa. 40:1-2; 61:2-3).

III. THE BEATITUDES HAVE THEIR APPLICATION TO OUR PERSONAL LIVES

- Their conditions will be fulfilled in us as we walk in close fellowship with our Lord (Gal. 5:16; Phil. 3:10).
- Their present comfort and the transformation which they testify will be our experience as we yield ourselves to Him (Rom. 12:1-2).
- The future rewards which they promise will be ours in the measure of our willingness to suffer with Him and for Him now (11 Tim. 2:12).

QUESTIONS FOR REVIEW

Lesson 1—"ZACHARIAS AND ELIZABETH—Life in a Pious Jewish Home"

(Lesson Text: Luke 1:5-80)

(Golden Text: Luke 1:6)

- What reason for joy were furnished by the angel's message to Zacharias?
- What is the sure pathway of blessing for us as revealed in Luke 1:45?
- Can you give the outline of Zacharias' prophecy? Wherein is it a prophecy of Christ?

Lesson 2—"MARY, THE MOTHER OF JESUS—An Example of Godly Motherhood"

(Lesson Text: Luke 2:15-19; John 2:1-5; 19:25-27)

(Golden Text: Luke 2:19)

- What Old Testament Scriptures foretold that Christ was to be born of a virgin?
- What was Mary's attitude when the angel announced to her that she was to become the mother of Christ?
- What personal lessons may we learn from her attitude?

Lesson 3—"SIMEON AND ANNA—The Insight of the Pure in Heart"

(Lesson Text: Luke 2:25-39)

(Golden Text: Matt. 5:8)

- What personal lessons may we learn from the experiences of Simeon and Anna?
- What may we learn about the Saviour from their testimonies?

Lesson 4—"WORLD'S TEMPERANCE SUNDAY—Spiritual Weapons in a World War"

(Lesson Text: Gal. 5:13-26)

(Golden Text: 1 Cor. 9:25)

- How many natures has the believer?
- What is the relationship between the soul, the old nature, and the new?
- How may the soul be victorious over lusts of the old nature?

Lesson 5—"SIMON PETER—From Weakness to Strength"

(Lesson Text: Mark 8:27-29; Luke 22:31-34;

John 18:25-27; 21:15-17)

(Golden Text: Acts 4:13)

- Was Peter saved before he denied his Lord?
- Why did Peter deny Him?
- What does Peter's restoration mean to you?

Lesson 6—"THOMAS—The Honest Doubter"

(Lesson Text: John 11:14-16; 14:5-8; 20:24-29; 21:1, 2)

(Golden Text: John 20:28)

- What is the root of all skepticism in a believer's heart?
- Is skepticism concerning the things of God ever justified?
- What is the cure for skepticism?

Lesson 7—"THE BELIEVING CENTURION—A Gentile Whose Faith Jesus Commended"

(Lesson Text: Matt. 8:5-13)

(Golden Text: Luke 13:29)

- What makes faith a blessing, the faith itself or the object of faith?
- Are miracles of healing God's order for today? Why?
- Will unbelievers enter into the Kingdom of Christ and share in its blessings?

Lesson 8—"THE RICH YOUNG RULER—Refusing a Life of Sacrificial Service"

(Lesson Text: Mark 10:17-27)

(Golden Text: Luke 9:23)

- Does the Lord Jesus know what is in men's hearts?
- Will "doing the best we can" satisfy the demands of God's law?
- Did the Saviour leave anything for us to do to be saved, except to trust in Him?

Lesson 9—"ZACCHAEUS THE PUBLICAN—A Business Man Converted"

(Lesson Text: Luke 19:1-10)

(Golden Text: Luke 19:10)

1. What evidence have we that Zacchaeus was saved?
2. Was Zacchaeus saved by works or by grace, through faith in Christ? How do we know?
3. What relationship did his works have to his salvation?

Lesson 10—"STEPHEN—An Early Interpreter of Christianity"

(Lesson Text: Acts 6:1-7:60)

(Golden Text: Acts 6:5)

1. What is the foundation of a Spirit-filled life?
2. What are the essential characteristics of a Spirit-filled life?
3. What is the cost of a Spirit-filled life?
4. Is a self-centered life a Spirit-filled life?

Lesson 11—"SAUL OF TARSUS—How a Pharisee Became a Christian"

(Lesson Text: Acts 22:3-15)

(Golden Text: Phil. 3:8)

1. What did it mean to Saul to be a Pharisee?
2. What great transformation was wrought in his life?
3. How was this transformation accomplished?
4. What lessons may we learn from his example?

Lesson 12—"TIMOTHY—The Influence of Home Training"

(Lesson Text: Acts 16:1-3; Phil. 2:19-22;

II Tim. 1:1-6; 3:14-16)

(Golden Text: II Tim. 3:15)

1. What advantages did Timothy enjoy because his mother and grandmother were godly?
2. Wherein is Timothy's life a demonstration of the power of God's Word?
3. Wherein is it an example of a godly ministry?

VITAL-TRUTH ILLUSTRATION

An infuriated man, either demon possessed or a maniac, broke loose and tried to stop the meetings for prayer at Yuanchow, Hunan, China. In the absence of Mr. Becker he very dangerously wounded Mrs. Becker, gashing her head and neck so that her life was almost despaired of. Other missionary women and comrades were wounded by the maniac, who later ran amuck in the street and was himself slain. Mr. Becker undertook some impromptu and necessary surgery, with the result that by the Lord's help he saved his wife's life.

The city magistrate, hearing of it, gathered together his family and relatives to the number of twenty, and condemned the whole group to death for not keeping this dangerous person in control. On hearing of their awful sentence, Mr. Becker went to the magistrate and pleaded for their release, which was firmly and finally refused. "Then," said he, "I shall accompany them to the death, and standing in front of them receive the first fatal shots in my own body."

This deeply moved the official, who had been acting in accordance with well recognized precedent, and he said, "Will you then be responsible for these people if I set them free?" "I will be responsible," he replied, trusting to the Lord in Whose name he knew himself to be acting, and to the grateful hearts of the group. And freed they were.

Is it any wonder that the city was deeply stirred when this unheard of staking one's own life (and he an alien) for the rescue of the doomed kindred of an enemy, was passed from ear to ear? For long years a hard, unresponsive field, now the praises of the Lord are sung by a company of some sixteen hundred, and the stream of grace goes on flowing deep and strong.

—"The Bible for China"

LUTHER'S AWAKENING

[Continued from p. 313]

And so at last the right nerve was touched. The true word of God's deliverance was brought home to Luther's understanding. He was penitent and in earnest, and needed only this great gospel hope to lift him from the horrible pit and the miry clay. As a light from heaven it came to his soul, and there remained, a comfort and a joy. The glad conclusion flashed upon him, never more to be shaken, "*If God, for Christ's sake, takes away our sins, then they are not taken away by any works of ours.*"

The foundation-rock of a new world was reached.

Luther saw not yet what all this discovery meant, nor whither it would lead. He was as innocent of all thought of being a reformer as a new-born babe is of commanding an army on the battlefield. But the Gospel principle of deliverance and salvation for his oppressed and anxious soul was found, and it was found for all the world. The anchor had taken hold on a new continent. In essence the Great Reformation was born—born in Luther's soul.

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I like so much their arrangement of having different numbers, as Salvation Number, Fellowship Number, etc., because without spending a lot of time we can get much information on any subject we want. This is especially helpful to missionaries who have so little time to search things out.

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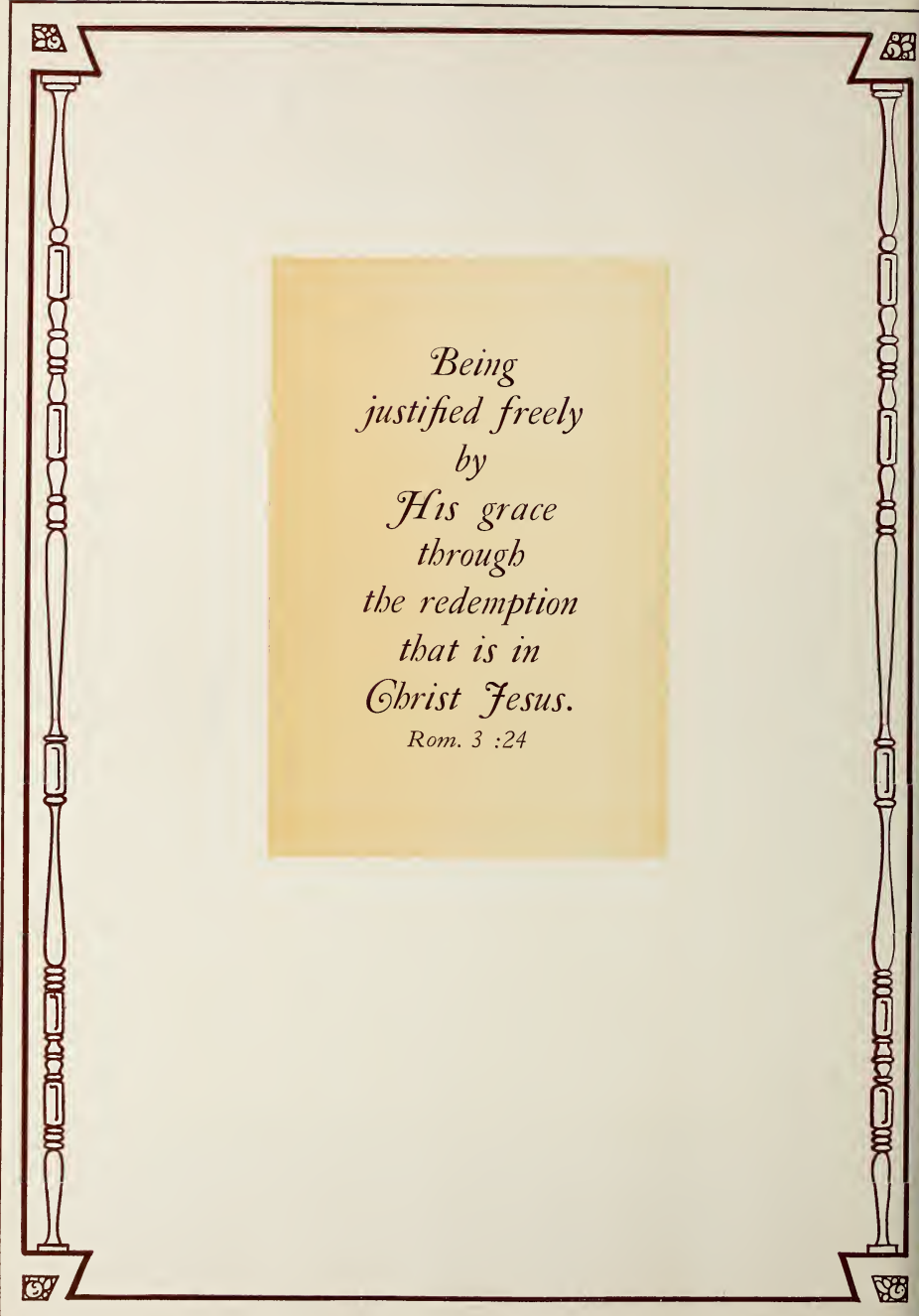
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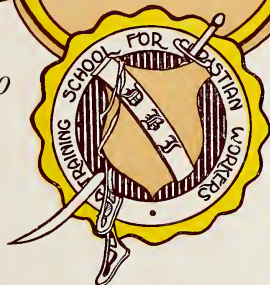


*Being
justified freely
by
His grace
through
the redemption
that is in
Christ Jesus.*

Rom. 3 :24

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November, 1930



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THE TRINITY

The trine God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
11 Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and wretched condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; 1 Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; 1 Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; 1 Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. 1 Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; 11 Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Worship

IN WORSHIP, believers in our Lord Jesus Christ are fellowshiping with the angels and enjoying a foretaste of the bliss of the redeemed in heaven.

Four times in the book of the Revelation we are told that the four and twenty elders, angelic leaders of the heavenly worship, fall down and worship the ever living God. This worship is centered in Christ. In Revelation 4: 10-11 the theme of their testimony is God's power in creation:

The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.

We are mindful that it was by our Lord Jesus Christ and for Him that all things were created. In Revelation 5:8-14 these leaders of angelic worship sing of the redemption wrought by the shedding of His precious blood, and their song evokes a chorus of praise to the Lamb from the surrounding myriads of angels:

And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the

prayers of the saints.

And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation,

And madest them to be unto our God a kingdom and priests; and they reign upon the earth.

And I saw, and I heard a voice of many angels round about the throne and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever.

And the four living creatures said, Amen. And the elders fell down and worshipped. (R. V.)

And in Revelation 11: 16-18 their theme is the majesty which is to be manifested at Christ's second coming, when He will judge the living and the dead:

And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God,

Saying, We give Thee thanks, O Lord God Almighty, Which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.

TRULY to worship God is one of the outstanding needs of believers who live in these last days of a closing age. Here and there we find some who seem to know what it means to worship Him, and truly their lives are radiant as a result; but their numbers are pitifully few, and the average Christian seems to have no conception of what worship really means. This condition is in striking fulfillment of the prophecies of Scripture concerning the last days, for they testify plainly that men shall be "lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." In the midst of this apostasy the "Worship Number" goes forth with the prayer on the hearts of the editorial staff that God may use it to awaken many of His children to the need and blessing of worshipping our Lord Jesus Christ, and that those who are worshipping Him may find it the means of quickening their love for Him and deepening their fellowship with Him.

And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth.

So, too, in Revelation 15:3-4 we are given a glimpse of a great company of the redeemed, standing upon the sea of glass, with harps in their hands, and singing the song of Moses and the Lamb:

Great and marvelous are Thy works,
Lord God Almighty!
Just and true are Thy ways,
Thou King of saints!
Who shall not fear Thee, O Lord, and
glorify Thy Name?
For Thou only art holy;
For all nations shall come and
worship before Thee;
For Thy judgments are made manifest!

Since to worship the Son of God is the delight of the angels and the bliss of the redeemed in glory, how much more of it there should be among God's children yet on earth.

O come, let us worship and bow down; let us kneel before the Lord our Maker! For He is our God, and we are the people of His pasture, and the sheep of His hand (Ps. 95:6-7).

The Quest for God

AN EXPRESSION frequently upon the lips of "Modernists" is "The quest for God."

This is a subtle thing! As used by the "Modernist," it implies that men are naturally eager to find God and constantly searching for Him. This implication gives men credit for holy aspirations, and logically it blames God if they do not find Him.

But such a conception is utterly unscriptural.

God has appealed to men again and again, saying:

Seek the Lord while He may be found, call ye upon Him while He is near (Isa. 55:6).

And He has given many gracious promises to those who will seek Him:

Ye shall seek Me, and find Me, when ye shall search for Me with all your heart:

And I will be found of you, saith the Lord (Jer. 29:13-14).

They that seek the Lord shall not want any good thing (Ps. 34:10).

But in spite of those loving invitations and gracious promises, the Word of God brings as a solemn indictment against the race that

There is none that understandeth, there is none that seeketh after God (Rom. 3:11).

On the other hand, the Word reveals that from the day when man first sinned, God has been seeking the sinner. When Adam had fallen, he tried to hide himself from the presence of the Lord; whereupon

The Lord God called unto Adam and said unto Him, Where art thou? (Gen. 3:9).

Why did He seek Adam? To give him the promise of the Redeemer and to clothe his nakedness with the skins of slain beasts, typical of the robe of His own righteousness provided for the sinner by the shedding of the blood of Christ. Throughout the ages God continued seeking the sinner, until His search culminated in the incarnation of Christ, Who testified of Himself,

The Son of Man is come to seek and to save that which was lost (Luke 19:10).

The "Modernist" is groping in darkness in things pertaining to God only because he has turned his back upon the Light. In him we may see the fulfilment of the Scripture which says,

The God of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them (II Cor. 4:4).

When Praying Becomes Sin

PRAYING becomes sin when it becomes a substitute for obedience to the will of God.

Perhaps we have been praying long and earnestly for the salvation of unsaved loved ones. We know that God's Word says that "faith cometh by hearing, and hearing by the Word of God," and we have had frequent opportunity to speak His Word to them, but fear has shut our mouths. Again and again His Spirit has burdened us to tell them of the Saviour and to seek to lead them to Him, but we have shrunk from doing it. And so we have gone on praying for them, and using our very praying to quiet our consciences.

Or perhaps we have been praying for a revival in our church or community. We know that the Scripture appeals to every child of God not to put "a stumbling block or an occasion to fall in his brother's way," and yet we cherish bitterness in our hearts toward our fellow church members and criticism toward the pastor. Instead of using our lips to magnify the Lord Jesus, we use them to peddle gossip. But if anyone were to charge us with lack of concern for the spiritual welfare of our church or community, we would rush to our own defense, saying aggrievedly, "Why, how can you be so unjust? Have I not been praying daily for the past ten years that God would send a revival?"

Or, again, perhaps we profess to be burdened in prayer for earth's Christless millions. We know that the Scripture says, "Follow Me, and I will make you fishers of men," but we have been unwilling to consider whether God might want us to go as missionaries, and from one year's end to another we fail even to tell the lost in the homeland of the Saviour Who died to save them. We know that it is the gospel of Jesus Christ alone which is "the power of God unto salvation to everyone that believeth," and yet we continue giving our money in support of modernistic programs which deny the inspiration of the Bible, wreck the faith of

Christians, and substitute "social service" for the old-fashioned preaching of the gospel.

We are sure that such praying does very little good, if any, for the Scripture says,

If I regard iniquity in my heart, the Lord will not hear me (Ps. 66:18).

Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry (I Sam. 15:23).

It is entirely possible for us to hinder God from answering our own prayers. How can we expect Him to save the lost in answer to our prayers if we are unwilling for Him to use us as His instruments in bearing the gospel to them? How can we expect Him to answer prayer for a revival when we are unwilling to let Him begin the needed revival in our own hearts, and seem determined to persist in conduct which is a stumblingblock to those for whose reviving we are interceding? How can we expect Him to "thrust forth laborers into the harvest" in answer to our prayers if we are unwilling to be one of those who are thrust forth?

Let us beware lest we bring upon ourselves the merited rebuke,

This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me (Matt. 15:8).

Is Fosdick's Gospel the Christian Gospel?

THE *Christian Century* (Unitarian) recently appealed to Fundamentalists to give Harry Emerson Fosdick the assurance that

he could count upon the prayerful backing of those who, differing with him over theological points, are yet one with him in his brave purpose to win for the Christian gospel a hearing and acceptance among those who have lost their faith but whose hunger for God is, unconscious to themselves, the deepest need of their lives. ("Literary Digest," Nov. 1)

When we read these lines our hearts cried out in vigorous protest against the "gospel" which Harry Emerson Fosdick preaches being called "the Christian gospel."

Fosdick has uttered many things which would win for him an enthusiastic reception among the atheists, if only he were honest enough to cast his lot with them. But some of the most blatant and blasphemous infidelity which has ever been uttered by lips professedly consecrated to preaching the gospel of Christ was recently disgorged by this infidel masquerading in clerical garb. According to reports in the *New-York Times*, and the *New York Herald Tribune*, as quoted in *The Sunday School Times*, of November 15, Fosdick said recently that when the world found it could not dispose of Jesus Christ by crucifying Him, it resorted to

a far more subtle and fatal way of disposing of great spiritual leadership. It worshipped Him.

to which he added

Jesus did not want this empty adoration.

The Sunday School Times points out that while yet in the flesh, our Lord Jesus Christ received worship, and that the Father has foreordained that every knee shall bow before Him.

We are reminded also that our Lord Jesus Christ is the object of worship and adoration for the angels in heaven, as we have remarked in the opening editorial in this issue; and certainly Fosdick's utterances are diametrically opposed to the expressed purpose of God concerning His Son,

that in all things He might have the preeminence (Col. 1:18).

No, the gospel of the "Modernist" is not the Christian gospel, rather it is the gospel which the apostle Paul called,

another gospel (II Cor. 11:4), and concerning which he warned,

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).

The Elections

ELECTION time has come and gone. Newly elected officers are ready to assume their official responsibilities in many of our states, and those who have been honored with a seat in our legislative halls are looking forward to the convening of the next legislature.

It is timely, therefore, to remind ourselves once more of the Christian's responsibility to governments. This responsibility is twofold, and can best be set forth in the words of inspiration:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing (Rom. 13:1, 6).

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty (I Tim. 2:1-2).

As this age draws to a close, the problems which confront our public officials are becoming more and more complex; and the difficulties of honest and upright officials are multiplying to the point of actual physical danger. Let us therefore earnestly bear them up to God, and let us render that obedience to law and authority which befits our profession of faith in Him by Whose authority the powers that be hold office.

Saved and Safe

THE integrity of God is at stake in the security of the believer. He has promised, "Him that cometh

to me I will in no wise cast out" (John 6:37). For any soul who has come to Christ ever to be cast out, therefore, would be for God's promise to fail. But this cannot be.

The eighth chapter of Romans contains a series of questions which show conclusively how impossible it is for a believer to be lost, and why. We quote from the Revised Version, using the marginal readings, which are absolutely true to the sense of the original:

Who shall lay anything to the charge of God's elect?

Shall God that justifieth?

Who is he that condemneth?

Shall Christ that died, yea rather that was raised from the dead, Who is at the right hand of God, Who also maketh intercession?

Who shall separate us from the love of Christ?

Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Nay! in all things we are more than conquerors through Him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:33-35, 37-39).

By the grace of God it is with all believers as James Buchanan, a saint of a past generation, once said,

Once the flaming sword of justice, itself, which once menaced us, has been converted into a shield and buckler for our protection and defense.

Why Go to Church?

A TRACT which recently came to hand raises this question and offers two reasons "why everyone who can go to church ought to do it":

1. Every person ought to go to church to get away from himself.

2. Everyone ought to go to church in order to get closer to folks.

And in conclusion this writer says,

Public worship humanizes us.

It mellows us.

It quickens the brain.

It sweetens the heart.

It lightens the load.

It smooths the way.

It brightens the sky.

In this four page tract the personal pronouns "we," "our," "ourselves," and "us," are used no less than seventy times. In only four expressions is there even the remotest suggestion that God has anything whatever to do with "public worship," and not once does the Name of our Lord Jesus Christ appear or any mention of Him.

This is certainly very different from what the Scripture says about the purposes of the gathering of believers. In Hebrews 10:24-25 we read,

Let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

And this admonition is given in direct connection with another which says,

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

And having an High Priest over the house of God;

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:19-22).

It is quite evident from this that the purpose for which the Holy Spirit ordained "public worship" was, first, that in company with others we might draw near to God in worship and fellowship; and, second, that we might seek to provoke one another to love for Him and good works in His service.

Mighty God, while angels bless Thee,

May a mortal sing Thy Name?

Lord of men, as well as angels,

Thou art ev'ry creature's theme.

Lord of ev'ry land and nation,

Ancient of eternal days,

Sounded through the wide creation

Be Thy just and endless praise.

For the grandeur of Thy Nature,

Grand beyond a seraph's thought;

For the wonders of creation,

Works with skill and kindness wrought;

For Thy providence, that governs

Thro' Thine empires wide domain,

Wings an angel, guides a sparrow,

Blessed be Thy gentle reign.

But Thy rich, Thy free redemption,

Bright, tho' veiled in darkness long—

Thought is poor, and poor expression—

Who can sing that wondrous song?

Brightness of the Father's glory,

Shall Thy praise unuttered lie?

Break, my tongue, such guilty silence!

Sing the Lord Who came to die.

From the highest throne of glory

To the cross of deepest woe,

Thou didst stoop to ransom captives;

Flow my praise, forever flow.

Reascend, immortal Saviour,

Leave Thy footstool, take Thy throne:

Thence return, and reign forever:

Be the kingdom all Thine own!

—John Robinson

WORSHIPPING GOD

by H. A. WILSON

GOD'S heart is yearning for worship. This the Saviour testified when He said,

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him (John 4:23).

The psalms abound in examples of worship, in which the psalmist praises God and blesses His holy Name. They also abound in appeals for worship, as though the writer would tell us that he could not adequately express the love for God which was welling up in his own heart, and would call upon us to help him well the chorus of praise:

O sing unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless His Name: shew forth His salvation from day to day.

Declare His glory among the heathen, His wonders among all people.

For the Lord is great, and greatly to be praised: He is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honor and majesty are before Him: strength and beauty are in His sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto His Name: bring an offering, and come into His courts.

O worship the Lord in the beauty of holiness: fear before Him, all the earth (Ps. 96:1-9).

And many are the blessings which are promised to those who worship God.

Blessed is every one that feareth the Lord; that walketh in His ways (Ps. 128:1).

From these considerations it is evident that worship will characterize any life which is truly yielded to God, but we may profitably ask, "Just what relationship has worship to other aspects of the yielded life?"

I. WORSHIP AN ESSENTIAL OF CONDITION OF GUIDANCE

ONE of the most vital needs of any believer's life is the need of guidance, and worship sustains an exceedingly important relationship to the believer's experience of guidance.

Psalm 25:9 says,

The meek will He guide in judgment: and the meek will He teach His way.

And in John 7:17 we read our Saviour's promise,

If any man will do His will, he shall know the doctrine, whether it be of God, or whether I speak of myself.

Willingness to do the will of God is the test of worship. After all, in worship we are simply giving Him His rightful place as God in our lives. If He be God, certainly His will should be our will, and in the measure in which He is God to us, His will becomes our own. Any other attitude is sheer pride and rebellion; but obedience and meekness go hand in hand with worship, and true worship is impossible without them. These

Scriptures, therefore, imply that to worship God is an essential condition of guidance.

But other Scriptures make this even more clear. In a number of places we are told that

The fear of the Lord is the beginning of wisdom (Ps. 111:10);

and what is guidance after all, but the wisdom of God directing the steps of His children? Psalm 25:12 asks,

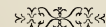
What man is he that feareth the Lord?

and then it adds the promise,

Him shall He teach in the way that He shall choose (Ps. 5:7);

Perhaps it will be well, just here, to pause to show that in the Word of God the fear of the Lord stands inseparably connected with worship. Thus on one occasion the psalmist

"O THAT men would praise the Lord for His goodness, and for His wonderful works to the children of men." Such was the cry of the psalmist, and such is the echo of our hearts as this issue of "Grace and Truth" goes to press. May our loving Heavenly Father use it to lead many to worship Him in spirit and in truth, and to enjoy the fruitages of worship of which Wilson speaks.



AS WE look unto Jesus in the place of prayer, the place of communion, as our souls cease their strivings and vain struggles, we are changed into the image of the Lord Jesus Christ.

—James H. McConkey

says,

In Thy fear will I worship toward Thy holy temple (Ps. 5:7);

at another time he cries,

Worship the Lord in the beauty of holiness: fear before Him, all the earth (Ps. 96:9).

And in praying for guidance he says,

Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy Name.

I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy Name forevermore (Ps. 86:11-12).

In the light of these Scriptures we may see that to fear the Lord is synonymous with worshipping Him, and we are able to appreciate the force of the Scriptures concerning guidance quoted above. To fear the Lord, that is, to worship Him, is plainly an essential condition of knowing His will.

Let us see how this works out.

Many an earnest Christian has come to a time when in need of guidance he seems unable to get any light on the problems before him. He has prayed about it, but apparently he has received no answer. Finally he sets aside the problem which he is facing, and going on his knees he cries to God to search his heart and show him what is breaking fellowship and hindering the answer to his prayers.

As he waits upon God, he is reminded of a desire which he has cherished.

He is reminded of impressions which have come to him from time to time that he should prayerfully consider whether this thing is pleasing to God, but he has put such impressions from his mind.

As he continues to open his heart to the Lord, he is convicted that those impressions were the Holy Spirit tugging at his heart, and that in turning from them he was grieving Him. Confessing this sin, he faces the desire which he has been cherishing, and in a moment he is convinced that selfishness and pride are its underlying motives, and that in cherishing it, he has been putting his own will before the will of God. Overwhelmed with consciousness of his own sinfulness, his soul cries

out in confession and expression of his purpose to let God have His way.

And now he is reminded that his sin was borne by the Saviour on the cross, and a Scripture comes to mind, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Instantly his soul cries out in worship and adoration, praising God for His grace and mercy.

After a few moments spent in praising and thanking God, he is reminded once again of the problem which so perplexed him; but with the reminder comes the quiet assurance of what God would have him do.

As he has let the Spirit teach him to submit his will to the will of God and to bow in worship before Him, this soul has fulfilled the conditions of guidance and has come to the knowledge of His will.

II. WORSHIP, THE MOTIVE OF EFFECTUAL TESTIMONY

WORSHIP has also a very close relationship to effectual testimony in a believer's life.

This appears in I Peter 3:15 which says,

Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (the margin says, reverence).

In this verse are several expressions which are related to the thought of worship. To sanctify the Lord God in our hearts is to worship Him. Meekness is an essential element of worship; and the fear of the Lord, as we have seen, is synonymous with it. This Scripture, then, teaches us that worship is the wellspring of testimony.

A clear illustration of this is found in Mrs. Ann Hasseltine Judson's *Memoir*.

During a period when she was much distressed with her sinfulness and occupied with herself, she wrote

My chief distress was caused by a view of His (God's) perfect purity and holiness. My heart was filled with aversion and hatred toward a holy God, and I felt that if admitted into heaven with

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THE WORSHIP OF THE ANTICHRIST

by A. H. YETTER

“WILL you accept Yahveh as your Saviour?” queried a little man excitedly, as he shook his finger under the Bible student’s nose.

The two men were standing on the corner of nineteenth and Welton streets, in Denver, Colorado.

“I repudiate your Yahveh!” the student quickly answered, emphasizing his words with a gesture of negation. “Will you accept the Lord Jesus Christ as your Saviour?” he added.

The little man seemed to explode. “Jesus is a devil! You are a devil!” he shouted at the top of his voice.

This man was a member of a cult called the Jehovahites, located in the city of Denver, and until recently headed by a man called Joshua Sykes “Jehovah.” This leader claimed to be the Messiah and promised salvation to all who believed in him. He gathered about him quite a number of followers who worshipped him as the Messiah. Is this blasphemous worship the worship of the Antichrist?

As we consider this question, let us bear in mind that the prefix “anti” not only means “against,” but it also means “instead of.” Hence, the Antichrist is an “Instead-of-Christ.” He is a false Christ, a satanic impostor, and shall masquerade as the true Christ. At first glance, Joshua Sykes “Jehovah” seems to fill the bill.

But though the worship of this man is undeniably a stench in the nostrils of God, and a repulsive thing to all believers, it cannot be the worship of the Antichrist. We do not hesitate to make this statement, because in so doing we are merely falling in line with the teaching of God’s Word. In it we find that the worship of the Antichrist shall not take place in this dispensation; that Denver shall not be its center; that though one man shall play the leading part, it shall include a mock trinity; and that the consequences of this worship shall be quite different

from the consequences of worshipping this self-styled Messiah of Denver. We must therefore conclude that the worship of Joshua Sykes “Jehovah” can only be a foreshadowing of the worship of the Antichrist and one of the “antichrists many” of whom the Scripture speaks. A more full consideration of the worship of the Antichrist will strengthen this conviction.

I. THE TIME OF THE WORSHIP OF THE ANTICHRIST

GOD’S Word does not give the exact date when men shall begin to worship the Antichrist, but it does reveal the dispensation during which this sinful worship shall occur. It is known to students of the Word as the Tribulation, and it will immediately follow our present age. It shall be a turbulent age, filled with human anguish and suffering. Famine and pestilence shall stalk through the land. War with its hellish instruments for destroying life shall add to man’s sorrow, while great earthquakes shall also take their toll of human life. It is the time of Jacob’s trouble and the age when God resumes His dealing with Israel as a nation.

During this period the Antichrist shall make a covenant with Israel, permitting them to rebuild their temple and establish the Old Testament worship. But in the middle of the Tribulation, the Antichrist shall make the announcement that he is Christ, shall cause the temple worship to cease, and shall demand worship as God (Dan. 9:27; II Thess. 2:3-4). This latter half of the age is referred to by our Lord as the “great tribulation.” “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21). To this prophecy our Saviour adds the following words, which prove that this is the time of the advent and worship of the Antichrist: “Then if any man shall say unto you, Lo, here is Christ, or there; believe it

*F*ALSE religions abound on every hand, and many are the substitutes for true worship which they offer. All shall head up eventually in the worship of the Antichrist. This false system will exhibit also Satan’s climacteric attempt to realize the blasphemous ambition which caused his fall and which is expressed in the words, “I will be like the Most High.” Yetter points out that the worship of Antichrist has its counterpart in the experience of the believer who yields to the old nature. His ground is well taken, for the Scripture says that “the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.”



not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect" (Matt. 24:23-24).

II. THE CENTER OF THE WORSHIP OF THE ANTICHRIST

WITH unlimited audacity and with superhuman cunning, the Antichrist shall choose God's center of worship for his own. This is Jerusalem, as you doubtless know. In addition to this, he shall establish himself in the very temple which the Jews have built for the worship of God. This fact we find in Paul's inspired words to the Thessalonians: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin (a name of the Antichrist) be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that *he as God sitteth in the temple of God*, showing himself that he is God" (II Thess. 2:3-4).

It would have been impossible for this imitator to have chosen a better place from which to put forth his claim that he is Christ, for the Scripture declares that "the Lord, Whom ye seek, shall suddenly come to His temple" (Mal. 3:1).

III. THE CHARACTER OF THE WORSHIP OF THE ANTICHRIST

THE worship of the Antichrist shall be a diabolical imitation of the worship of God, as we have already indicated. When the Antichrist selects the temple of God in Jerusalem as his center of worship, he will make a master stroke; but there is another remarkable feature which this system shall embody that causes it to closely resemble the true worship. This is the false trinity which shall be made up of a false God, a false Christ, and a false Holy Spirit.

The false God shall be Satan, who shall give power to the Antichrist, and who, in turn, shall be glorified by him as God. "The dragon (Satan) gave him (the Antichrist) his power, and his seat, and great authority," is the record of Revelation 13:2. And Daniel testifies that "in his estate (the Antichrist's) shall he honor the god of forces (Satan): and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god whom he shall acknowledge and increase with glory" (Dan. 11:38-39).

The false Christ is the first beast of Revelation 13, and the second person of the satanic trinity. Note how he tries to duplicate the work of Christ. He shall stage a fake death and resurrection according to the testimony of Revelation 13:3: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Then too,

he shall pose as king of kings, for we read in Revelation 13:7: "Power was given him over all kindreds, and tongues, and nations." Furthermore, he shall claim to be Deity and shall be worshipped and honored even as the god whom he honors. His claim to be God is declared in II Thessalonians 2:4. Here we read that he "as God, sitteth in the temple of God, shewing himself that he is God." Revelation 13:4 is the verse which shows that he shall be honored even as the devil himself: "They worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast?"

The false Holy Spirit is the second beast of Revelation 13, and he shall magnify the Antichrist and induce men to worship him: "I beheld another beast," says John, "... and he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. 13:11-14).

No doubt you have been drawing the analogy between the false worship and the true as you have read the description of the blasphemous worship of the Antichrist. In the true worship, Christ honors the Father; in the false worship Antichrist honors Satan. In the true worship Christ is crucified and resurrected; He is King of kings; He is Deity; and He is honored even as the Father. In the false worship the Antichrist is wounded to death and his deadly wound is healed; he is king of kings; and he claims deity, and is honored as God. In the true worship Christ is magnified by the Holy Spirit; in the false worship the Antichrist is magnified by the second beast, the false prophet.

But while this worship in some points seems analogous with the true, there is one jarring note in the harmony. This is the fact that it is idolatrous. God's Word is a protest against idolatry in worship from beginning to end. To Israel He said, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them" (Exod. 20:4-5). But when the false Holy Spirit is upon the earth he shall command idolatry. He shall force men to make an image of the Antichrist and will compel them to worship it or forfeit their lives. Once again we refer to Revelation 13, verses 13-15: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast . . . and cause

that as many as would not worship the image of the beast should be killed."

This idolatrous worship contrasts strikingly with the worship of God, Who is a Spirit and must be worshipped in spirit and truth, and it labels the worship of Antichrist as satanic and false.

IV. THE PARTICIPANTS IN THE WORSHIP OF THE ANTICHRIST

GREAT numbers of all nations shall be deluded by the close resemblance of the false worship to the true. "All that dwell upon the earth shall worship him (the Antichrist), whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). The reason that men shall fall for this clever deception of the devil is their own rebellion against God and His Word. God clearly reveals the satanic character of this system of worship in the Bible, as we have already seen. In addition to this, He shall send forth one hundred and forty-four thousand Jews who shall preach the Truth in its purity and power. But men will reject the Word of the Lord and consequently will be an easy prey for the Antichrist. This is the burden of the Apostle's words in II Thessalonians 2:10-13: "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

No believer shall participate in this devilish worship. We are certain of this because God's Word teaches that all who worship the Antichrist shall be damned, and this shall not be the fate of God's children. His children are eternally free from judgment for sin. The glorious security of the believer is set forth by our Lord in such a way that this truth cannot be gainsaid. Listen to His declaration in John 5:24: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

V. THE CONSEQUENCES OF THE WORSHIP OF THE ANTICHRIST

THE worship of the Antichrist is the unpardonable sin, the blasphemy against the Holy Spirit. It involves acceptance of Antichrist as Christ; Satan as God; and the false prophet as the Holy Spirit. This is a reversal of the Holy Spirit's work, a blasphemy or "going against." This sin hath never forgiveness, hence, the one who commits it shall be eternally separated from God in the fires of hell. This is the second death.

John, the revelator, reveals the terrible destiny of the worshippers of Antichrist in the following words: "If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11).

IN CONCLUSION, we wish to call attention to the personal application of the subject under discussion. Every believer has dwelling within his body an old nature, a new nature, and a soul. In the typology of Scripture, Antichrist stands for the old nature; Christ for the new nature; Israel for the soul; and the body for the temple of God. God has so constituted us that the soul must obey one of the two natures.

If we listen to the behests of our old nature, we turn our backs upon the Christ Who loves us, and we worship this impostor, this instead-of-Christ. But while he waxeth corrupt according to deceitful lusts, we shall not be fooled by his wiles if we know and obey God's Word. The folly of yielding to him is very apparent from the words of the apostle Paul in Romans 8:6: "To be carnally minded (old nature minded) is death." If we hearken to the Antichrist nature we are automatically severing our fellowship with God, bringing shame to our Saviour, and misery to our souls.

May we come to know our Lord so well that we cannot be fooled by any substitute.

May we so esteem fellowship with Christ that the poor imitations which our Antichrist nature offers shall appear in their true light. Even at their very best they are only refuse when compared with Him Who is "altogether lovely." Recognizing the tinsel character of the old nature allurements, and with hearts filled with adoration for our Saviour, let us bow down, let us worship before the Lord our Maker.

Our Lord Jesus Christ is worthy of our whole-souled devotion. He wants it. He deserves it. Shall He have it?

I knelt in tears at the feet of Christ,
In the hush of the twilight dim;
And all that I was, or hoped, or sought,
Surrendered unto Him.
Crowned, not crucified;
My heart shall know,
No king but Christ,
Who loveth me so.

WHEN there is true worship the Father is satisfied. He has found what He seeks. And the worshiper is satisfied. His highest joy is found.

—R. A. Torrey

WORSHIPFUL GIVING

by Wade K. Ramsey

THE conception of giving as an act of worship seems almost to have disappeared from our churches. This is evident in the multiplicity of bake sales, bazaars, oyster suppers, ice cream socials, entertainments, and ungodly expedients by which churches are attempting to raise money to carry on the Lord's work. And even when the support of the church is by means of offerings, it is to be feared that in most cases giving has degenerated into a mere formal duty. How refreshing it is to see some who apparently have caught a glimpse of the true purpose and spirit of giving. We trust that God may use Ramsey's illuminating article to help our readers to enter into the spirit of giving described in the Scripture which says, "God loveth a cheerful (literally hilarious) giver."

WORSHIP and giving have always been associated. The Jew always brought an offering when he came to worship. When the wise men of the East came to worship the babe in the cradle, they brought and presented gifts, "gold, and frankincense, and myrrh." Jesus' statement concerning the gift at the altar shows these two to be associated in His mind as well as in custom (Matt. 5:23, 24). It was no doubt because of their close relationship that the Spirit directed that on the first day of the week (the day of worship) the believer should lay aside as the Lord had prospered him. And the reader will remember that it was in the temple, the house of worship, that the poor widow, in giving her two mites gave more than all the rest.

BUT we ought to have a clear idea of what worship is, and then we will know how to be worshipful givers. There are several words translated "worship" in the New Testament, but the one usually employed by the Spirit gives the full idea. It is the word "*proskuneo*," which means to prostrate oneself in homage or reverence. We have here, then, the two essential elements of true worship, viz., the spiritual and the physical—a spiritual attitude or condition of heart expressed by an appropriate physical manifestation. Both of these, I believe, are invariably present where true worship is exercised. Human nature being what it is, however, one is likely to find the outward manifestation without the inward grace. In fact, one often does find form without feeling or faith, but I doubt whether there was ever true heart-worship, either private or public, where there was not some accompanying outward manifestation. Hence we have the Holy Spirit using the word "*proskuneo*"—prostrating oneself before God in homage. Of course the physical prostration is not the most important part, since it merely indicates the pros-

tration of soul in complete submission and utter reverence.

So worshipful giving will be presenting one's gifts either in public or private as an act of worship—a giving which is motivated and accompanied by a complete submission to God. The giving of the gift will thus be the outward manifestation of the true inward surrender and reverence.

SOME one has characterized three kinds of givers, namely, "Stone Givers," "Sponge Givers," and "Honey Givers." The only way to get anything out of a stone is to hammer it, and that is not pleasant. The way to get something out of a sponge is to squeeze it. The harder you squeeze the more you get. But the "Honey Giver" responds without pressure. The honey flows out. It is of the first two here designated that Mr. Herbert Bosch speaks when he complains of Christians who are spending much more for "gas" and other luxuries than they are willing to give to the church. He goes on to say:

From this it is apparent that sums for luxuries are measured with a bushel basket; money for the church is doled out with a thimble. Amounts for the "incidentals" in life are hurriedly estimated with a yardstick; for the essential church and the indispensable Christ they are accurately gauged with a micrometer. The petty cash for the church in cents is constantly remembered and therefore magnified; the vast appropriations for luxuries in dollars are forgotten and therefore minimized. The beam of luxury seems small and gratifies, because it tickles the eye-ball of our vanity; the mote of liberality looms large and irritates, because it pricks the tender flesh of our selfishness.

The giver described by the expression, "Honey Giver," of course is the worshipful giver. Liberality is not likely to "prick the tender flesh of his selfishness," for self is wholly given over to Christ. He is the cheer-

ful giver of whom Paul speaks. He has found that "it is more blessed to give than to receive." Giving comes natural to him, for it flows from an inward grace. His giving is an act of true worship.

THERE are many examples of this type of giver spoken of in the Bible, but it will suffice here to single out two.

First, take the poor widow whom Jesus commended in Luke 21:1-4. She cast into the treasury only two mites, yet Jesus declares she cast in more than all the rich. They gave of their abundance, but she gave all her living. They gave with a heart full of pride to receive the plaudits of men, but she gave with a prostrate and submissive heart. No one would be attracted to her two mites, unless it would be to look on it with disdain. I say no one, I mean no one except Jesus. She did it, therefore, not for the eyes of men, but for the eyes of God; not in pride, but in humility and the true spirit of worship. How many times in our ministry have we found poor people who, because their gifts would not compare favorably, in the sight of men, with the rich, refuse to give at all. This example of the widow and the Lord's commendation ought to rebuke

them and teach them that the motive of pride has no place in worshipful giving, and that God appraises a gift on the percentage basis. As some one has said, "It is not what you give, but what you have left that counts with God." All of what any one has is more as a gift to God than a part of what any one else may have.

The second example of worshipful giving is that of the Macedonians recorded in II Corinthians 8. Here the Apostle tells us "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." And he goes on to bear record that "beyond their power they were willing" and prayed "with much entreaty" that the Apostle should carry their bounty and thus fellowship in "the ministering to the saints." No wonder the Apostle pointed out this example to the Corinthian believers, and "desired Titus, that as he had begun, so he would finish in you this same grace also."

But may we inquire what the secret of this stupendous outpouring of liberality is? The secret is found in verse 5. "And this they did not as we had hoped, but first gave their own selves to the Lord, and to us by the will of God."

WHERE WORSHIP BEGINS

HOW A LOST SOUL WAS BROUGHT IN WORSHIP TO THE FEET OF JESUS CHRIST

by JAMES M'KENDRICK

WITH the desire that God may use it in blessing others, I briefly narrate my conversion to God, how He waylaid me by His love, and saved me by His sovereign grace. It was on the twenty-ninth day of May, 1881, as I stood in a lane, leaning over a gate, that God by His Holy Spirit pierced my hitherto rebellious heart by impressing this awful fact upon me, "If I die as I am I shall die without Christ." But an hour before I had gazed upon the face of my father lying in his coffin, cold and stiff in the icy jaws of death (killed by an accident). As I looked on him, a voice seemed to say: "This is your future, some day (perhaps very soon) others will gaze upon your

face. And what about your soul and your eternal destiny?" I felt unable to answer or evade the searching question.

I then sought a lonely lane to meditate. As I did so, this solemn fact pressed upon me, *If I die as I am I shall die without Christ.* I would not have died without a good character. I never knew the taste of strong drink of any kind, and disliked all unbecoming language.

I had attended Sunday-school most regularly till about twenty years of age, but I knew I had never undergone that saving change of which I heard Christians speak, and "born again" was an experience to which I was an utter stranger, and that *if I died as I*

READERS have reported great blessing received through articles by James M'Kendrick in recent issues of "Grace and Truth." We are sure, therefore, that the accompanying personal narrative will be of special interest. Perhaps God might use it to win loved ones for whose salvation you have been burdened if you were to call this testimony to their attention with the request that they read it.



was I would die without Christ. Oh, solemn, undeniable fact, too powerful to be resisted, and too true to be denied, and far too important to be evaded.

IHAD often listened to infidels and felt disappointed that all their arguments so lacked a sensible foundation. All they said seemed to be the outcome of bitter opposition and hatred against Christianity and never the fruit of unbiased common sense. I turned from them, sorry they could not prove infidelity to my satisfaction.

I had often wished the Bible could be proved untrue, that there was no God, and no hereafter, and that death was a goal instead of a gateway to eternity. But all was too real for me now. The voice of my oft-hushed conscience refused to be quiet, and the testimony of God's Word shattered into shivers all the silly arguments I had ever heard or conceived; and now I stood stricken and trembling under this crushing stroke: *If I die as I am I shall die without Christ*. I had often pointed to the faults and inconsistencies of Christians, and flattered myself (as many do) that I was as good as any of them, and a great deal better than some. But this false refuge afforded me no shelter or comfort now.

If I die as I am I shall die without Christ. This completely demolished my small stock of infidelity, tore aside my rags of self-righteousness and respectability, snuffed out my little religion, and drove me from every refuge to which I had ever fled, and left me, like Noah's dove, without a place for the sole of my foot. There I stood, before God, a poor, lost, guilty sinner in His sight. Argument was useless, resistance was idle, delay was dangerous. Flashed by the light of heaven, impressed upon my smitten conscience by the power of God was the terrible fact: *If I die as I am I shall die without Christ*. Oh, what was to be done?

A Christless death I always dreaded, but surely it was my approaching doom. In light of it, time seemed to fade, eternity seemed near; earth's alluring pleasures and fascinating attractions seemed to wither and die, leaving me a poor, lost, Christless sinner, on the verge of undying and unchanging eternity, with but the little breath of life betwixt me and the groans of a lost soul in hell forever. *If I die as I am I shall die without Christ*. This eclipsed everything, and dwarfed into utter insignificance all else for the time being.

THE powers of tongue and pen fail to express the experience of that hour. I cried: What can I do, how can I be saved and know my sins forgiven? And as I stood there distressed beneath God's pitying eye, God's Holy Spirit Who had convinced me of my Christless condition brought this verse to my memory: "*For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*" (John 3:16).

I had learned that verse at Sunday-school. It was in my memory. I have often shuddered since, as I have thought of the terrible fact that I was going down to hell with the way of heaven in my head. Oh, how awful, to be passing to the lake of fire with John 3:16 in the memory. My dear reader, is it so with you? I reasoned thus, if God loves the world, He loves me. He gave His only begotten Son. I thought of His cross, of His suffering for sins, the thorny crown, the pierced hands, the riven side; all this had a meaning to me now, and a message for my soul. *Whosoever believeth in Him should not perish, but have everlasting life*.

I said, "Lord, I believe; yes, I believe"; but still I could not say I had everlasting life. How I longed to be able to say this. I tried to pray, but God seemed far away. I tried to feel sorry for sin and weep over it, but I could do neither. But I did then what I have continued to do ever since, rested my soul on the atoning death of our Lord Jesus Christ, and believed God's holy Word, that *Whosoever believeth in Him should not perish, but have everlasting life*.

IHURRIED to the house to tell my relatives I was saved, and getting a Bible, I read John 3:16, and, having read and re-read it, I knelt down in my room and thanked God for *loving me*, and for giving the Lord Jesus Christ to *die for me*, and assuring me by His Word that *Whosoever believeth in Him should not perish but have everlasting life*.

THE years that have intervened have only served to endear to me my Saviour and His Word. May the simple story, how God sought and saved a poor sinner like me, be used by God in bringing blessing to you. This is my sincere desire and earnest prayer.

TRUE Christian worship addresses God, not merely as Creator and Preserver, or as the great Lord of the universe, but as One who is very near of kin to us, our Father, beloved of our souls.

—Spurgeon

WORSHIP AND COMMUNION

by GEORGE F. TRENCH

THOUGH the visible and audible communications of God with Abraham have ceased, there need not be less communion; but rather, faith, laying hold of the higher revelations given to us, can still conduct the soul of the saint into real converse with the Father and the Son, and ever keep it therein.

Our first attempts to realize this ideal may not have proved successful. Distractions of various kinds, necessary business, or an idle habit of mind, has perhaps prevailed to discourage and cause Christians to relax their search after this communion. But it ought not so to be; for the natural conclusion to be drawn from the teaching of Scripture on the subject is this, that *there is no reason why the Christian should not live in the enjoyment of constant intercourse with the living God, his Father*. I mean, the maintenance of actual interchange of thought. On God's part, by His Spirit in me, bringing to mind His Word suited to every occasion, and recalling to memory His dealings; on my part, by the same Spirit prompting the ready, present voice of thanksgiving, praise, confession, or prayer, as every changing event may constantly require—that so there should be (to use a familiar expression) a *conversation*, of solemnity, intimacy, and sweetness inexpressible, going on between my soul and God continually. (Compare I Cor. 2:10 with Rom. 8:26, 27.)

NOW if this proposition be true, it should be a matter of the utmost concern to every child of God to realize it. If it be true that it is possible for us when we wake in the morning to give our first thoughts to God; as we are engaged in dressing, to give our thoughts to God; as we go to breakfast, to our office, to our business, to have our thoughts still given to God: if, going forth with God, we can intersperse all our avocations with short communications with Him; can find a moment's leisure, even in our busiest hours, to lift up the heart in adoration or prayer to the tender heart above; and, when we come to do the heavy work, to strive with great difficulties and anxious duties, the work that taxes the brain and all the powers; if we can get

through it without friction and successfully by the practice of this frequent appeal to God; can come home in the evening, tired perhaps in body and brain, but with a spirit elastic and fresh, and can lie down at night, after all the work of the day is done, still happily and peacefully conversing with God—if that, I say, be possible, it is a matter that concerns you and me much more weightily than the acquisition of even the most blessed truths.

For mark this: It is no matter how ignorant we may be of truth, very scanty knowledge is consistent with this enjoyment. You may have been converted but yesterday, or may be old and grey-headed in the service of God; but this is true—that communion with God, if it be possible at all, is equally within the reach of poor and rich, of young and old, of learned and unlearned. Let us therefore turn to Scripture to see if such a privilege is at all attainable.

LOOK at the beautiful story in Genesis 24, of how Eliezer went out to seek a wife for Isaac; and there we shall find that throughout that journey Eliezer's conduct was an illustration of the truth of what I urge; and that this Old Testament saint, without a tithe of our knowledge or privilege, had acquired and enjoyed this habit of constant converse with God.

Eliezer took his camels and departed, and went into Mesopotamia, unto the city of Nabor. "And he made his camels to kneel down, without the city, by a well of water, at the time that women go out to draw water" (Gen. 24:11). And while the camels were drinking, what was he doing? Was he looking about to discover which was the fairest of the maidens, which the most comely bride for his master's son? No, he was praying. He did not kneel down. He said, "Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water" (Gen. 24:13). People think that if they have not a private room, or are not in church or at a meeting, they cannot speak to God. Why, you can speak to God as you go along the street! This well was a place of public resort.

HERE is an intensely devotional study. It shows that worship, linked with communion, is the very key to a victorious, joyful, fruitful Christian life. The attitude which Trench discusses, and which is so delightfully illustrated in the experience of Eliezer, the servant of Abraham, seems to be exceptional, but it is the only normal condition of soul for any child of God. We are indebted for this meditation to a longer work entitled "Walking With God," published by Morgan and Scott, London, England.

THE *HERE ought to be definite seasons for communion with God, and during these occasions the spirit should be allowed to lie quiet before the Lord. The heart should be spread out before the light of the Sun of Righteousness as the bleacher's fabric is laid in the sunshine, that it may be bathed in the glory that will cleanse and whiten it.*

—J. East Harrison

"And he said, O Lord God of my master Abraham, I pray Thee, send me good speed this day" (Gen. 24:12). Oh, beautiful prayer! Beautiful prayer for the Christian! Whatever his life, or work, or business, be it common-place, every-day work, or some matter of great importance, he may say, "O my Father, I pray Thee send me good speed this day!" Do you, my brother and sister, daily, hourly, lift up your heart and say that? Have we learned the practice of communion with God? And here let me say that, while seeking this experience, we must not make little of the work of the private chamber. He who never retires apart and alone to speak with and listen to God will never learn to walk abroad in His company. It is there in secret alone the links can be daily renewed which will stand the strain of outward life and business. What we want is that the work of the closet should not cease when its door is opened, that the holy conversation should still flow on with steady current all through the day.

"And it came to pass, before he had done speaking . . ." (Gen. 24:15). He was speaking, not to the damsel; the living God was there beside him, and to Him he was urging his suit; and before he had done speaking, Rebekah came out. "And the man wondering at her held his peace, to wit, whether the Lord had made his journey prosperous or not" (Gen. 24:21). He held his peace, but his heart was busy. He was talking to God; he was watching to see whether Jehovah was prospering his business or not.

Then, after she had watered his camels, and let down her pitcher on her hand, and given him drink, he gave her the earring and bracelets, and asked for a lodging in her father's house. And when he heard her gracious reply and welcome, giving him hope that his mission would prosper, did he thank her? No; he traced her conduct to the favor of Jehovah to his master, and Him it was he thanked. "The man bowed his head, and worshipped Jehovah" (Gen. 24:26). It was not a forced or studied action. It was spontaneous adoration. The heart of the man overflowed. His impulse of gratitude made him worship in the presence of these strangers.

What a contrast is this beautiful scene to our formal, heartless habits! Think of what this man's creed was, and of ours. How little did he know of God compared with us! And yet how far he distanced us in behaviour! Why should we hesitate and defer our worship till we get home, or go to the meeting of Christians? You have had a success. Have you praised God then and there? nay, have you praised Him at all? Some desperate infirmity of our nature seems to make this sort of present remembrance of God almost impossible. Men can be prudent, use foresight, seek counsel, labor earnestly, toil night and day; but they cannot remember to seek God, or having prospered, to bless Him. Every prudent step is remembered; but God is too often forgotten. But how was it with Eliezer? Before he said "I thank you" to his host, he bowed his head and worshipped Jehovah.

"Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words"—did he rush forward to embrace them? Did he congratulate himself and them on the success of his mission? No, not a bit of it—"he worshipped the Lord, bowing himself to the earth." First he *stood* and prayed; then he "*bowed down his head, and worshipped*"; now he worships Jehovah, "*bowing himself to the earth.*" He was not ashamed that they should see that he traced his success, not to his own sagacity, nor to their good will, but to the hand of his God upon him. Here then we see Eliezer the practical exhibition of communion with God. It was no mere fancy: no fond, unfruitful notion; no, form of words. Probably he had never heard of "communion with God"; but he *lived* it. And when he had success, the words of praise burst forth out of his heart to his God unrestrainedly and unaffectedly, as a child would thank its mother for her gifts.

THIS is the kind of walk I commend to you—an habitual converse with our Father, intermingling with every changing occupation, flowing on uninteruptedly, throughout our busy lives.

WORSHIPPING GOD

(Continued from p. 334)

the feeling I then had, I should be as miserable as I could be in hell.

We may well believe that she had no testimony while in this frame of mind. But when her eyes had turned upon the Lord Jesus Christ, and her soul had been awakened to the marvelous grace manifested in His death upon the cross, she said,

When I was thus enabled to commit my soul into the hands of Christ, my soul was relieved from that distressing weight which had borne it down for so long a time. I did not think that I had obtained the new heart for which I had been seeking, but felt happy in contemplating the character of Christ, and particularly that disposition which led Him to suffer so much for the sake of doing the will and promoting the glory of the Heavenly Father . . . I felt I could not be unhappy while allowed the privilege of contemplating and loving so glorious a Being . . . I had sweet communion with the blessed God from day to day . . . my chief happiness now consisted in concentrating upon the moral perfection of the glorious God. I longed to have all intelligent creatures love Him.

And now see the effect of this worshipful attitude. They who knew her well say,

Several letters to her young friends, written soon after this period, have been preserved. They are almost exclusively confined to religious topics, and some of them, addressed to individuals who had not then made the Saviour their refuge, breathe an earnest desire for their welfare, and a faithfulness in beseeching them to repent of their sins and believe in the Redeemer, which indicates the early working of the same zeal that afterwards led her to Burma. "Redeeming love," says an intimate friend, "was now her theme. One might spend days with her without hearing any other subject reverted to."

Such was the effect of worship in the life of Ann Hasseltine Judson, the heroine of "Ava." She was of that fellowship of which it is said,

Then they that feared the Lord spake often one to another (Mal. 3:16).

And such will always be the effect of worship in the life of him who truly worships. The fountain of an abounding and effectual testimony is a heart bowed in worship and adoring contemplation before the ineffable beauty and glory of Him Who loved us and gave Himself for us.

III. WORSHIP, A SECRET OF VICTORY

TRULY to worship our Lord Jesus Christ is also one of the secrets of victory over sin.

This is clearly stated in Psalm 4:4, which says,

Stand in awe, and sin not!

To stand in awe, our hearts being occupied with our Lord, is the very essence of worship.

God's Word holds an important place in worship, for it shows us Who He is and What He is; and it expresses His thoughts to our souls. Wherefore the psalmist says,

Thy Word have I hid in my heart that I might not sin against Thee (Ps. 119:11).

It is as our Lord is revealed to our souls in the pages of His Word that we stand in awe of Him, and it is as we stand in awe of Him that we are kept from sinning.

Prayer also holds an important place in worship. Indeed it is impossible to divorce the two, for when our hearts are truly bowed in worship before God, our souls are poured out to Him spontaneously in prayer, in which confession, petition, thanksgiving, praise, and adoration are blended. The relationship between worship and victory is further seen, then, in the Spirit's admonition and promise,

Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep (guard) your hearts and minds through Christ Jesus (Phil. 4:6-7).

One summer night, an earnest Christian young man was passing down the street in one of our great cities, on his way home from work. An illuminated sign-board on the corner caught his eye, and as he glanced at it he saw one of the abominable, suggestive pictures which are so commonly used in theatrical advertising. Instantly his soul was assailed by a veritable host of lustful, impure thoughts. But at the same instant the Scripture came to mind,

Stand in awe, and sin not!

This young man recognized in the evil thoughts the working of his desperately wicked flesh nature. In the Scripture which came to mind, he recognized the work of the spirit which God had imparted by the miracle of the new birth. Instantly his soul cried out to God, confessing the sinful thoughts, and thanking Him that by the blood of His cross our Lord Jesus Christ had provided perfect victory in the hour of testing.

And then one Scripture after another came flooding to his mind,

Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Rom. 6:6-7).

If the Son therefore shall make you free, ye shall be free indeed (John 8:36).

*First worship God; he that forgets to pray
Bids not himself good morrow, nor good day.*

—RANDOLPH

*The soul has wings; one, the response of FAITH
To what the Living God in Scripture saith:
The other, LOVE streaming forth from the breast
To all it sees and knows is truly BEST.
Therefore I will not cleave unto the clod
But rise, in faith and love, to find my God:
And then return to witness here below
To what, through faith and love, of God I know.*

—William Olney

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy . . . be glory (Jude 24).

We are more than conquerors, through Him that loved us (Rom. 8:37).

As he meditated upon the marvelous love of Christ in giving Himself for us upon the cross to save us from both the penalty and power of sin, he found his heart going out to Him in a flood of love and adoration, too full for words to express. And so, the sinful, lustful thoughts forgotten, this young man stood for several moments, his head uncovered, looking up into the starry heavens above him, silently worshipping before Him Who gave him being, and Who by the shedding of His own blood, redeemed his soul, made him His child, and set before him the blissful prospect of an eternity spent in fellowship with Himself.

As he started once more toward home, joy unspeakable flooded his soul, and the song spontaneously welled up in his heart,

My Jesus, I love Thee, I know Thou art mine;
For Thee all the follies of sin I resign:
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now.

That young man had proven the truth of the Scripture which says,

By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil (Prov. 16:6).

IV. WORSHIP, A MEANS OF TRANSFORMATION

WORSHIP is also a means of transformation. This is suggested in Romans 12:1-2 which says,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

This Scripture says that transformation comes by the renewing of our minds. Because of their enslavement to the old sinful nature, our minds have been at enmity with God:

The carnal mind is enmity against God: for it

is not subject to the law of God, neither indeed can be (Rom. 8:7).

To be renewed in the spirit of our minds, therefore, means for our minds to become subject to the law of the spirit of life in Christ Jesus, and this will mean that from enmity against God they will be turned to worshipping Him. It is by worshipping, then, that the believer's life is transformed.

They looked unto Him, and were lightened (R. V. radiant): and their faces were not ashamed. (Ps. 34:5).

An example of this is found in the third chapter of II Corinthians. Moses, it will be remembered, was in the presence of God on Mt. Sinai for forty days and forty nights receiving the law. As he came down from that season of worship and fellowship with God, it is said that the glory of Moses' countenance was so overpowering that he put a veil over his face, so that

The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance (II Cor. 3:7—see also Exod. 34:29-30, 33-35).

In contrast to this we are told that,

All of us with unveiled faces reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord, the Spirit (II Cor. 3:18 Weymouth).

As everyone knows, a mirror reflects whatever it is turned toward. This Scripture tells us, therefore, that as Moses reflected in his countenance the glory of the Lord, so the believer, dwelling in His presence and worshipping Him, reflects His glory also, and as he continues thus occupied with Him, he is transformed more and more into His likeness.

Some years ago in the "Sunday School Times" Northcote Deck, told of an incident which clearly illustrates the transformation which takes place in the lives of those who turn to God from idols (whether of wood and clay and stone, or of selfishness and carnal desire and carnal ambition) to worship the true and living God. Says he,

It was at a feast in a charming palm-shaded village in Makira, in the Solomons, that I heard a very simple and frank testimony to the transforming power of the Gospel. Around the great carved bowls of pounded coconuts and yams was a circle of savages, fresh from the mountains, dressed up for a dance. Plumes of feathers waved in their jet

RADIOGRAMS

The opening up of the Radio ministry has been another one of the direct and convincing answers to prayer, which have characterized the entire history of D. B. I. Special praise and thanksgiving have been lifted to God, since by His grace we have been enabled to

Give the winds a mighty voice,
Jesus saves, Jesus saves.

Our broadcast occurs every Sunday evening at 9:30 o'clock. It is called "The D. B. I.—Fundamentals Radio Bible Class," and is presented over station K L Z under the joint auspices of The Denver Bible Institute and The Colorado Christian Fundamentals Association. The state chairman of the Fundamentals Association is Mr. J. D. Heinzman, greatly beloved and highly respected among the saints of Denver and Colorado.

There are three vitally important Christian activities in which The Denver Bible Institute and The Colorado Christian Fundamentals Association are working in happy cooperation. The three activities are:

1. The presentation of a series of Bible conferences, held in the chapel of The Denver Bible Institute. The speakers brought to Denver last year were J. C. O'Hair of Chicago; W. E. Pietsch of Los Angeles; W. Lamb of Australia; A. H. Carter of Great Britain, and William McCarrell of Cicero, Ill.
2. The state wide distribution of the Gospel of John. Although this is a large and arduous task, God has marvelously blessed so that many thousands of the Gospels have already been distributed. We bespeak the prayers of the "Grace and Truth" family for this work of spreading the Word of God.
3. The third Christian activity in which the Colorado Christian Fundamentals Association and The Denver Bible Institute are functioning in cooperation is the Radio broadcast over station K L Z, Denver.

The Radio ministry is being mightily blessed of God. Knowing that the widespread members of the "Grace and Truth" family will be eager to know how this ministry is reaching into the hearts of men, we give quotations from a few of the many Radio letters received.

ENGLEWOOD, COLO.

We are so happy because of the testimony of the Gospel which is going forth Sunday nights over K L Z. We certainly are blessed by the splendid singing and the life-giving message as it is proclaimed from God's holy Word. We would like to hear The Denver Bible Institute Radio choir sing "His Love is Far Better Than Gold."



MEMPHIS, TENN.

I wanted you to know how thrilled we were to hear the Dean's voice over the radio last night. There was some static, but we were able to get the run of the message.

GOLDEN, COLO.

Just a line to express my appreciation for the wonderful Fundamental Radio services under the joint auspices of The Fundamentals Association and The Denver Bible Institute. The music was unusually fine, and the message a great blessing.

FORT WORTH, TEXAS

It was my privilege to hear your broadcast last night. Keep up the good work.

BOULDER, COLO.

We want to express our enthusiastic appreciation of the Christian service you are putting on over K L Z. It is a work and testimony which is greatly needed.

DENVER, COLO.

Your gospel fundamental Radio program over K L Z is certainly a relief from the stuff which comes in so much of the time.

FOWLER, COLO.

For a long time I have been listening to your wonderful programs and your station is one we enjoy as much or more than any other. The programs appeal to us. I have often been thinking of writing to you to express our appreciation, but now since we have been listening by the hour to The Denver Bible Institute I must let you know we appreciate your having them broadcast, and sincerely trust they will continue indefinitely.

We find ourselves gradually favoring certain stations, and I wish to say that K L Z gets more attention than any other, and with this D. B. I. hour, your station will get more attention.

PINE BLUFF, WYO.

Your fundamental program over K L Z is much appreciated. This is the kind of program we need and we want. I am happy to report that the broadcast came in with surprising clarity. Enclosed find offering to help in this work.

This is but a very few of the Radio letters which have encouraged and heartened us in the sending forth of the Radio testimony.

It is costing approximately two hundred and fifty dollars per month for this broadcast. Free will offerings toward this ministry will be gladly received.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

AN AIRPLANE CRUSADE TO THE UNEVANGELIZED JUNGLE-LANDS OF LATIN AMERICA

by W. Cameron Townsend

Thousands of wild Indians hitherto out of the pale of missionary endeavor may soon hear the message of salvation through the utilization of airplane transportation. "The unevangelized heart of South America is twice the size of the unreached heart of Asia, and a million square miles greater than the corresponding heart of Africa," says Dr. Robert E. Speer in a recent book. Much of this vast territory is unexplored jungle, very difficult of access to white men by ordinary means of travel. An English explorer required twenty-seven days to go sixty miles, so many were the obstacles encountered. Rev. L. L. Legters, who has made two expeditions into the fastnesses of Amazonia, reports that, due to their isolation, it is almost impossible by the means of transportation heretofore available to take the gospel to the four hundred tribes of wild Indians who dwell along the rivers of that great region. Valiant attempts have been made at the expense of many lives and tens of thousands of dollars, but very little has been accomplished.

Today we have the airplane. In many parts of the world men are flying over jungles in a few hours where formerly they spent weeks or months cutting their way through the undergrowth, paddling bark canoes which had to be carried around numerous rapids, struggling against insects, sickness, and the elements, and frequently in danger from enemy tribesmen. The airplane must be utilized for God if the Indians of Latin America's trackless jungles are to hear the Glad Tidings in this generation.

After over two years of prayer and planning, a project has been formulated which, under God, should greatly hasten the evangelization of the interior of the "neglected continent." Invaluable aid in the development of this plan has been rendered by Major Herbert A. Dargue, who commanded the U. S. Army Pan-American Flight of Good Will, and so of all our leading aviators, can speak most authoritatively concerning this venture in behalf of our sister continent. In writing concerning this project, Major Dargue says, "I feel you have a great opportunity ahead of you in the use of airplanes in your work. There is no doubt in my mind that the airplane will be one of the 'rearest assets to missionaries in their work, and particularly so in Central and South America, where terrestrial transportation is so difficult and conditions are so primitive."

A number of Christian leaders have become deeply interested and feel that the plan should be tried on a small scale in some favorable territory, and if found satisfactory, then developed as extensively as possible. It is planned to make this experiment in a lowland section of Central America during the year of 1931. Sixteen thousand square miles of unevangelized territory will be occupied for Christ. Missionaries and native workers will be located by plane at strategic points along the rivers and lakes where they can establish themselves and begin work at once among

the Spanish-speaking peoples and semi-civilized Indians. An outpost will also be opened up among a wild tribe. The airplane will serve to carry supplies to the missionaries and to succor them in case of illness or other emergencies.

After thoroughly demonstrating on this small scale the ability of the plane to expedite hitherto impossible advances in the enterprise nearest the heart of the Saviour, a much larger endeavor is planned in behalf of the wild tribes of the South American jungles. Although the Catholics are utilizing the airplanes in three of their missionary fields, this is quite a new rise up in evangelical circles. It is hoped that God will soon raise up a number of financial helpers with the pioneering spirit to lend their support at the beginning. If we succeed, there will be two results further than the immediate work accomplished: (1) The attention of the Christian church will be focused on the need of the long neglected Indian tribes in Latin America; and (2) many will be aroused to the necessity of speeding up the missionary program. (Rom. 15:20, 30)

Rev. Philip Sidersky, a Christian Jew, addressed the Church of the Open Bible Sunday evening, October 12, giving a very helpful message on the Jewish Passover.

A much-needed work is being done by the Hope Printing Company for the Blind, Inc., in the publishing of their monthly magazine, "The Evangel." Much secular literature has been provided for the blind in the Braille system, but their need of a Christian testimony has been neglected. So now that many of them are receiving the Gospel published in raised type, the office of "The Evangel" at 208 Oak St., Paw Paw, Michigan, receives many testimonies of the blessing that magazine has brought to souls who "sit in darkness."

Rev. W. E. Pietsch of the D. B. I. Extension Department was used of God to bring rich blessing to us in a two-day Bible conference October 8 and 9, stopping over while enroute to Minnesota. Recent reports indicate that God's blessing was signally manifest also in meetings in Minnesota, St. Louis and Kansas City, Missouri.

In an article entitled, "Some answers to Prayer," which appeared in the August number of "Grace and Truth," Rev. Stanley R. Skivington, '25, told us of Daniela, one of the first-fruits of their ministry on the Island of Margarita. A recent letter will therefore be of special interest to our readers.

(Continued on p. 359)

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

JONAH

This is a booklet that is well worth reading. The author constantly and firmly testifies to the Divine authorship of the book of Jonah. He says, "The book of Jonah is one of the most charming biographies in the Bible. It is a drama of real life in three acts; a masterpiece of inspired story." The booklet contains ten short chapters, each filled with interest. Throughout the book runs a stirring devotional message.

"Jonah," by Canon Dyson Hague, size 4 x 6 inches, 35 pages, paper cover. Price ten cents. Published by the Evangelical Publishers, 366 Bay St., Toronto 2, Canada.

EYES IN THE DARK

Here is a fascinating story of adventure. A haunted house, buried treasure, and eyes in the dark furnish a combination of irresistible interest. But no less fascinating is the spiritual adventure which is interwoven into the very fabric of the story. No wide-awake boy or girl can read this book without being interested, and instructed, and helped in spiritual things. This is just what you have been looking for for Christmas presents and birthday gifts.

"Eyes in the Dark," by Zenobia Bird, author of "Under Whose Wings." Published by the Fleming H. Revell Company, New York. 226 pages, 5¼x7¾ inches. Cloth, \$1.50.

WHO IS THE GREAT I AM?

This is a selection of twenty-one helpful, devotional meditations on the Person and work of our Lord Jesus Christ. The central thought in all is to show that He is Jehovah incarnate, and the climax of the series is reached in the concluding meditation which identifies Him as the great I AM. In a day when denials of our Lord's deity are rife, it is good to find books like this, in which there is no questioning of that foundation fact of the Christian faith. These meditations, originally appeared as editorials in "The King's Business."

"Who Is the Great I AM?" by Keith L. Brooks. Published by the Biola Book Room. 85 pages, 5x7¾ inches, art stock cover. \$.60.

All books of which favorable mention is made on this page may be ordered through the Institute Book Nook.

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE KEYS OF HELL AND OF DEATH

Rev. 1:18

- I. A MESSAGE OF CONVICTION
Rom. 1:4
- II. A MESSAGE OF ASSURANCE
II Tim. 1:10
John 14:19
Heb. 7:25
- III. A MESSAGE OF DELIVERANCE
Rom. 6:4, 11
Phil. 3:8-11
- IV. A MESSAGE OF HOPE
Rom. 6:8
Rom. 8:11
I Cor. 15:20-22
I Thess. 4:13-18
- V. A MESSAGE OF INSPIRATION
I Cor. 15:58

—H. A. W.

"BE FILLED WITH THE SPIRIT"

Eph. 5:18

- I. THE DISTINCTION NECESSITATED
Not the baptism of the Holy Spirit
I Cor. 12:13
- II. THE CONDITION INDICATED
Surrender and separation
Eph. 5:18
- III. THE PROMISE IMPLIED
The command implies willingness on God's part to fill us
Eph. 5:18
- IV. THE BLESSINGS INVOLVED
A. Joy in fellowship
Eph. 5:17, 19-20
B. Power in testimony
Acts 4:8, 31; 9:17

—H. A. W.

MOTHERS OF THE BIBLE

- I. THE MOTHER OF MOSES—AN EXAMPLE OF FAITH
Heb. 11:23
Exod. 2:1-10 cf. Acts 7:25
- II. THE MOTHER OF SAMUEL—AN EXAMPLE OF PRAYER
I Sam. 1:10-11, 27-28
I Sam. 2:1-10
- III. THE MOTHER OF JESSE—AN EXAMPLE OF TRANSFORMING GRACE
Ruth 1:16
Ruth 4:13-17
- IV. THE MOTHER OF TIMOTHY—AN EXAMPLE OF GODLY INSTRUCTION AND TESTIMONY
II Tim. 1:5
II Tim. 3:15
- V. THE MOTHER OF OUR LORD JESUS CHRIST—AN EXAMPLE OF PERSONAL CONSECRATION
Luke 1:26-38

—H. A. W.

TRUE HAPPINESS VS. SPIRITUAL BOLSHEVISM

JOHN 13:17

- I. KNOWLEDGE VERSUS OBEDIENCE
John 7:17
Jas. 1:22-25
I Cor. 8:1
- II. SELF-WILL VERSUS A SURRENDERED WILL
Rom. 8:5-7
Phil. 2:6-10
- III. PASSIVE WAITING VERSUS POSITIVE WILLING
Phil. 2:12-13
Gal. 5:16-18
Gal. 3:2
- IV. THE JOYS OF OBEDIENCE VERSUS THE WOES OF DISOBEDIENCE
Isa. 1:19-20
I Pet. 5:5-6
Phil. 2:6-10

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 1

Sunday, January 4, 1931

THE BIRTH OF JOHN THE BAPTIST

Lesson Text: Luke 1
(Assigned for printing: Luke 1:8-17, 80)
Read also Luke 1:68-79

Golden Text:

"Thou shalt go before the face of the Lord to make ready His ways" (Luke 1:76).

For the next six months we are to be studying in the Gospel of Luke. It is well at the very outset of our studies, therefore, to pause for a moment to reflect on the introduction to this gospel and its implications.

Notice, then, first of all, that it was written to give assurance of the certainty of the things of which it speaks. Luke's testimony is that these things "are most surely believed among us" (vs. 1), and to Theophilus, to whom the book is addressed, he says that he is writing "that thou mightest know the certainty of those things, wherein thou hast been instructed" (vs. 4). Notice also the claim for inspiration in the words "having had perfect understanding of all things from above" (vs. 3). This positive testimony of inspiration is confused in the King James version because of the translation "from the very first." The same word here used is translated five times in the New Testament "from above" (Jno. 3:31; 19:11; Jas. 1:17; 3:15, 17), and it should be so translated here. In this light, Luke's statement is recognized as a clear claim of inspiration; he had "perfect understanding of all things from above." Of course we know that the whole Bible is inspired (see II Tim. 3:16-17), but it is refreshing, occasionally, to pause to reflect upon the many proofs of inspiration with which its pages abound.

And finally, the book is addressed to Theophilus, who is mentioned only once elsewhere in the Scripture, and this in the salutation of the book of Acts (Acts 1:1). His name is very suggestive, for it means "lover of God" or "friend of God." While Theophilus was undoubtedly an historical character and acquaintance of Luke, his name suggests that anyone who loves God may consider this a personal message to his own soul. And certainly so to consider it is entirely warranted when we consider that this book is among the Scriptures which were given by inspiration for the profit and instruction of the man of God. As we press forward in our studies, from its pages, therefore, let us seek constantly to learn the lessons which it teaches for our personal profit.

In a recent lesson we studied the experiences of Zacharias, Elizabeth, and Mary as narrated in this chapter. In this lesson, therefore, we may well confine ourselves to the discussion of the significance of the birth of John the Baptist.

I. JOHN THE BAPTIST, A PROPHET OF THE MOST HIGH GOD

(John 1:15-16, 76)

The first fact which we will consider is suggested in the angel's announcement to Zacharias: John the Baptist was to be a prophet of the Most High God. This suggestion appears in the terms, "Great in the sight of the Lord," "Filled with the Holy Ghost," and "Many of the children of Israel shall be turned to the Lord their God"; but it appears most plainly in the fact that the angel associated him with the prophet Elijah, saying, "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." It is difficult to imagine how John could have fulfilled these passages without being a prophet. But this suggestion is confirmed in Zacharias' prophecy in which he said, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins" (Luke 1:76-77).

This raises the question, "What does it mean to be a prophet of the Lord?" The word "prophet" as used in the Scripture has a twofold meaning. Primarily, it means to speak forth the message of the Lord; also, in many cases, by inspiration to foretell future events. It should be born in mind in this connection, however, that merely to foretell future events would not be to prophesy in a scriptural sense. To qualify as a prophet, one must speak the message which the Lord has given to him, whether that message deals with things past, things present, or things to come. As we study the ministry of John the Baptist two weeks hence, we shall see that his message is not limited to future events. To be a prophet of God meant also to speak with God's authority. There were many false prophets in the history of Israel who spoke in the Name of the Lord, but they spoke without His authority and brought His wrath upon themselves for their presumption. The true prophet of the Lord should command the respectful and obedient audience of all to whom he speaks, for his message is not his own, but His Who sent him. (II Pet. 1:19-21; Deut. 13:1-5, 18:15, 18-20)

What's on your Mind

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WHAT THINK YE OF CHRIST?

Some men say—

He was a good man.
He was a great teacher.
He was our example and way-shower.

God says—

"This is My beloved Son: hear Him!"

Luke 9:35

Christ says—

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

John 5:39

The Scriptures say—

"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners . . ."

I Tim. 1:15

"As many as received Him, to them gave He the right to become the sons of God, even to them that believe on His name" (John 1:12).

WHAT DOES CHRIST THINK OF ME?

"My thoughts are not your thoughts, neither are your ways My ways, SAITH THE LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Isa. 55:8 9

"For I know the thoughts that I think toward you, SAITH THE LORD, thoughts of peace, and not of evil, to give you hope in your latter end."

Jer. 29:11 R. V.

"The Lord is not slack concerning His promise, as SOME MEN count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

II Pet. 3:9

II. JOHN THE BAPTIST, A TYPE OF THE TRIBULATIONAL WITNESSES

(Luke 1:17)

In the fact that he was a prophet, and in the character of his ministry, John the Baptist truly bore striking resemblance to Elijah. But the words "he shall go before Him in the spirit and power of Elijah" have far deeper significance than this. The Old Testament prophets had foretold that the Lord would send His messenger before His face to prepare the way for His coming; and in one place at least it is said that this messenger was to be Elijah (see Mal. 4:5-6). So, in announcing the birth of John the Baptist, the angel said, "He shall go before Him (the Lord) in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the

just; to make ready a people prepared for the Lord" (Luke 1:17). In part, at least, therefore, John the Baptist was the fulfillment of these Old Testament passages concerning the forerunner of the Messiah (see also Matt. 11:14; 17:10-12). Thoughtful consideration of the Scriptures relating to the forerunner of the Messiah will reveal, however, that these passages stand connected particularly with His appearing in glory to deliver His people from their enemies and to take vengeance upon His adversaries. In other words, the prophesied ministry of Elijah was to precede Christ's second coming, whereas, John the Baptist's ministry was preparatory to His first coming. John the Baptist's ministry must therefore only have been a foreshadowing of something which is yet future.

As we turn to the book of the Revelation, this thought is confirmed, for there we see two witnesses who are

easily identified as Moses and Elijah, bearing testimony in the kingdom of Antichrist, immediately prior to the second coming of Christ. (See Revelation 11:3-11—note especially the analogy between the miracles wrought by these two witnesses and those wrought by Moses and Elijah in the days of their ministry.) We have before called attention to this line of teaching, and to the fact that the ministry of John the Baptist was a foreshadowing of the ministry of these two witnesses of Revelation 11. In this lesson, therefore, we press on a little further in the effort to see how clearly the ministry of John the Baptist was typical of the testimony of the two witnesses, Moses and Elijah, during the Great Tribulation. This we can best do in the form of an analogy:

JOHN THE BAPTIST**MOSES AND ELIJAH**

- | | |
|--|---|
| <p>1. John the Baptist was a faithful witness for his Lord, even to offending his enemies
(Mark 6:18-19; Luke 7:28-30, 33)</p> <p>2. John the Baptist was beheaded by Herod
(Mark 6:27)</p> <p>3. John the Baptist was murdered at the instigation of a wicked woman, the mistress of Herod
(Mark 6:17-19, 24-25)</p> <p>4. John the Baptist's death was accompanied by merry-making
(Mark 6:21-22)</p> <p>5. Herod was affrighted because he thought that John the Baptist had risen from the dead (and indeed he shall arise at our Lord's coming)
(Mark 6:14-16; John 5:25)</p> | <p>1. The two witnesses shall bear faithful testimony, even to offending the enemies of their Lord
(Rev. 11:3, 10)</p> <p>2. The two witnesses will be killed by the Antichrist
(Rev. 11:7)</p> <p>3. The two witnesses will be put to death at the instigation of a wicked woman (Babylon), the mistress of the Antichrist
(Rev. 17:6, 24)</p> <p>4. The death of the two witnesses will be an occasion for merry-making
(Rev. 11:10)</p> <p>5. The Antichrist will be seized with consternation because the two witnesses will be raised from the dead
(Rev. 11:11)</p> |
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III. JOHN THE BAPTIST, THE FORERUNNER OF THE MESSIAH (Luke 1:17, 76)

Before we leave this subject, let us consider a little more particularly the fact that John the Baptist was a forerunner of the Messiah. The angel said that he should go before the Lord in the spirit and power of Elijah (Luke 1:17). Zacharias prophesied that he should be called the prophet of the Highest and should go before the face of the Lord to prepare His ways (Luke 1:76). John said of himself that he was "a voice of one crying in the wilderness, Make straight the way of the Lord" (John 1:23), and the Lord Jesus said of him, "Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him" (Mark 9:13). In these Scriptures we may see how clearly John the Baptist fulfilled the prophecy of Isaiah 40:3 and Malachi 3:1. We must never forget, however, that his fulfillment of these Scriptures is only a foreshadowing and type of their greater fulfillment in the Great Tribulation, immediately before our Lord comes again.

As the forerunner of the Messiah, John the Baptist prepared the hearts of men to receive Him. The significance of his ministry is clearly testified by the apostle Paul in Acts 19:4: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him Which should come after him, that is, on Christ Jesus." As great as he was, and remember that our Lord said that among those born of women there was no prophet greater than he (Luke 7:28), John the Baptist was after all only a herald of One Who was infinitely greater than himself. If they who are least in the Kingdom of Heaven are greater than John the Baptist in his earthly ministry (see Luke 7:28), what shall we say of him who is the King? John's ministry, therefore, was a prepara-

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tory ministry. He came to announce the near approach of the Kingdom of Heaven because of the coming of the King, to summon men to repentance, and to admonish them to believe in the coming One. This is what is meant when the Scripture says that he was to prepare the way of the Lord.

IV. JOHN THE BAPTIST, AN EXAMPLE FOR THE BELIEVER (Luke 1:7, 18)

And now in closing, let us pause to consider wherein the birth of John the Baptist in its nature and purpose is an example for the believer. In the first place, the charac-



ter of his birth is significant. It was a miraculous birth. Elizabeth was barren and Zacharias was an old man. That they should have a son, though for many years they had prayed for one, seemed highly improbable, if not impossible. So unlikely was it, in fact, that Zacharias found difficulty in crediting the angelic announcement. And yet in God's wonder-working providence, that child was born, and in accordance with the angelic instruction his name was called "John." His birth was a miracle indeed, but wonderful as it was, it pales into insignificance before the wonder of the new birth which every believer in our Lord Jesus Christ has experienced. Can a child of Adam—a child of wrath—become a child of God? By no human means, certainly; and yet by grace he may, for we are all "children of God by faith in Christ Jesus" (Gal. 3:26—see also John 3:3, 5, 7; 1 John 5:1). The supernatural character of the birth of John the Baptist thus becomes a reminder to us of the miracle of regeneration wrought in us by the grace of God through faith in our Lord and Saviour Jesus Christ.

The purpose of his birth also is suggestive. John the Baptist was born to be a prophet of the Most High God, to go before the face of the Lord, and to prepare the hearts of men to receive the Saviour. So, too, every child of God is begotten in Christ unto a spiritual ministry. Was John's ministry ordained before his birth? So, too, for all his children God has before ordained good works that we should walk in them (Eph. 2:10). This being true, surely we should be eager to find and enter into God's plan for our lives as fully as John found and entered into his life work. Remember, too, that if John's ministry was to prepare the hearts of men to receive the Saviour, this is also the essential ministry to which all of God's children are appointed, whatever form their ministry may take (John 15:3, 8, 16; Prov. 11:30).

And finally, the angelic prophecy that John the Baptist should be filled with the Holy Spirit from his mother's

womb is suggestive for our spiritual profit. We often think that to be filled with the Holy Spirit necessitates many years of growth in grace, but not so. To be filled with the Spirit is the privilege of the new-born child of God as much as of the mature saint of years of experience in walking with God. It was not to a few ripened Christians that the Spirit directed the admonition, "Be filled with the Spirit," but to all believers (Eph. 5:18). And to be filled with the Spirit is an essential qualification for fruitfulness in our Lord's service. Let us, therefore, be yielding our lives to God and by feeding daily on His Word permit the Holy Spirit to fill us and to use us to His glory (Eph. 3:14-19).

VITAL-TRUTH ILLUSTRATION

M. Henri de Vaux is professor of biology in the department of sciences in the University of Bordeaux. He is also an earnest Christian and associated with Dr. Saillens in the Morges Conventions. He writes in "Le Chretien Evangelique" concerning the birth of our Lord. Thus he describes the marvelous delicacy of the birth narratives. "They are told with such purity that one feels on reflection that their source cannot be human. Our children read them with delight, and their candor of soul is not even slightly tarnished thereby. And we who are sinners feel the breath of sanctity pass over our souls when we ponder them. This remarkable fact shows that the true Author of these narratives is the Holy Spirit.

"It was by a sovereign act of the Spirit that Jesus was conceived within the body of a pure maiden, and it is therefore that the Holy Scripture calls the Holy Child the Son of God. Completely man by his mother, wholly God by His Father, Jesus realized in His mysterious Person the supreme end of God, namely, God in man. This made of Him a Being absolutely unique in the whole universe."

—The Sunday School Times

First Quarter, Lesson 2

Sunday, January 11, 1931

THE CHILDHOOD OF JESUS

Lesson Text: Luke 2

(Assigned for printing: Luke 2:40-52)

Read also Isaiah 11:1-9

Golden Text:

"Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

Today's lesson text has been greatly misused. Many sermons have been preached from it, and many have used for their sermon the title, "The Lost Christ." The burden of these sermons frequently is that Mary and Joseph's experience in leaving our Lord Jesus Christ behind should be a warning to us of the danger of losing Christ and so losing our salvation. To say that the lesson text teaches any such thing, is possible only by straining the imagination to the breaking point, for such a teaching certainly is not there, and it is a violent contradiction of all the teaching of the rest of the Scripture. The Word plainly teaches that our salvation is not a matter of our keeping Christ, but of Christ keeping us. He, Himself said, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand; and the Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (Jno. 10:28-29). How we should thank God that once having trusted Christ as our Saviour we are held by His mighty hand, and there is no power in earth, heaven, or hell which can pluck us out of His hand. (See also John 6:37-40).

And now let us study our lesson Scripture to see what it actually does teach about our Lord Jesus Christ.

I. THE SAVIOURHOOD OF OUR LORD JESUS CHRIST

The closing verses of chapter one, and the first part of chapter two bear convincing testimony to the Saviourhood of our Lord Jesus Christ.

In his prophecy, Zacharias spoke of the Saviourhood of Christ in connection with His birth, which was impending, and which was heralded by the birth of His forerunner, John the Baptist. He spoke of it as a thing which had already occurred. Thus faith lays hold on the promises of God and reckons them realities even before it sees their actual fulfillment. Speaking of the birth of Christ, Zacharias said, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David" (Luke 1:68-69). This could not possibly have referred to the birth of John the Baptist, for he was of the tribe of Levi, whereas David was of the tribe of Judah. (See Luke 1:5.) It must have therefore referred to the birth of Christ, and thus was a plain testimony of His Saviourhood. And it was of the salvation which He was to bring that John was to testify in fulfillment of his father's prophecy concerning himself, "Thou, child, shalt be called prophet of the Highest; and thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins" (Luke 1:76-77).

This truth also is emphasized throughout the first thirty-eight verses of chapter two. To the shepherds the angel said, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord" (Luke 2:10-11). When Simeon saw Him he said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: For mine eyes have seen Thy salvation, which Thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel"



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Luke 2:29-32). And when Anna had seen the Christ-child he "gave thanks likewise to the Lord and spake of Him to all them that looked for redemption in Jerusalem" (Luke 2:38). Thus the angel by divine commission, and he saints by the Spirit's illumination, bore united witness to the Saviourhood of our Lord. (See Acts 4:12.)

This fact constitutes the background for our study of today's lesson text. Without this background, what we read here would be interesting, but we could not appreciate the tremendous importance of this simple incident. To bear in mind the Saviourhood of our Lord Jesus Christ, however, helps us to appreciate the deep and wonderful significance of this simple incident.

II. THE HUMANITY OF OUR LORD JESUS CHRIST

The gospel of Luke is essentially the gospel of Christ's humanity. It is in this gospel that we are given the genealogy of His mother Mary, through whom God prepared for Him a human body. And consistent with this emphasis, it is in the gospel of Luke alone that we are given any information concerning the youth of Jesus. Matthew alone, of the other gospels, tells us of His birth, and this in order to emphasize His lineal descent from David and thus His right to the throne of Israel. Mark and John both open with events which transpired when He had reached the maturity of His manhood. But in Luke we have not only the account of His nativity, but also His delightful story concerning His youth. This very act, as well as the details narrated, help to emphasize the fact that our Lord Jesus Christ became man.

In emphasizing the humanity of Christ, however, the Holy Spirit is careful not to lose sight of His deity. He was man, it is true, and His manhood was perfect; but hough to become a man necessitated His emptying Himself and humbling Himself, He was none the less God. And so this very story which so strikingly emphasizes the humanity of Christ reveals also His deity in that His questioning of the doctors of the Law in the temple reveals a wisdom and a spirituality more than human. While speaking of the humanity of our Lord Jesus Christ, it is well for us to follow the example which the Holy Spirit has set us and to stress also His deity. There are many in the world today who recognize His humanity and even profess to regard Him as a perfect man, while at the same time they deny His deity. Among these we may mention particularly the Russellites, the Unitarians, and the "Modernists."

But before we leave this part of our lesson let us see the marvelous significance of our Lord's humanity as it is revealed in the light of His Saviourhood. To become our Saviour was the purpose of His becoming man. In order to redeem us our Lord Jesus Christ must become like us. This we are told in many Scriptures. Though we could cite several, to quote one of them will be sufficient to show that our Lord could never have become our Saviour without being made in fashion as a man. Hebrews 2:14-18 says: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful

High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." (See also Hebrews 2:9; Gal. 4:4-5; Luke 19:10.)

III. THE OBEDIENCE OF OUR LORD JESUS CHRIST

And now consider the blessed significance which lies in the statement of Luke 2:51: "He went down with them, and came to Nazareth, and was subject unto them." In this we see the obedience of our Lord Jesus Christ.

He was obedient to His parents. In this He sets an example for all children. God's Word teaches children to be obedient to their parents in the Lord. This was commanded in the law on penalty of death, and it is enjoined also in the New Testament. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3—see also Col. 3:20). Obedience to parents is the very foundation of a godly life, for it is here that we learn the lessons and principles which underlie obedience to all law and authority; and it is here that we cultivate habits of life which will make it easier in later life for us to learn obedience to the will of God. Christian parents should insist on obedience from their children, and children should obey their parents (see I Tim. 3:4, 12). In strict obedience to His mother Mary, and His foster-father Joseph, as a child our Lord Jesus Christ set us a notable example.

Like all other truths, this one may be carried too far, however. There came a time when it was necessary for our Lord Jesus Christ to let His mother know plainly that He was no longer a child and no longer subject to her. This was the significance of His words to her in John 2:4. So, too, there comes a time in the life of every young man and woman when one must recognize that he has reached his maturity and must carry his own responsibility. For mature men and women to be subject to their parents as though they were still little children is as abnormal and may be as harmful as for children to rebel against the will of their parents. It is a great pity that some parents are wholly unreasonable on this score, and the protracted adolescence of many mature men and women is nothing less than a tragedy. Many divided homes and many lives turned aside from God's will for them, testify to the harm which can be wrought by a wrong attitude of parents toward their children, or children toward their parents, or both, after the children have reached mature years and should be assuming the responsibilities of maturity. (Matt. 10:35-37; 19:5, 29; I Cor. 13:11)

In obeying His parents, however, our Lord Jesus Christ was giving evidence of a higher obedience. The key-note of His whole life is expressed in the words: "Lo, I come to do Thy will, O God" (Heb. 10:7, 9). So perfectly did He obey the Father's will that He could say as He did later, "I do always those things that please Him" (John 8:29). Since God has commanded children to be obedient to their parents, in being subject to Joseph and Mary, our Lord Jesus Christ was rendering thus early that obedience to His Father's will which was to characterize His whole life. In this He sets as notable an example for adults as for children, for the Scripture admonishes us to let the same mind be in us that was also in Christ Jesus, and in this connection it speaks particularly of His obedience to the

Father's will, which obedience shrank not even from the cross itself (Phil. 2:6-8). Such is the obedience to the will of God which should characterize the life of every believer. And who can tell the blessings of such a life of obedience both to ourselves and to others? (Isa. 1:19).

But before we close we must see how this experience in the youth of our Lord Jesus Christ is illuminated by the fact of His Saviourhood. It was His obedience to the Father's will which made it possible for Him to become our Saviour. The Scripture says that He "became obedient unto death, even the death of the cross" (Phil. 2:8). And that striking testimony of Hebrews 10:7, "Lo, I come to do Thy will, O God" was spoken in direct connection with the cross, for the verses preceding speak of the inadequacy of animal offerings to save those who offered them, and of their inability to satisfy God's justice. Since it was impossible for those offerings either to save the sinner or to satisfy the Father, our Lord Jesus Christ undertook to give Himself an offering and a sacrifice which would both save and satisfy. This was the obedience which He testified when He said, "Lo, I come to do Thy will, O God" (read all of Hebrews 10:1-14). Without the perfect obedience to His Heavenly Father's will, which was attested by Jesus' conduct as a lad of twelve years of age, He never

could have become our Saviour (see also Hebrews 5:8). How thankful we should be then, that from a child, our Lord Jesus Christ was perfectly obedient to the will of God, and how quickly we should respond to the slightest indication of His will for our lives, giving ourselves in loving and glad surrender to do His will (Rom. 12:1-2).

VITAL-TRUTH ILLUSTRATION

There is a great story of Millais, the painter, told by his fellow pre-Raphaelite, Holman Hunt, in one of his books. The works of Millais had been collected in a gallery in London, and an ardent appreciator of his genius, Lady Constance Leslie, went early the day of the exhibition. Ascending the stairs, she encountered the painter going out, with head bowed down. As she accosted him, and he looked up, she saw tears in his eyes. "Ah, dear Lady Constance," he said, "you see me unmanned. Well, I'm not ashamed of averring that in looking at my earliest pictures I have been overcome with chagrin that so far I have failed in my maturity to fulfil the full forecast of my youth." John did not thus fail.

—The Sunday School Chronicle

First Quarter, Lesson 3

Sunday, January 18, 1931

THE MINISTRY OF JOHN THE BAPTIST

Lesson Text: Luke 3:1-20

(Assigned for printing: Luke 3:7-17)

Read also Isaiah 40:3-11

Golden Text:

"Bring forth therefore fruits worthy of repentance" (Luke 3:8).

In former lessons we have called attention to the particular significance of the ministry of John the Baptist. In this, therefore, our study shall be concerned with the contents of his message.

I. "BRING FORTH FRUITS WORTHY OF REPENTANCE"

Admonitions to repent held a large place in the preaching of John the Baptist. The words "bring forth fruits worthy of repentance" are, therefore, a veritable key to the first part of chapter three. John exhorted those who had two coats to give one to someone who had none, and those who had food he admonished to share with those who did not have any; which involves repenting of the sin of selfishness. The publicans he exhorted to exact no more than was appointed them; which involves repenting from the sin of usury. And the soldiers he admonished to do no violence, to bring no false accusation against any, and to be content with their wages; this was an exhortation to repent of the sins of brutality, lying, and covetousness (Luke 3:11-14).

In this connection, the reference to the prophecy of Isaiah is very suggestive. As we have seen before, John the Baptist was the fulfilment, in type at least, of the prophecy of the voice crying in the wilderness. We would speak here particularly, however, of the prophecy, "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God" (see Luke 3:5-6). There can be no question that Isaiah's prophecy refers to the topographical changes which shall occur in the Holy Land when the mountain of the House of the Lord shall be exalted above the hills, according to the prophecy of Micah 4:1-2. But there can be just as little question that this prophecy also has its personal application in the humbling of the pride of the children of Israel and the straightening of their crooked ways when the Lord comes again (see Isa. 42:16; 59:8—note also that the word translated "crooked" is used with reference to Israel in Acts 2:40 and in Phil. 2:15, where it is translated "untoward." The fulfilment of this

propheied restoration was foreshadowed by the repentance of the children of Israel under the preaching of John the Baptist. (See Mark 1:5; and compare Zech. 12:10.)

This truth has also its personal application to our own lives as believers, for in them there are many high things that need to be made low, and many crooked things which need to be made straight. In other words, there are many things in the average believer's life of which he needs to repent. And as the mountains around about Jerusalem would obscure the glory of the Lord's house in the Kingdom if they were not leveled, so these sins in our lives exalt themselves against the knowledge of God. Surely we should be very thankful that by the grace of God, provision has been made whereby we may be transformed. And to encourage us to seek His face in repentance for our sins we have His promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Before we leave this part of our study, however, a note of warning must be sounded concerning the doctrine of repentance. Some have thought that in order to be saved, the lost man must "repent," that is, he must feel extremely sorry for his sins and resolve with many tears and cryings unto God that he never will commit those sins again. Such teaching does violence to the Word of God. The only repentance which has any part in the lost man's salvation is to repent of his unbelief and trust Christ as his Saviour. In doing this, he may or may not experience deep sorrow for sin, but this does not affect his salvation one way or another. It is the blood of Jesus Christ, the blessed Son of God, which washes away our sins, and not the tears of penitence which we shed. To teach otherwise is to contradict the plain statements of Scripture, which says, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9—see also 1:7; Rev. 1:5; Titus 3:5; II Tim. 1:9).

II. THE AXE LAID TO THE ROOT OF THE TREE

The second expression which we shall consider is, "Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (Luke 3:9).

This expression refers primarily to the nation Israel. Trees in the Scripture stand for nations (Dan. 4:20-22).

And several times in the gospels the nation Israel is represented by a tree which brings forth corrupt fruit or no fruit at all. It was of her that the Saviour spoke in the parable of Luke 13:6, the warning of which is identical with the warning of John the Baptist. In a future lesson we shall consider the interpretation of this parable, so we refrain from discussing it here, though the temptation is strong to do so. It was also of the false teachers and unbelieving leaders of Israel that Christ spoke when He said, "A corrupt tree bringeth forth evil fruit," and added, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. 7:17-19). (See also verse fifteen in this chapter, and Luke 6:43-44.) It is quite evident from this that the axe laid at the root of the tree was judgment impending for Israel.

This has also its personal application, however, and it was so understood by many of those who heard the message of John the Baptist. The wicked may flourish for a time as the green bay tree, but he cannot continue forever, for the day of reckoning is coming. Lost men should not presume upon the patience and longsuffering of God, but, warned by the prophecies of judgment with which God's Word abounds, they should flee from the wrath to come. It is true that "God is not slack concerning His promise as some men count slackness," but it is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). But the day is coming in which "He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts 17:31). Now is the accepted time, now is the day of salvation, but "how shall we escape, if we neglect so great a salvation?" (II Cor. 6:2; Heb. 2:3).

III. THE BAPTISM WITH FIRE AND THE BAPTISM OF THE HOLY SPIRIT

Finally we consider a passage which has been wrested by the Pentecostalist and other so-called "holiness" movements. In answer to the question in the hearts of those who heard Him as to whether He were the Christ, John said, "I indeed baptize you with water; but One mightier than I cometh, the latch of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable" (Luke 3:16-17). Pentecostalists and others who teach falsely concerning the baptism of the Holy Spirit have supposed that the baptism of the Holy Spirit and the baptism of fire are one and the same. And many are the petitions which they have voiced that God would baptize them with the Holy Spirit and with fire.

To be guarded from such fanaticism, in the first place we need to remember that since the early days of this age, every believer is baptized with the Holy Spirit instantly upon believing. We have no time to consider all the passages bearing on this subject, but one Scripture should put it forever beyond question for any sincere soul. This key passage is I Corinthians 12:13, which says, speaking of all "that in every place call upon the Name of Jesus Christ our Lord" (I Cor. 1:1-2), "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There is one passage in the book of Acts, in which believers were commanded to tarry until they were baptized with the Holy Spirit. We know, too, that there are others in the same book in which it appears that a few received the baptism of the Holy Spirit after believing. Nearly all difficulties with such passages will be met and all problems solved by recognizing that those were transition days occurring at a junction of the ages, and that such experiences were exceptional, whereas the Scripture to which we have referred deals with the established order of things in this age, and testifies plainly that since those transition days all believers are baptized with the Holy Spirit, hence all believers must be baptized with the Holy Spirit upon believing. God's appeal to us is not to "seek the baptism of the Holy Spirit," but to "be filled with the Spirit," and that is a very different matter (Eph. 5:18).

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We must notice in closing, however, that the baptism with fire is not the baptism of the Holy Spirit. Pentecostals should be very thankful that God does not answer their prayers that He shall baptize them with fire, for the baptism of fire is a distinct reference to the judgment which Christ shall visit upon unbelievers at His coming. The context proves this conclusively, for having spoken of the baptism of fire, John went on to say that Christ would burn the chaff with fire unquenchable (Luke 3:17). Turning to Psalm 1, we are told that the chaff stands for unbelievers, for there we read, "The ungodly . . . are like the chaff which the wind driveth away" (Ps. 1:4). The baptism of the Holy Spirit is the portion of believers, but the baptism with fire is the portion of unbelievers.

There is another distinction involved here, however, which is of tremendous interest to every Bible student. It was in connection with His first coming that the Lord Jesus Christ baptized believers with the Holy Spirit, but it is at His second coming that unbelievers shall suffer the baptism by fire. One has only to compare the language of Luke 3:17 with Matthew 13:40-42 to be convinced of this. It is at His second coming that our Lord will gather the wheat into His garner; and it is then that the chaff will be burned with fire unquenchable. By the grace of God, we who have trusted the Lord Jesus Christ as our Saviour are among those who have been baptized with the Holy Spirit into the Body of Christ. We shall not be, therefore, among those who at His coming shall be baptized with fire (II Thess. 1:7-10—see also Matt. 25:31-46).

VITAL-TRUTH ILLUSTRATION

William Wade Harris, the Black Elijah of the Gold Coast and the French Ivory Coast, is a figure of mystery as to his earlier years. All that is known is that he worked as a Kroo boy on West Africa boats, and that he was

converted and enrolled as a catechumen in a Wesleyan mission, and began to learn to read. His devotion to the cause of Christian evangelism is variously attributed to a vow he made after being saved from a leopard, and to a vision he experienced while serving in a Liberian jail for flying a British flag over his hut by mistake.

Turbaned and white-robed, with a broad red band around his shoulders, and carrying a bamboo walking staff with a small cross-piece at the top, he went preaching from village to village like the prophets of old. His theological knowledge was scanty, and his message resolved itself into telling his hearers that there was one God, and that Christ died on the cross to save men. He told them to abandon fetish worship, build churches, get Bibles, and wait patiently till the white man should come and teach them. For himself he would receive no reward except his food and lodging, and he resisted all the temptations thrust upon him to grow rich.

He was asked by the French governor to return to Liberia, as it was feared his mass-movement might lead to disorders. Fifty thousand people had renounced their old way of life. Owing to disorganization following the war, it was not till 1924 that Mr. Platt, hearing of the vast numbers of unshepherded Christians, reached the district. He found the little churches continuing, and Bibles on hand, though none could read them. There is now a Christian community numbering some forty thousand souls. The prophet himself was lost sight of, but later discovered living in poverty, and soon passed on. This strange figure was what might be called an Old Testament Christian, for he never fully appreciated the significance of the New. Yet in a very remarkable manner, and independently of any organized Christian society, he was the means of putting before his fellow-Africans new spiritual truths upon which a deep and real Christianity is being built.

—Condensed

First Quarter, Lesson 4

Sunday, January 25, 1931

JESUS TEMPTED

Lesson Text: Luke 3:21—4:30
(Assigned for printing: Luke 4:1-13)
Read also Romans 8:31-39

Golden Text:

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. 2:18).

As we follow this series of studies in the gospel of Luke, it is our purpose, as far as possible, to deal with all the Scriptures assigned for any given Sunday, and not to confine ourselves to the verses assigned for printing. In the first chapter we departed from this rule because only recently our lesson discussion took up the portions omitted; and we may find it necessary from time to time to limit our discussion to a fractional portion of the lesson Scripture. But we trust that this will be exceptional, for we feel that at least to suggest the teaching of the whole will be most helpful. In today's lesson this is very practicable, for our lesson Scripture falls into three divisions.

I. THE GENEALOGY OF CHRIST (Luke 3:21-38)

Sometimes the Bible student is tempted to skip over the genealogical portions of the Scripture, but to make a practice of this is to rob ourselves of much blessing. "All Scripture," including the genealogies, "is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). What may we learn, then, from the genealogy of Christ which is given in the third chapter of Luke?

Perhaps no question is more frequently asked concerning the genealogies than, "Why is the genealogy in Luke so different from that found in Matthew?" Infidels and atheists have tried to use this difference to disprove the

inspiration of the Bible, saying that here is in the two genealogies a series of violent contradictions, one of the most outstanding being that Matthew makes Joseph the son of Jacob, whereas Luke makes him the son of Heli. (Compare Matthew 1:16 with Luke 3:23) In so saying, however, they merely show the shallowness of their thinking, and the wickedness of their own unbelieving hearts. A little thought shows at once the solution to this problem. Joseph was not the first man who has had two fathers, neither was he the last, for there are literally thousands in this condition in our own country today. One we call our father, and the other we call our father-in-law. This was undoubtedly Joseph's situation, and it is not difficult to distinguish who was his own father and who was his father-in-law. Matthew says that Jacob begot Joseph. He, then, was his actual father (Matt. 1:16). But Luke does not tell us that Heli begot Joseph, any more than he says that Joseph begot Christ. As a matter of fact, neither could have been true. Though Christ was begotten of the Holy Spirit, Joseph was His foster father; and while Jacob begot Joseph, Heli was his father-in-law. A simple explanation this, and yet how satisfying. It is quite evident, then, that the genealogy in Matthew is the genealogy of Joseph, the foster father of Christ; whereas the genealogy in Luke is the genealogy of Mary, His actual mother, and of Joseph because he was Mary's espoused, and son-in-law to Heli.

What could be more fitting than for the genealogy of the mother of Christ to be given in this gospel of His humanity? It was through her womb that our Lord Jesus was made in the likeness of man (Phil. 2:7). And His humanity appears nowhere more plainly than in the fact that He was born into this world as a little child and



nurtured and raised to manhood under the care of His mother, as man has always been. In this connection it is a source of blessing to remember the purpose of His incarnation, for the Scripture says that "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Another striking difference between the two genealogies emphasizes the fact that Luke is the gospel of Christ's humanity. In the gospel of Matthew He is identified as the Son of David and the Son of Abraham. This is especially fitting inasmuch as the gospel of Matthew treats of His fulfillment of the prophecies made to Abraham and exhibits Him as the Seed of David, in Whom his kingdom is to be established. But in the gospel of Luke, His genealogy is traced clear back to Adam, emphasizing the fact that He is the Son of Man. It is interesting, also, that having thus reminded us of the humanity of Christ, the Holy Spirit should remind us also that Adam was created of God. This is as much as to say that in recognizing the humanity of Christ, we should not lose sight of His deity. And is it not suggestive that the same genealogy which traces our Lord's family tree clear back to Adam should also be the genealogy of the virgin mother, Mary? It is as though in doing this the Holy Spirit would remind us of the promise given to Adam that the Seed of the woman would bruise the serpent's head (Gen. 3:15). And certainly in thus associating the virgin mother with Adam, He clearly indicates that the time is at hand and that the Seed of the woman has come to perform that which is written of Him.

II. THE TESTING OF CHRIST

It is significant, also, that the genealogy which demonstrates that our Lord Jesus Christ was a descendant of Adam should be followed immediately by the account of His testing in the wilderness. The testing of the first Adam was matched in every essential point by the testing of the last Adam, the Lord Jesus Christ (see I Cor. 15:45). In both, the personal activity of Satan was involved (compare Genesis 3:1-5 with Luke 4:3-13). In both testings, Satan assailed with the insinuation of doubt. (Compare "Ye have said God said?" with "If Thou be the Son of God," and remember that God had previously said, "This is My beloved Son," Matt. 3:17). In both testings, Satan dealt in half truths (compare Genesis 3:5, 22 with Luke 4:10-11 and Psalm 91:11-12). Many Bible teachers have pointed out also that, point for point, the testings themselves agreed. Satan appealed first of all to the physical desire; he showed Eve that the tree was "good for food," and to our Lord he said, "Command this stone that it be made bread" (compare Genesis 3:6 with Luke 4:3). Next he appealed to the sight of the eyes. His showing Eve that the tree was "pleasant to the eyes" found its counterpart in his taking our Lord up into a high mountain and showing Him the kingdoms of the world in a moment of time (compare Genesis 3:6 with Luke 4:5). And finally, he exalted experience above the Word of God: Eve he convinced that the tree was "a tree to be desired to make one wise," and our Lord he tried to seduce into casting Himself from the pinnacle of the temple in order to experience the fulfillment of the promises of angelic ministration. (Compare Genesis 3:6 with Luke 4:9-11.) Yielded to, the first Adam's temptation became "the lust of the flesh, and the lust of the eyes, and the pride of life," which "is not of the Father but is of the world" (I John 2:16). But where the first Adam had fallen, the last Adam stood, and with what far-reaching results!

But before we consider these results let us pause to note that both the first Adam and the last Adam had exactly the same weapon with which to meet the adversary, namely, the Sword of the Spirit which is the Word of God. The first Adam had the plain revelation of the will of God in the injunction not to eat of the tree of the knowledge of good and evil; the last Adam had the Scriptures of the Old Testament. It was his neglect of his God-given weapon which caused the fall of the first Adam; but it was upon the use of this weapon that the last Adam relied, and with it he prevailed. Thrice Satan assailed, and thrice he was repulsed with that mighty Sword of the Spirit. Thrice, in answer to Satan's evil suggestions, our Lord said, "It is

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written." And at last, the enemy fled in confusion. Since our Lord relied wholly upon the Word of God in His testing, and since it proved so effective in His experience, surely we should value it more highly than we have. And if we would but use it in the hour of testing, we will find it a tried weapon and a true. "The Word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12; Eph. 6:12-18—note especially verse 17).

And now take note of the far-reaching results both of Adam's fall and of the triumph of our Lord Jesus Christ, followed as it was by the victory of the cross. These results are discussed at length in Romans 5:12-19, so it will be necessary here only to call attention to this inspired contrast setting forth the differences between the results of Adam's disobedience and the results of the obedience of Christ. The one brought sin, bondage, and death; the other brought righteousness, life, and liberty. (See also Heb. 2:14-15)

One thing now remains to be noticed before we pass on to the concluding point in the lesson. And this is that the testing of Christ is a graphic illustration of the truth of the Scripture which says that "Satan is transformed into an angel of light." Ostensibly Satan was eager to see the deity of Christ demonstrated, to see Him established King of all the earth, and to see Him prove the promises of God. But actually he was seeking to en throne himself as God and to subject the Son of God to his own unholy will. Thus he is constantly posing as our friend, while seeking to lure us astray and to encompass our destruction (II Cor. 11:14).

III. THE TEACHING OF CHRIST

And now consider briefly the teaching of Christ.

We note first its dispensational significance. The passage which He read in the synagogue at Nazareth was the opening verses of Isaiah 61. The significant thing which He did was to stop His reading in the middle of verse two, without finishing the sentence which He was reading. (See Isaiah 61:2) Had He read the next phrase He could not have said as He did, "This day is this Scripture fulfilled in your ears." He had come to do all that the portion that He did read spoke about, but the words which followed relate to the "day of vengeance of our God" and the comforting of Israel. Christ had come to preach the gospel to the poor, to heal the broken-hearted, to deliver the captives, to restore the sight to the blind, to liberate the bruised, and to preach the acceptable year of the Lord; but He had not come to take vengeance, nor was the time ripe either for Him to comfort those who mourned in Zion, or to restore their waste places as the following verses of Isaiah's prophecy state that He will do. The part which He read related to His first coming. The part of this prophecy which He did not read relates to His second coming, and between the two intervenes the age in which we live. In acting as He did, therefore, our Lord not only distinguished between His first and second coming, but acted in full harmony with the fact declared by the apostle Paul, namely, that the present age is a mystery, hid from ages and from generations, and never before revealed until it was given to him by revelation to make it known to all men (Eph. 3:1-9; Col. 1:24-26). Though Isaiah's prophecy reads as one continued whole, yet between the fulfillment of the first part and the fulfillment of the second part two millenniums have intervened already, and the end is not yet. And not only in this but in many other passages this age enters in like a mighty parenthesis. Our Lord's action, therefore, was a striking demonstration of the distinction between His first and second coming, and a veritable key to the dispensational study of God's Word.

Notice also the personal content of His message. Knowing the unbelief which was in the hearts of His hearers, our Lord proceeded to tell them plainly of their unbelief, saying, "No prophet is accepted in His own country." He then brought two illustrations from the Old Testament showing how unbelief robbed men of the blessing which God had reserved for those who had put their trust in Him. The self-evident implication of His illustrations was that the widows of Israel who missed the blessing of entering Elijah were typical of the inhabitants of Nazareth, as were the unbelieving lepers in Israel who failed to receive

the blessing of healing. And the point of His exhortation was that they should be like the Gentiles Sarepta and Naaman, who by faith received the prophets Elijah and Elisha and enjoyed the blessing of God. How furious the people became at the simple recitation of well known Old Testament facts! Our Saviour's preaching was quite evidently too pointed and personal to be popular, and so in their self-righteous wrath they did what men often do who seek to justify themselves, namely, they proved the truth of the exhortation against which they rebelled. Our Saviour's preaching and its results should teach us two valuable lessons: first, to look well to our own lives, lest we permit unbelief to rob us of the blessings of God; and, second, to be bold to preach the Word of God without fear, even though we know that, while willing souls will be blessed by it and will respond to it, the unwilling and the unbelieving will rebel against it. (Rom. 15:13; II Cor. 3:12; 4:13; 2:15-17; Ezek. 2:6-8)

VITAL-TRUTH ILLUSTRATION

Miss Benn's family affairs compelled her to seek employment, and she went to London, but found it impossible to secure a position anywhere. Just as she faced giving up her room the next day, with no place to go, and no money, but was holding onto God in the promise of Psalm 50:15, she received a letter asking her to call on the Countess Pashkoff at a certain hotel. She went immediately. The Countess told her she had an English, a German, and a French governess, but that she and her husband wanted a lady who was "not of the world, even as Christ was not of the world" to superintend the three governesses and to encourage the children to a true faith in the Lord Jesus Christ, to a practical and whole-hearted consecration to Him, and to a life of separation from the world. She would be required, also, to take an active share in Count Pashkoff's efforts to make known the way of salvation to the Russian nobility and people. Miss Benn joyfully replied that she would most willingly undertake these duties, and then the Countess said: "But I have one question to ask you. Would you object to taking the children to a morning concert?"

Her heart sank, and there was for a moment a fierce battle. True separation from the world, and poverty, or fellowship with the world, and luxury? Faith and love triumphed, and she gently replied, "I could not take your children there." "Why not?" "Because He says they who truly love Him are not of the world, and attendance at fashionable concerts would introduce your children to the world." This closed the interview, and Miss Benn returned to her lodging, and was overpowered by a great reaction. She threw herself across the bed, and her heart cried out, "Oh, it is too hard and narrow a path; I cannot walk in it!"

An hour or two later a letter came from the Pashkoffs saying she was the kind of helper they wanted; that to secure the right person they had used the morning concert test; that Miss Benn was the only one interviewed who had satisfied the test; and they invited her to return with them at their expense to St. Petersburg, to be an honored member of their home; and they proposed a salary of two hundred pounds a year. So she proved that to walk with Him Who is not of the world is bitter to nature but sweet to faith, and she kept proving this during her many happy years of missionary labor in the Russian Empire.

—The Irish Evangelical



WORSHIPPING GOD

(Continued from p. 344)

black hair. Armlets, anklets, and earrings of snow-white shell clinked and rattled as they moved. Among them mingled the native Christians, devoid of ornament, save the ornament of a quiet spirit, supremely conscious that they were on the winning side, and that here were men who needed to find the same Master.

Their feelings may be imagined when the big bush heathen chief, for whom they had been praying for several years, suddenly stepped into the circle, and, calling for silence, gave this testimony in a loud voice:

"I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see that you all stop very good. I see the faces of all of you shining as if your hearts were happy, as if you were very glad.

"My people are not like that. They all look as if they were sick. They look heavy, and their eyes are dull. They look as if they never swim (wash). They do swim, but they look as if they never swim. They look no good. Before, you all live like us and pray to our adaros (devils). But I see you find a better way. Your way is the way of the shining face! I want very much to come and learn of your new Master. You all pray strong for me."

of the blessed Son of God. It is He Who begets in us a new, divine nature, instantly upon our receiving Christ as our Saviour. It is He Who removes the scale from our sin-blinded eyes and teaches us to understand the Word of God. It is He Who, as we meditate on that Word, reveals to us the indescribable beauties and the ineffable glory of our Lord Jesus Christ. It is He Who, in an hour of need, brings to mind passages from God's Word which we have hidden in our hearts. It is He Who fills our hearts with joy in believing, and fills our mouths with singing.

With such a blessed, gracious, divine personality dwelling our hearts, can we longer restrain praise? God forbid! Let us accept by faith the wonderful fact that God has sent His Spirit into our hearts crying, "Abba Father," and yielding to His wooing, let us obey the Scripture which says,

Be filled with the Spirit,

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord:

Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ;

Submitting yourselves one to another in the fear of God (Eph. 5:18-21).

HARVEST FIELD

(Continued from p. 346)

V. WORSHIP, THE EFFECT OF THE SPIRIT'S INFILLING

AND finally, we note that true worship is the effect of the infilling with the Holy Spirit.

This is stated in John 4:24 which says,

God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

And it is emphasized in the lives of many of God's saints. Thus the psalmist, inspired by the Spirit of God, frequently cries out in language similar to that found in Psalm 138:1-2,

I will praise Thee with my whole heart: before the gods will I sing praise unto Thee.

I will worship toward Thy holy temple, and praise Thy Name for Thy lovingkindness and for Thy truth: for Thou hast magnified Thy Word above all Thy Name.

So too, the virgin Mary, in whom Christ was begotten by the Spirit, testifies,

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour (Luke 1:46-47).

And Zacharias filled with the Holy Spirit began his prophecy with the words,

Blessed be the Lord God of Israel (Luke 1:68).

We cannot attempt to exhaust the list. From Genesis to Revelation, wherever we find men filled with the Holy Spirit we find them first worshipping before the Lord, and then bearing testimony to His praise.

Surely it is to be expected that the infilling of the Holy Spirit will produce worship in the life of the child of God, when we consider that the Holy Spirit is God. If He be permitted to have His way in our lives, He will certainly lead us to do what God's heart is hungry for us to do, namely, to worship Him.

Think, too, how marvelous is the provision which God has made by His Holy Spirit to enable us to worship Him acceptably. It was the Holy Spirit Who inspired the Word of God which makes Him known to us. It is the Holy Spirit which brings that Word home to our hearts, convicting of sin and leading us to faith in Christ. It is He Who applies to our souls the efficacy of the shed blood

"The Daniela story indeed has another chapter since last writing, but I am sure it is not the last one yet. The poor soul departed to be with the Lord last Wednesday, having given a faithful testimony to the very end. Twice in the last two weeks the priest had come trying to get her to confess, but she rejected him in no uncertain terms. It was her great fear during the last weeks that in her final moments of weakness the family would be able to get some word or action from her that could be interpreted to declare that she had finally returned to the Roman faith. This, however, God did not permit. No one has ever dared make up a lie about her as is often done concerning our most established members. A few minutes before her departure she prayed, "Jesus, give me a good death." Then in her dying moments when they tried to put a candle in her hand she was sufficiently clear of mind to brush it away. Her last words were, "Jesus, open the gates to me." Of course no Protestant was present, but some half-way persons were who reported these things. I never have known a life and a death that have touched me as deeply as hers. She died truly a martyr to her faith.

"The priest refused to have the funeral, and, of course, I was not asked, but I did feel it my privilege and duty to attend the burial. In order not to offend I did not go to the house, but met the procession on the way to the cemetery. The body was put into the ground without a word of song, reading, or prayer. As we were about to depart I felt I would be doing wrongly to go without expressing my sympathies to the husband, so stepping to his side, I began to speak. Immediately he turned on me with a tirade of abusive language. When I had a chance I began again to explain myself, or to ask pardon if I had offended, whereupon he suddenly struck me across the side of my face, hard enough to make me pretty dizzy, and to make me spit blood. As the best thing to do seemed to be nothing, I did it. Three other Protestants present found it very hard to do or say nothing, but did so. In a few minutes we four departed.

"I do feel so sorry for the two daughters who have been so faithful to their mother and to her faith. When they were told of the occurrence in the cemetery, the elder one went into an attack of some kind from which she did not recover until three o'clock next morning."

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now is, when the true
worshippers shall worship
the Father in spirit and in
truth: for the Father seeketh
such to worship Him.*

*God is a Spirit: and
they that worship Him must
worship Him in spirit and
in truth.*

John 4:23-24

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"Grace and Truth"
THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno 4:24
VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unrepentant men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Incarnation, God's Supreme Revelation of Himself

THE incarnation of our Lord Jesus Christ is God's supreme revelation of His own Person and Character.

That the Child of the virgin was the God of the Old Testament is plainly indicated in many New Testament Scriptures. "Thou shalt call His Name Jesus: for He shall save *His people* from their sins," was the angel's unannouncement to Joseph (Matt. 1:21). The expression, *His people*, means far more than that the Jews were His people because He was borne a Jew. It is parallel to the use of this expression in the Old Testament, where God calls Israel His people, saying of them, "This people have I formed for Myself; they shall show forth My praise" (Isa. 43:21). That this is the deeper meaning of the expression is confirmed by the inspired interpretation of the angel's message: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, *God with us* (Matt. 1:2-23). John quotes Isaiah's words in the sixth chapter of Isaiah, in connection with which Isaiah testified, "In the year that King Uzziah died I saw also the Lord (Jehovah) sitting upon a throne, high and lifted up," to which he adds, "Mine eyes have seen the King, the Lord (Jehovah) of hosts" (Isa. 6:1, 5); but in quoting the verses which follow this testimony, John says that Isaiah was speaking of the Lord Jesus

Christ. "These things said Esaias, when he saw His glory, and spake of Him" (John 12:41). And the apostle Paul, speaking of the church, calls it, "The church of *God*, which He hath purchased with His own blood" (Acts 20:28). By these and many other evidences, the incarnate Son of God is clearly identified with the God Who dealt with Israel. One who in his reading has companied with Abraham, with Isaac, and with Jacob, meets no stranger when he steps into the New Testament and there meets our Lord Jesus Christ, for He is the One Who walked and talked with the fathers of Israel.

But the personal blessing of this truth is emphasized in the statement of John 1:18: "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him (literally, revealed Him or made Him known)." Apart from Christ, God would be a very vague Person to finite human beings; but in Christ He becomes tangible, and the better acquainted we are with our Lord Jesus Christ the better we know God. "Show us the Father, and it sufficeth us," said one of His disciples, and the answer to this disciple's request is God's final answer to all who share his desire: "He that hath seen Me hath seen the Father" (John 14:8-9).

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

And the Word was made flesh and dwelt among us.

—John 1:1-2, 14

ON THE next page appears a personal letter to the members of the "Grace and Truth Family." It is one of the most important messages which we have ever addressed to the "Family" touching the work of The Denver Bible Institute. We bespeak for it your thoughtful and prayerful consideration.



Note.—The Editor disclaims responsibility for details of interpretation in contributed articles.



This is The D. B. I. Crisis Cry! Read! Pray! Act!

OFFICE OF THE DEAN
DENVER BIBLE INSTITUTE
DENVER, COLO.

Dear "Grace and Truth" Family:

God has, in great grace, brought us to the severest hour of testing in the history of dear old D. B. I. Because this hour is the severest hour of testing we have ever known, we confidently anticipate it will lead us to the greatest hour of blessing which has befallen the School in its entire history.

For seventeen years God has miraculously provided for D. B. I. in answer to prayer. For seventeen years we have followed the financial policy which He laid on our hearts at the beginning - "Full publicity as to needs and full dependence upon God." For seventeen years not one line of His glorious promises has failed. For seventeen years the amazing provision of God for this work has come in without one single financial agent in the field and with only four or five personal solicitations during that entire period, and these personal solicitations were in each case outstanding instances of divine direction. D. B. I. stands this hour, a glorious demonstration that God answers prayer and a thrilling vindication of the integrity and reliability of the promises. Prayer works!

As we have indicated, throughout the history of the School there have been, from time to time, critical moments. But the present crisis has outclassed any crisis of the past in its seriousness and its calamitous possibilities. I should be perfectly frank - The present condition must be changed, and that quickly, or the very existence of the School is jeopardized.

Last year, owing to our building campaign, the current expense fund ran several thousand dollars behind. This is still unpaid. This year we find a condition never before experienced in the history of D. B. I. Since September we have been actually running behind about \$700.00 per month, and this in spite of a complete discontinuance of Building operations and a rigidity of economy in general management which is crippling every department.

Consequently we come to our great family of "Grace and Truth" readers, asking them to join with us in prayer for and giving toward

\$25,000.00 by September 1, 1931

A Vitally Important Personal Letter from the Editor

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Since, with only a very few exceptions, God has uniformly burdened "His poor" for this western Bible Institute, the sum of \$25,000.00 seems large, but when we observe the gigantic sums running into hundreds of thousands, yes and even millions of dollars, being sought and obtained by other schools, both secular and religious, the amount necessary to put D. B. I. on her feet seems positively paltry. And when we contemplate the might and power of God, and view the richness of His grace as set forth in His holy Word, we are moved to take this step of faith, and present in His holy name,

THE D. B. I. CRISIS CRY!

But some one may inquire, what do you mean by

THE D. B. I. CRISIS CRY?

to which we reply,

- It is a cry of faith to a loving Father.
- It is a cry of distress in an hour of unparalleled need.
- It is a cry for help.
- It is a cry which could never be made but for unbounded confidence in the promises of God. He Himself has bidden us to call on Him in our distress and need.
- It is a cry which comes to the people of God to come to the help of the cause of Christ in a crisis hour.
- It is a cry which goes forth both to God and to His people because the very ministry and existence of D. B. I. hangs in the balance.
- It is a cry for a specific amount to meet specific need. This amount is not padded. It is the actual amount of actual need. And the need is so pressing and acute that we have not exaggerated nor over-stated when we take the "Grace and Truth" family into full confidence and frankly say - It is a crisis! It is a terrible crisis. It is a crisis which threatens to overthrow God's work at D. B. I. and we come to you for help.

This is the D. B. I. Crisis Cry. What would God have you do?

(over)

An Urgent Personal Appeal to "The Family"

- 3 -

And the question will doubtless be raised by some, What will the \$25,000.00 accomplish? The answer to this question tells the story of our terrific need.

1. It will completely cover the current expense deficit incurred during the building campaign of the school year of 1929-30.
2. It will, (for twelve months beginning Sept. 1930) meet the present monthly shortage in our income, which is piling up at the rate of \$700.00 per month.
3. It will carry the School through to Sept. 1, 1931, making preparation for the opening of the new school year.
4. It will bring our vitally needed Industrial departments to the place where they can be furnishing a goodly portion of the meat, eggs, milk, and vegetables needed in our Dining Room Department, thus effectively reducing the demands made on the current expense fund.
5. It will bring us to the place where we can once more consider plans for the construction of the new buildings, so greatly needed as the work develops.
6. It will transform the stress and testing of the present hour into glorious victory for Him, and will bring honor to His name in complete liquidation of every obligation against D. B. I., meet a score of unthinkably pressing needs in the work, and pave the way to new strength and increasingly effective training and testimony for Him.
7. It will bring us very near to the long sought goal of stopping the Rent Drain.

Beloved members of the "Grace and Truth" family, take this great need upon your hearts. It is indeed the climax crisis of the history of this western testimony to the truth of God. Get back of us and under us in prayer, and as God prospers you, join with us in meeting this appalling need.

He who has brought us thus far will not fail us now. Believe! Pray! Give!

Yours in the Redeemer's Name,

Clifton L. Fowler
CLIFTON L. FOWLER

Dean.

"A VIRGIN ESPOUSED"

by ARTHUR H. CARTER

THE Institute family was greatly blessed last year by the ministry in our midst of Dr. Arthur H. Carter, of London, England. Before he left the states, Dr. Carter prepared this illuminating article for the "Incarnation Number" of "Grace and Truth." He deals most helpfully with an expression which has puzzled many. Carter is Editor of "The Bible Witness," and author of "Christ Supreme," "God's Word Supreme," etc.

I. THE SIGNIFICANCE OF "ESPOUSAL" IN THE SCRIPTURES

(Luke 1:27)

THE significant language of Luke 1:27, and Matthew 1:18, where the virgin Mary is said to have been "espoused" to Joseph, affords food for much prayerful consideration, and throws light upon a similar usage of the word in Song of Solomon 3:11 and Jeremiah 2:2. The reference in II Samuel 3:14 and II Corinthians 11:2 are also replete with divine instruction. It should be borne in mind that according to Jewish custom (even today) the fact of *espousal*, while carrying with it the *title* of husband and wife, does not allow for the privileges of the marital relationship until the observance of a second ceremony some twelve months later, the object being the preservation of the purity of the Jewish home. Certificates of *espousal* have the binding force of marriage and can only be dissolved by an act equivalent to divorce.

David was *espoused* to Michal by an abominable and cruel demand of her father, King Saul (I Sam. 18), but David was deceived and wrongfully treated during the interval of *espousal* as we find on reference to II Samuel 3:13-16.

Turning to Song of Solomon three we learn of the heart yearnings of the *espoused* bride whose beloved cannot be found. Why? Because the time for the completion of the espousal interval had not yet arrived, and honor demanded that the full time of separation be observed. (See also Jeremiah 2:2.) The apostle Paul, writing to the church at Corinth (II Cor. 11:2), throws further light upon this fascinating theme when he says by inspiration, "For I am jealous over you with godly jealousy: for I have *espoused* you to one husband that I may present you as a chaste virgin to Christ." The great work of the Holy Spirit in this Church age is to call out a regenerated, separated people from the world "lying in the wicked one," to be *espoused* unto

Christ in preparation for the glorious union that shall be consummated at His return. The time of the marriage supper of the Lamb has not yet come!

II. JOSEPH'S PERPLEXITY AND CONCERN

(Matt. 1:18-19)

IN VIEW of the scriptural teaching above enunciated, we can the better understand the deep perplexity, concern, and darkness of soul that Joseph passed through when the tidings reached him that his beloved was with child, that "before they came together, she (Mary) was found with child of the Holy Ghost." Joseph, as a "just man" (Matt. 1:19), i.e., thoroughly upright in every respect, and who had conformed to the sacred restraints of the law of espousal is "minded to put her away privily," but is comforted and assured by a special divine revelation, the angel of the Lord saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name *JESUS*: for He shall save His people from their sins." The revelation, based upon Isaiah 7:14, is convincing evidence that this is none other than the fulfilment of Holy Scripture. The hope of Israel is about to come to fruition. Joseph was satisfied and was prepared to carry out his sacred obligations, "and knew her not till she had brought forth her first-born Son: and he called His name *JESUS*" (Matt. 1:25).

III. MARY'S PURITY AND SWEET ACQUI-ESCENCE

(Luke 1:34, 38)

PRAYERFUL meditation upon Luke one brings out the significant fact of the virgin's purity and sincerity of heart and life. The announcement of the angel Gabriel thrills her very being with the expectation, the hope of every Jewish wife that she should be



the mother of a son, and to be the mother of the promised Messiah was surely the greatest blessing of all. But says the *espoused* maiden, "How shall this be, seeing I know not a man?" And the simple, earnest question recorded by the pen of inspiration forever casts aside the foul suggestions of infidel, atheist, or "Modernist." And in response, to the glorious revelation given concerning the Coming One—"He shall be great, and shall be called the Son of the Highest" (Luke 1:32-33)—Mary said, "Behold the handmaid of the Lord, be it unto me according to Thy Word" (verse 38). The *espoused* maiden knew her Bible. She believed that Isaiah seven and nine were about to be fulfilled in and through her instrumentality. Ere long she sang in the ecstasy of divine inspiration,

My soul doth magnify the Lord, and my spirit
hath rejoiced in God my Saviour (Luke 1:47).

IV. MARY AND ELIZABETH (Luke 1:39-40)

IN ORDER to ensure the chastity of the *espoused* Jewish maiden, it is decreed that following the official espousal, the maiden shall never be found alone with her *espoused* husband until the second ceremony takes place. It is significant, therefore, that immediately following the announcement of the angel, we read, "And Mary arose in those days and went into the hill country *with haste* into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth . . . and Mary abode with her about three months and returned to her own home" (Luke 1:39, 40, 56).

The expectant mother of the forerunner of our Lord, begotten by ordinary generation under supernatural conditions, and the expectant mother of our Lord begotten of the Holy Ghost apart from natural generation rejoice together. Well might Elizabeth sing, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord" (verse 45).

V. THE ONE WHO WAS BORN (Matt. 1:23)

IT HAS been well said that the details of the birth, life, death, resurrection, present intercession in glory,

and the return of the Lord in His second advent can all be gleaned from the Old Testament Scriptures. Adolph Saphir in his splendid little work *Christ and the Scriptures* has set this forth very clearly, but it is when we turn to the New Testament, especially the Gospels, that we find the clearest evidences of the incarnation of the well-beloved Son of God. No sooner has our Lord emerged from the waters of baptism than the divine attestation is heard, "This is My beloved Son in Whom I am well pleased" (Matt. 3:17). And from the time that the Lord Jesus Christ "was led up of the Spirit into the wilderness to be tempted of the devil" there commenced that victorious march to Calvary apart from which there could be no salvation for the repentant, regenerated child of God. From the moment when we read, "Then the devil leaveth Him, and, behold, angels came and ministered unto Him" (Matt. 4:11), we have the inspired records of the victorious, sinless, holy, sacrificial life of the Son of God. He is God manifest in the flesh, Who comes as the Great Light to lighten the Gentiles, in fulfilment of the prophecy of Isaiah, Who calls the multitudes to repentance, Who calls His disciples, Who heals all manner of sicknesses, Who casts out demons, Who preaches the "Sermon on the Mount," and Who raises the dead to life. He is God manifest in the flesh, Who is acclaimed by the people, Who cleanses the temple, and Who in righteous anger declaims against the "blind leaders of the blind." He is God manifest in the flesh Who blesses the little children, and Who as "a sheep before her shearers is dumb" stands speechless in the presence of His false accusers, endures the agony and shame of cruel mockings, assault, scourging, and crucifixion. He is God manifest in the flesh Who shouts in triumph, "*IT IS FINISHED!*" Who voluntarily bows His head, and gives up the ghost. He is God manifest in the flesh Who lies in Joseph's tomb, and Who rises by the almighty power of God on the resurrection morn, triumphant over sin, death, hell, and the grave, and Who is coming again in power and great glory to receive unto Himself His waiting, watching, occupying, redeemed church—redeemed by His precious, sinless, incorruptible blood, shed on Calvary's cross.

Oh! 'twas love, 'twas wondrous love
The love of God to me;
It brought my Saviour from above
To die on Calvary.

Paul expressly called Christ God, saying: "Of whom as concerning the flesh Christ came, who is over all, God blessed forever."

—Tertullian (A.D. 145-220)

MADE OF A WOMAN—TO REDEEM

by JOSHUA GRAVETT

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons (Gal. 4:4-5).

After that He is sold He may be redeemed again; one of his brethren may redeem Him (Lev. 25:48).

The Son of Man came . . . to give His life a ransom for many (Matt. 20:28).

Redeemed . . . with the precious blood of Christ (1 Pet. 1:18).

BEFORE God delivered the children of Israel from the oppression of Pharaoh, we read that He said to Moses,

I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land (Exod. 3:7, 8).

It demands no unwarranted stretch of the imagination to see in that declaration a prophetic intimation of the blessed incarnation and redemption. God's marvelous deliverance of Israel was constantly brought to mind by the annual observance of the passover feast (Exod. 12:42); the weekly sabbath (Deut. 5:15); and the redemption by a lamb of each first-born male child and "every firstling of an ass" (Exod. 13:13-15; Num. 18:15).

The redemption by silver, "the half shekel of the sanctuary," of every male "from twenty years old and above" (Exod. 30:11-16; 38:25-27); the redemption of the poor brother's inheritance or person, "by any that is nigh of kin" (Lev. 25:25, 49); and the restoration of every man unto his possession and family immediately following the day of atonement in the year of jubilee (Lev. 25:8-24) were all designed by God to typify the real humanity and redemptive ministry of Christ.

A kinsman of anyone slain by another was lawfully constituted the avenger of blood and was under obligation to execute the one guilty of murdering his relative, or the one guilty of manslaughter who did not reach a city of refuge, or who left the asylum before the death of the high priest (Num. 15:21-28; Deut. 19:12). In the trespass offering, restitution was to be

GOD has signally blessed the testimony of Joshua Gravett, pastor of the Galilee Baptist Church, of Denver, in the winning of the lost to Christ. Here is a message typical of his evangelistic ministry. Call it to the attention of unsaved souls whom you are seeking to win to Christ, with the prayer that God may use it to convict them of their need of the Saviour, and to instil in their hearts faith in Him.

made to the one wronged or to his kinsman. Restitution was commanded in addition to the ram of the atonement, "whereby an atonement shall be made for him." If there was no kinsman the money was to be "recompensed unto the Lord" (Num. 5:8). The law of the trespass offering establishes the law of full reparation to those wronged; and so does also the avenging of murder, the law of retribution. Punishment was typified by the sacrifice of the ram of the trespass offering and typically preceded the restoration of things wrongfully acquired or retained. Job may not have had clear views concerning his own deep need of the gracious ministry of the incarnate Redeemer when he declared, "I know that my Redeemer liveth" (Job 19:25), but everything Job longed for was provided in Christ's sacrificial and mediatorial work. Job yearned for an umpire between him and God (Job 9:33); then he went further and desired an advocate (Job 16:21), who could present in his behalf, as a witness (Job 16:19), the record of his pure life and righteous dealings already written in heaven; and, still confident of his innocence, he asks God to strike hands with him and be Himself surety with Himself as Judge, and Himself, as Advocate, to "plead as a man with God, as a man pleadeth with his neighbor" (Job 17:3; 16:21).

Not for the Job who boasted confidently of an acquittal by the ministry of his Redeemer—Advocate—Judge does that One plead, but for the Job who later penitently testified:

I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes (Job 42:5-6).

For such an one our Lord is also "Surety of a better covenant," and the "Faithful Witness, Who loved us and washed us from our sins in His own blood" (Heb. 7:22; Rev. 1:5).



LONG before God appeared to redeem the children of Israel, He had predicted the incarnation and redemption: The "Seed of the woman," it was foretold, "shall bruise thy head," and thou, the serpent, shalt bruise His heel. The subjugation of the enemy of God and man was to be accomplished at great personal cost—"thou shalt bruise His heel." Bishop Ely, in the *Speaker's Commentary*, says of the last words of Genesis 3:15,

The last words of the verse seem not merely general [conflict] but personal. In the first clause it is said that there shall be "enmity between thy SEED and her SEED"; but in the second clause it is said, "It (or he) shall bruise THY head." It was the head of the particular serpent (not of the seed of the serpent only) which the Seed of the woman was to bruise. And though we must not lay stress on the masculine pronoun 'he' because the word for SEED is masculine in the Hebrew, yet there is the appearance here of a personal contest and a personal victory. This influence is strengthened by the promise being made to the WOMAN. There has been but one descendant of Eve, who had no earthly father; and He was manifested that He might destroy the works of the devil.

From the beginning Satan fought against the fulfilment of God's purpose to redeem. When in the fulness of time God sent forth His Son, the real enmity of the devil was revealed in his many attempts to slay our Lord. Satan well knew that "the blood of bulls and goats" foretold the purpose of the incarnation. The slaying of the babes at Bethlehem, the effort to push Jesus headlong to death at Nazareth, the repeated attempts to stone Him to death at Jerusalem, the storm in the Sea of Galilee, and finally the awful assault in Gethsemane were all hellish efforts to kill our Lord and thus keep Him from the appointed altar upon which He would voluntarily offer Himself "a sacrifice for sins." The Passover lamb was to be taken "out from the flock" and "guarded" until and unto the appointed hour. Our Lord was guarded and saved from death at the hands of His enemy until the hour had come for Him to do the work for which He came into the world.

THE necessity, fact, and ultimate purpose of the incarnation is faithfully outlined in the Epistle to the Hebrews:

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that hath the power of death, that is, the devil.

And deliver them who through fear of death were all their lifetime subject to bondage.

For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham (Heb. 2:14-16).

"Through death He might destroy." In dying that death, Jesus suffered at the hands of Satan and his emissaries. But not at their hands did He die that death that destroys. By His substitutionary judgment—death, in which it "pleased the Lord to bruise Him," did Jesus "destroy him that hath the power of death." He who obtains control of person or property by lying deceit has no rights of ownership, and the voluntary submission of the enslaved cannot annul the rights of the lawful owner. Legally, captive and captor are culpable, and both merit punishment in proportion to their culpability. Legally, man still belonged to his rightful holy Owner though increasingly the servant of corrupting sin.

Man sinned against God his Creator and deserved punishment. He came under the defiling power of sin and must be delivered from the bondage of corruption. The allusion in the figure "ransom," "redeem" is sometimes to the payment of a debt and sometimes to the release of a captive. In either case God holds the claim, not Satan. Shedd says: "Man has not transgressed against Satan, but against God. The debt that requires cancelling is due to a divine attribute, not to a rebel archangel. The ransom that must be paid is for the purpose of delivering the sinner from the hands of justice, not of the devil. Satan cannot acquire or establish legal claims upon any being whatever."

THANK God! His mercy rejoices against judgment. In the person of His Son, God suffers for man's guilt. No human being could satisfy divine justice for the sins against God. And God, pure Spirit, could not be a substitute for man a living soul. Our Redeemer must be "very God and very man." In being "made of a woman," the divine and the human natures are united in one glorious Person, able to redeem man from the wrath of God by bearing Himself the penalty due man's transgression, and able by the offering of His incorruptible life to save man from the guilty defilement of sin, and by His blessed indwelling from its defiling power; and, by being Himself the Lord from heaven, made the last Adam, a life-giving Spirit, He can quicken unto eternal life and joint rulership in redeemed bodies all who acknowledge their guilt and turn to Him in faith for salvation.

"The day of redemption," with its attendant exaltations, will dawn for His redeemed ones when that second Man, the Lord from heaven, shall descend from His mediatorial throne to complete "the redemption of the purchased possession." Then, in glorified bodies, the heavenly chorus shall sing "Redemption" and make the contemplation of its magnificent mysteries their chief occupation. From grateful, hopeful hearts we sincerely pray, "Even so come," Great Redeemer!

WHEN the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

—Gal. 4:4-5

THE ONLY BEGOTTEN SON OF GOD

by CLIFFORD L. NIXON

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

And the Word was made flesh, and dwelt among us (John 1:14a).

Christ Jesus, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men (Phil. 2:6-7 R. V.).

Now the birth of Jesus Christ was on this wise: When His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son; and he called His name Jesus (Matt. 1:18-28).

THIS we believe to be the inspired record of the one and only incarnation of God in human flesh. Jesus Christ is God's only begotten Son.

It is true that there are mythical god-men in the annals of history. *The Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature* tells us that "the mythology of most races afford traces, although faint, of the idea of incarnation." We would not attempt to deny that other religions than Christianity have claimed supernatural births for their

founders. We do deny with all the emphasis of our beings that the stories of mythology and those of the pagan religions are analogous to the story of the birth of Him in Whom we rest our faith. We do not protest so much against the surface meaning of such statements as that of Dr. Harry Emerson Fosdick:

Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of Great Religions.

But we do protest with vehemence against the suggestion here intended and frequently made by others, that the Christian story is drawn from heathen sources and is of no greater value than these "traditions of antiquity." These stories do not cast aspersions on the one true incarnation: rather as exposure to the cold of winter gives enchantment to the warmth of the heated room, so the contemplation of the pseudo-incarnations of heathendom causes the student to appreciate the purity and beauty of the real. The comparative study of the two leads, not to comparison, but to contrast.

“**M**ODERNISTS, and those who are affected by their faithless teaching, frequently try to tell us that the Scripture account of the virgin birth of our Lord Jesus Christ was borrowed from heathen myths. Nixon shows not only that the heathen myths themselves have an historical basis in the giant offspring of the fallen angels and the daughters of men, but also that many of these myths have actually borrowed from the promise given to Eve of the Seed of the woman, or from the message of the early Christian missionaries, who told of the incarnation of our Lord. This discussion clearly establishes the uniqueness of the virgin birth of Christ.

I. THERE IS A CONTRAST IN HISTORICAL AUTHENTICITY WHICH DIFFERENTIATES CHRIST'S INCARNATION FROM THOSE OF HEATHENDOM

IT IS superfluous to state that the incarnations of heathendom are untrue. To do so would be to deal a blow at a mere phantom. No one pretends to believe that they are authentic. "Modernism" speaks of them—not to prove their truth—but to discredit the record of the Word. Even Dwight Goddard, who arrives at the startling conclusion that Christ was a Buddhist, states of Buddha's birth, "There are the usual stories of annunciation and miraculous conception . . . all of which must be passed by as myths." The incarnations of



heathendom are not, and are not claimed to be, authentic.

In contrast to this, the incarnation of Christ has the very best of all possible proofs of authenticity—it is attested by inspiration. It is upon the Word of God we base our faith. We have not followed cunningly devised fables. If our Bible be true, then the incarnation and virgin birth of Christ are facts. And they are facts, for "all Scripture is given by inspiration of God." The "Modernist" may deny inspiration, and, denying inspiration, deny also the divinity of Christ, His virgin birth, and all the other glorious truths of the Gospel. Denials, however, are not proof. Ridicule, in itself, is no proof, nor has "Modernism" anything better to offer. Harold Paul Sloan, in his book *The Christ of the Ages*, makes an interesting statement in this connection:

It is often asserted that the story of the virgin birth is a late addition to the tradition of Jesus, and that St. Paul knew nothing of it; but neither one of these assertions seems to have any other basis than the rationalistic set of the minds making them. With the date of St. Luke being steadily pushed back toward the middle of the first century, and with the united authority of the best manuscripts supporting the authenticity of his text in the first chapters, the assertion of a late origin for the virgin birth story is immediately seen to be foundationless. As to the ignorance of St. Paul: It is not a legitimate conclusion from his asserted silence; nor is his silence as complete as is often asserted. St. Paul twice speaks about the birth of Jesus, and each time he uses a peculiar verb to describe the event. The uniform verb in the New Testament to describe the birth is "gennaō"; it occurs constantly. But St. Paul does not use this verb in speaking of the birth of Jesus; he uses instead the verb "ginomai," which means to come to be. The verb is not used for birth in the New Testament save in these two instances where it is used by St. Paul to describe the birth of Jesus. One cannot escape the feeling that St. Paul was so fully informed as to the tradition of the virgin birth that in his very choice of verbs, he discloses his consciousness of this peculiarity in Jesus' origin, even when it was not his intention to discuss its detail.

To us, as well as to the shepherds, there was born that day "in the city of David a Saviour, Which is Christ the Lord" (Luke 2:11). The record—in marked contrast with the stories of heathen incarnations—is historically authentic. Truly, Christ is the only begotten Son of God.

II. THERE IS A CONTRAST IN CHARACTER WHICH DIFFERENTIATES CHRIST'S INCARNATION FROM THOSE OF HEATHENDOM

THE incarnations of heathendom are characterized by the unreasonable and the unclean.

In the case of Buddha, . . . the story is that while his mother (not a virgin) slept, she dreamed that a white, six-tusked elephant entered her side, and then, ten months later, a child was born who was Buddha! (Rev. John Roach Straton, in his debate with Dr. Porter on the virgin birth).

This, as Harold Paul Sloan remarks, could scarcely be classified as a serious historical record of virgin conception. Yet it is just such puerile accounts to which some are seeking to compare the birth of Christ.

The myths of the Greeks and Romans are far worse in character. James Orr says of them:

It is a fact that not one of these tales has to do with a virgin birth in the sense in which alone we are here concerned with it. The gods of whom these impure scandals are narrated are conceived of as being like in form, parts, and passions to mortal men. If they beget children, it is after a carnal manner. A god inflamed by lust—Zeus is a chief sinner—surprises a maiden, and has a child by natural generation. The stories themselves are incredibly vile. The better minded in Greece and Rome were ashamed of them. Plato would have them banished from his republic. They were, as Tertullian tells us, the subjects of public ridicule. It is a strange imagination that can suppose that these foul tales could be taken over by the church, in the short space before the composition of our Gospels, become the inspiration of the beautiful and chaste narratives of Matthew and Luke.

G. W. McPherson's statement is similar.

The pagans believed that the gods could come to earth and co-habit with women. Their conceptions as to this are, perhaps, the most base and revolting thing we find in literature, ancient or modern. A degraded pagan god comes to a pure family and takes the wife, or sister, or daughter, the one which best suits his lust, and for the time being makes her his wife, and then the offspring of this adulterous god is a super-man, a god-man, a hero.

Strikingly like these accounts is the inspired statement concerning the sin of the fallen angels.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and bare children unto them, the same became mighty men which were of old, men of renown (Gen. 6:1-2, 4).

For a fuller discussion of this point the reader may refer to Dean Fowler's booklet, *The Angels That Sinned*. It is simply our purpose at this time to call attention to the fact that these myths do have an historical background. They are based on satanic imitations of the virgin birth. But who—other than those determined to do away with the truth of God at any cost—would attempt to compare such stories with the record of Christ's incarnation?

The character of the incarnation of the Son of God is in direct contrast to that of heathen incarnations. In the account of His birth, there is none of the absurd, none of the impure. We have, rather, the simple, pure record of the fact that the Holy Ghost came upon Mary and the power of the Highest overshadowed her, so that the One born of her was truly the Son of God. Some eighteen hundred years ago, Justin Martyr pointed out the distinction between the birth of Christ and the births of the heathen hero-gods.

Lest some, not understanding the prophecy now cited, should charge us with the very things which we have been laying to the charge of the poets, who say that Jupiter went in to women through lust, let us try to explain the words. This, then,

(Continued on p. 391)

GOD WITH US

by W. B. MALE

WHAT a treasury of truth is the Word of God! What marvelous riches are stored in a single phrase! In this devotional study Male seeks to lead us into the enjoyment of the blessings which are laid up for us in an expression which is a veritable key to the mystery of the incarnation: "God with us." "What does it mean to you that our Lord Jesus Christ is God with us?" was the question propounded when Male was asked to prepare this article. Here is his answer.

"WE ARE all wrong, we have gone out of the way; a divine teacher must come from heaven and lead us into the way of truth!"

What a statement to come from the lips of Socrates, the prince of heathen philosophers! "Living in golden prime of Greek history, a citizen of Athens 'the very foundry of ideas,' the companion of the most gifted of the sons of men, undisturbed by any earthly calling or the endless demands of modern civilization, he had unequalled advantages in his search for truth." (Rev. James Wells, *Christ and the Heroes of Heathendom*, p. 65) After a life given over to Christless philosophy, Socrates admitted that he knew nothing of eternal truths. To him it seemed that fate had decreed, "Thus far and no farther." His mind groped, enveloped in utter darkness, whenever he attempted to step beyond the veil. He realized that reason alone was not sufficient; someone must come from heaven, or man must forever remain ignorant. He who stood at the very acme of human reason must admit that "we are all wrong, we have gone out of the way; a divine teacher must come from heaven and lead us into the way of truth."

Coming down through the centuries, let us go from Athens to Bethlehem. Shepherds have gone throughout the country with amazing news of an angelic message which shattered the stillness of Palestinian night. Magi with beautiful gifts arrive from the east, having been guided hither by a star in the sky, having inquired in Jerusalem concerning Him that is born King of the Jews, these men come to a house in Bethlehem, over which the star shines brightly. Entering, they see a Babe in His mother's lap. They worship and adore this Child; they present Him with rich gifts; they speak strange things concerning Him. Why all this stir about the birth of a child? The answer is simple in the light of the statement made some months before by the angel to the foster-father of the Child: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins" (Matt. 1:20-21). Both Mary and Joseph knew

that all these things were happening "that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, *God with us*," (Matt. 1:22-23). This Child, born in a stable, and cradled in a manger, is none other than God manifesting Himself in human flesh. He is the "Divine Teacher from heaven" for whom Socrates saw the need.

We now look back almost two thousand years to the coming of the "Divine Teacher." What has He taught us? What has He brought us? Did He teach us deep, unfathomable truths? Has He shown us the way of salvation? What benefit do we derive from the fact that God took a bodily form, and walked and talked with men?

The name "Emmanuel," which being interpreted is "*God with us*," in itself bears testimony to some of the great blessings received from Christ's incarnation.

I. EMMANUEL—GOD *with us*

EMMANUEL reveals to us the true character of God.

Throughout man's history, he has tried to make God what he wants Him to be; he has attempted to create his Creator. Knowing that a righteous and holy God would condemn sin in man, man made for himself gods which were more corrupt than he himself. It is said that at Rome "they worshipped as gods those whom they must have despised as men" (*Christ and the Heroes of Heathendom*, p. 111). Man had "changed the truth of God into a lie, and worshipped and served the creature more than the Creator . . . As they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1:25, 28). The knowledge of the true God was almost extinct from the Gentile world before Christ came.

The Jew had so far drifted away from God that the truths of God were mere abstractions to him. The God revealed in the Old Testament was lost to view in a maze of meaningless Talmudic ceremonies. They



too, were in need of a fresh revelation of God and His true character.

Because Emmanuel is *GOD* with us, we can be assured that His character is the character of God, the Father. Paul says of Christ that "in Him dwells all the fulness of the Godhead bodily" (Col. 2:9). Christ Himself declares, "He that hath seen Me hath seen the Father" (John 14:9), and again, "If ye had known Me, ye would have known My Father also" (John 14:7). If, then, we can learn the character of Christ, we have learned the true character of God, the Father.

"And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full . . . of truth" (John 1:14). Here is an inspired record of the character of Christ—"full . . . of truth." "Truth is a marked characteristic of the life of Jesus Christ. Reality was stamped on everything about Him. His life was holy, His Word was true, His character was the embodiment of truth" (W. H. Griffith Thomas, *Christianity is Christ*, p. 11).

Purity is an essential element in truth of character. Christ was pure, not in the relative way in which we use the word, but pure in the highest and most absolute sense of the word. He was "holy, undefiled, separate from sinners." Even as a diamond cast into the mud retains its unsullied purity, the Lord Jesus retained His impeccable holiness though surrounded on all sides by the filth and corruption of this world's sin. Christ's purity reveals to us that God is a "God of truth and without iniquity."

Justice is also an essential element in truth of character. Not only was Christ pure in Himself, but He was filled with justice in His attitude toward man's impurity. He never condoned sin. He forgave it but never overlooked it. He warned the rebellious and the hypocrites of the impending wrath of God. He did not in any wise set aside the law given by Moses, but declared that not one jot nor tittle should pass from it till all be fulfilled. The testimony of His enemies was, "He is a just Man." Through Christ's life and teachings we are assured that an outstanding characteristic of God is justice. If God is to keep His universe from chaos, His laws must be absolute and changeless. Even an earthly king who is constantly altering his laws to meet the whims or needs of his favorites shall soon wreck his government. God's unwavering justice must cause His wrath to fall upon sin of every kind. Through Emmanuel we learn that God is "just and right" (Deut. 32:4).

The Incarnate One, Who is "full . . . of truth," reveals to us the God of truth.

"And the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of *grace*" (John 1:14). Emmanuel reveals God to us not only as the God of truth, but also as the God of grace. Christ's life was a life of love and mercy. His love not only caused Him to give His life on Calvary for man's redemption, but it also caused Him to give His life in service to man

while on the way to the cross. Everywhere He went He brought blessing. But the greatest manifestation of His love is seen when He willingly offered His life to meet the requirements of God's justice for our sin. Such a love indeed passeth knowledge! Judging from Christ's character, God is a God of infinite love for mankind, but His love never overrides His justice. Emmanuel shows us God's wrath against sin—so great that only the Incarnate God could bear it—and His love for sinners—so great that He sent His Son, His dearly beloved, into the world to bear man's sin; in other words, Emmanuel reveals God's grace, a perfect union of immutable justice and infinite love.

Another truth of a diametrical character may be learned from the name Emmanuel.

II. EMMANUEL—God with US

THE incarnation not only reveals great truths about God the Father, but it also sheds new light upon man's awful condition in sin. Emmanuel was perfect God and also perfect Man; in Him, then, we see man as God intended that man should be. What a contrast do we see in the character of Christ and the character of the natural man!

THE CHARACTER OF CHRIST THE PERFECT MAN

THE CHARACTER OF THE NATURAL MAN

- | | |
|---|--|
| 1. "Certainly this was a righteous man"
(Luke 23:47) | 1. "There is none righteous, no, not one"
(Rom. 3:10) |
| 2. "O righteous Father . . . I have <i>known</i> Thee"
(John 17:25) | 2. "There is none that understandeth; there is none that seeketh after God"
(Rom. 3:11) |
| 3. "I come to do Thy will, O God"
(Heb. 10:7) | 3. "They are all gone out of the way"
(Rom. 3:12) |
| 4. "This is My beloved Son in Whom I am well pleased"
(Matt. 3:17) | 4. "They are together become unprofitable"
(Rom. 3:12) |
| 5. "I do always those things that please Him" (God the Father)
(John 8:29) | 5. "There is none that doeth good, no, not one"
(Rom. 3:12) |

What chance does the natural man have before the face of God when he is in the condition described above? Man's corruption in sin did not appear so bad in the darkness preceding the coming of Christ, but now that He has come and the light of His perfect life has been shed abroad, our hideous vileness is revealed, and we have no more cloak for our sin. The light of holiness that emanated from the character of the Lord Jesus clears away the blinding fog of Satan's deceptions, and reveals with awful clarity the filth of our own souls and the blackness of the impending wrath of God. By



contrast with Christ's character, our character is unveiled. It is only by an Emmanuel, God with us in bodily form, that we could ever have had any tangible conception of what God expected and of the extent to which we had fallen short of His glory.

III. EMMANUEL—God WITH us

EMMANUEL is the connecting link between God the perfect One and man the sinful one. He is the Peace-maker between the Ruler and the rebel. "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John 14:6). Between the Creator and the creature was an impassable gulf. Man was utterly incapable of raising himself the smallest fraction of the distance from his pit to the exalted heights of heaven. Man had foully dishonored the One to Whom he could never make recompense—"a sinner cannot justify a sinner." The righteous angels were in no wise involved either in making the law or in breaking it; hence it would have been a grave injustice to impose the penalty upon them, regardless of their willingness. Only God, the Lawgiver, could bear the sin. He alone of all the beings in the universe could pay man's debt and let man go free. But, as Anselm says, "If then none can make it (satisfaction to God) but God, and none owes it but man, it must be wrought by God made man." The "God made man" is Emmanuel. The *Man* of Nazareth Who is the *God* of the universe, made man that He might redeem man unto Himself.

How this magnifies the grace of God! God loved you and me so much that He was willing to suffer the humiliations of Christ's earthly life, and to die the shameful death on Calvary to make us His forever! Unsatisfied with magnificent material creations in the vast reaches of space, He came as "a man of sorrows" that we might have fellowship with Him. Such matchless love! Why, oh why, are we so despicable as to turn from Thee, Lord Jesus?

But His love for us never caused our Lord to over-ride His justice.

An oriental king is said to have made a law, having as its penalty for violation the loss of both eyes. The first offender was his own son. His people immediately were filled with curiosity and interest: "What will the king do?" they asked. The poor king was caught between the horns of a dilemma. He knew that if the respect of his people and the dignity of his office were to be preserved, the penalty must be administered; and yet how his father-heart yearned for the boy and hated to see him thus maimed for life. He reached a decision. Calling the boy before him, he ordered a servant to strap him to a table and to burn out one of his eyes. When this was done, he ordered the boy to be loosed. The king then lay down on the table and commanded that one of his own eyes be burned out. Justice was met to the full, because two eyes paid for the offence; but with the justice the

love of that father for his son was also manifested in that the father bore in his own body part of the, punishment due his son.

This is but a weak illustration of what took place when Emmanuel hung on the cross. God's law had been broken, and God's justice demanded a full penalty be paid; but God's love for man so moved Him that He went Himself in the person of His Son to Golgotha's brow, bearing, not a part but *ALL* our sin and its punishment in His own body on the tree. Surely "mercy and truth are met together" in Emmanuel; surely "righteousness and peace have kissed each other" in "Him Who loved us and washed us from our sins in His own blood."

Why should He love me so?

Why should He love me so?

Why should my Saviour to Calvary go?

Why should He love me so?

WONDERFUL indeed it is that God should open up in the name Emmanuel such truths concerning Himself, concerning us, and concerning the plan of salvation. Wonderful it is how Emmanuel has met to the full man's deepest and direst need. He it is Who brought heaven's truths to ignorant man. He not only has led us into the way of truth, but He is Himself the Truth, and the Way to life. Oh, how greatly we needed Emmanuel. "Call it reason and conscience, or call it finite limitation and guilty fear, this uniform, intense, importunate demand for an incarnate God is answered now and at last, and answered only, by our God in Christ" (R. D. Hitchcock, *Eternal Atonement*, p. 93).

Think not, believer in Him, that Christ Jesus has ceased to be God—with—us since His ascension to glory. Before He left He said, "Lo, I am with you always, even unto the consummation of the ages." He is still Emmanuel, God with us—with us in our poverty (Heb. 13:5); with us in our sorrows, disappointments, and sufferings (II Cor. 12:9); with us to give victory (Phil. 4:13); with us in our service for Him (Matt. 28:20); with us when death comes (Ps. 23:4); and after death we have the assurance that we shall go to be with Him in that deeper, fuller sense which only raptured, sinless souls can realize (II Cor. 5:8). Should He come ere we die, we have His promise that we shall be caught up in rapture ever to be "with the Lord" (I Thess. 4:17). Let the presence of Christ be your constant strength, joy, peace, and hope. Shun that which shall displease Him. Live for Him alone, because Emmanuel is truly

GOD—WITH—US!





WHAT HOLDS BACK THE REVIVAL?

by FRANKLIN G. HULING

IT IS the sin of spiritual, praying, soul-winning, Bible-loving, missionary Christians, that holds back the revival for which many of God's dear children have been praying for years.

Isaiah writes, in chapter fifty-nine, verses one and two:

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

What is the great sin today of spiritual, fundamental Christians, which prevents God from answering prayer for revival? Is it not their fellowship with and support of infidelity within their own ecclesiastical ranks? Every time they contribute to budgets that support the propagation of infidelity, they hold back the revival they pray for. God is opposed to this unholy union and will not bless it. Here is what He says about it:

Be ye not unequally yoked together with unbelievers: for what FELLOWSHIP hath RIGHTEOUSNESS with UNRIGHTEOUSNESS? and what COMMUNION hath LIGHT with DARKNESS? and what CONCORD hath CHRIST with BELIAL? or what PART hath HE THAT BELIEVETH with an INFIDEL? and what AGREEMENT hath the TEMPLE OF GOD WITH IDOLS? (II Cor. 6:14-16).

Is not "Modernism" "unrighteousness," "darkness," "Belial," "infidelity," and "idolatry," whatever denominational label it may bear? And is not every believer who contributes to budgets that support "Modernism," "unequally yoked" with it, having "fellowship" with it, holding "communion with it, in "concord" with it, having a "part" in it, and in "agreement" with it? As long as God's children continue to do so, how can He send them the revival they pray and long for? If He did, He would have to deny Himself, that is, go contrary to His own holy nature and His Word. He yearns for His

people to be revived, and the lost to be saved, but He abhors the evil of gathering new recruits for the support of "Modernism."

The history of revivals among God's people Israel reveals that He sent them a revival when He found a leader who would turn His people away from idolatry. Where is such a leader today who will rally God's people to withhold their offerings from present-day idolatry which is "Modernism?" However, the lack of such a leader excuses no individual for supporting "Modernism."

Israel continued their observances of orthodox ceremonies while they made their offerings to idols "on the side." But what is God's verdict on that kind of orthodoxy? Listen to what He says:

Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting . . . And when ye spread forth your hands, I will hide Mine eyes from you: yea, WHEN YE MAKE MANY PRAYERS, I WILL NOT HEAR: your hands are full of blood (Isa. 1:13, 15).

Is not the blood of thousands of lost souls laid at the door of "Modernism?" If Isaiah were preaching today, would he not, as God's mouthpiece, speak thus?

Bring no more vain orthodox sermons; Bible conferences which ignore this unequal yoking of My people with "Modernists" are an abomination to Me; the calling of general assemblies and conventions, I cannot, away with them; they are iniquity, even the deeper spiritual life gatherings which refuse to inform and arouse My people about this great evil. And when you pray for revival, I will not hear; your hands are full of the blood of souls damned by "Modernism" which you support.

When God's children refuse to go on supporting "Modernism" by contributing to budgets that support it, they will then be on "praying ground," and God will hear their heart-cries for revival. How sorely the revival is needed. Let us not keep God waiting, but start obeying Him today.

HERE is a challenge for thinking Christians, presented by Huling, who in the minds of some is the stormy petrel of Fundamentalism. It is true that in some points he draws woefully near to a line of thought upon which many of God's children do not as yet see eye to eye; but in his main thesis he is presenting a truth which the child of God must recognize and accept. Read this challenge. Digest it. Get on your knees and let God deal with you about it.

THE INCARNATE WORD

by ROBERT KARR

IT SEEMS almost presumptuous for any one to attempt to set forth what he calls facts concerning the Second Person of the Blessed Trinity—and it would be the height of arrogance were one left to his own deductions regarding the work and Person of the Lord Jesus Christ. A spider may build its web from material which it carries about its body, but no man is able to give an accurate estimate of the worth of the Christ from theories which are being spun today by so-called Bible students.

The one source of information regarding the greatest Character of all history is the inerrant, infallible, plenary inspired Word of God. Let us endeavor to move the camera very close up to the first chapter of the fourth Gospel and discover there some of the axiomatic statements which the Holy Spirit has chosen to reveal concerning the Logos.

1. Those who hold that Christ is a son of God, as any one might be termed a son of God, faces the statement that He is eternal. "In the beginning was the Word." He did not begin to exist when the heavens and the earth were made. He had the glory with the Father before the world was. Allow your mind to try to grasp that period not measured by minutes, hours, days, months, years, millenniums; and go back until you are lost and you can never get back to that time when Christ was not. Before matter was created, before time was, before all things, Christ was.

2. While Trinitarians believe in three Persons in the God-head, it is not an easy matter to explain that Christ is a Person distinct from the Father, and yet one with Him. St. John tells us that "the Word was with God." Though there are two distinct Persons, they are joined in an ineffable union. They are equal in majesty, power, and glory. Wherever God was, before the morning stars sang together, and the sons of God shouted for joy, there too, was the Son. John makes it plain to us that "the Word was God."

3. When we make an effort to comprehend something of the vast reaches of space taken possession of and try to form a slight conception of the extent of the systems of worlds, we know that these must have had a Maker. The orderly arrangement in nature,

the exactness with which all bodies move, the freedom from clashes and jars indicate conclusively a Divine Mind, and John tells us that "by Him were all things made, and without Him was not anything made that was made." So far from being Himself a product of a greater mind, Christ commanded and material things were created. It is not a tribal god, a man-exalted deity, but God who is portrayed by the Holy Spirit in the first chapter of John.

4. As one studies carefully the Book, he discovers that the Christ may be approached from many angles. The mission for which He came may be stated in many ways, but John tells us in this first chapter that He was the true Light which lighteth every man that cometh into the world. How dark Denver would be if all the incandescents should suddenly cease to function. Crime and danger would be multiplied instantly. What desolation would reign had Christ not come! What the sun is to the natural world, Christ is to the spiritual. He provides with health, warmth, growth, beauty. His benefits are for all—Jew, Gentile, rich, poor, black, white. If men choose darkness rather than light there is no hope for them. Should an unbeliever read these lines, may he turn to the true Light which lighteth every man that cometh into the world.

THE glorious climax in the first thirteen verses is found to be the privilege of all—"to as many as received Him to them gave He power to become the sons of God, even to them that believe on His Name." Economists are predicting that the next five months will witness suffering, hardships, cold, and hunger never before known in America; but the sustaining, the heartening truth still abides that promises are to be found in His Word that assure children of God that He will not forsake them. Our business, right now is to make sure that we are children of God by believing on His Name, and therefore begotten into God's family. Such privileges are accorded only to those who by faith become members of the royal line through the blood of Christ, the new birth. If we are children of God we receive Christ, and He extends to us the privileges and blessings of children. May no one lightly esteem the provision He has made.

EVERY Sunday afternoon throughout the winter, at 3:00 o'clock, a large company of earnest believers from various churches of Denver assembles in the auditorium of The Denver Bible Institute to study the Word of God. The opening message for this year was brought by Dr. Robert Karr, pastor of the Twenty-third Avenue Presbyterian Church. This message brought such rich blessing that we asked to be permitted to share it with the "Grace and Truth Family." Here it is.

RADIOGRAMS

The past month's mail has indicated a quickening in interest in the D. B. I.—Fundamentals Radio Bible Class. Here are a few extracts from many encouraging letters:

FREEMONT, TEXAS

Below are the numbers we got from your program last night. We did not get them all at first, but listened in with ears, and eyes, and mouth, and heart. Our set was just lately brought into working condition. We heard "Let the Lower Lights Be Burning," "Peace Be Still," "Roll Billows Roll," and the message on Romans 6:6.

GOLDEN, COLO.

Thank you for the joy, the peace, and the spiritual help we are having every Sunday evening in the D. B. I.—Fundamentals Radio Bible Class. Mere words fail to express our appreciation of the faithful testimony going forth.

FORT COLLINS, COLO.

Enclosed is my personal check. This is a free-will offering taken up at our Thanksgiving Day service. Use the money either for the Institute or for your Radio work. We are thanking God for the testimony being broadcast.

DENVER, COLO.

I am enclosing a check for \$5.00 to be applied on your Radio Bible Class. I am delighted to learn of the widespread blessing being received.

LOUISVILLE, COLO.

We listen in every Sunday evening to your services over K L Z, and certainly enjoy them. Enclosed find \$1.00, which is small, but every little helps. We especially enjoy the quartet. May God greatly bless you in the work.

DENVER, COLO.

WE were delighted with the teaching of God's Word and greatly enjoyed the music last night over station K L Z. Please accept small offering enclosed.

PIERRE, S. D.

We were delighted to find you on the air Sunday night after we got home from our service. We had felt that we were cut off from the really good and helpful things over the air. Hope to hear you every week.

NORTH PLATTE, NEB.

We enjoy listening to the Denver Bible Institute program every Sunday evening at 10:30 Central Time. This comes over K L Z of Denver, operating on a frequency of 560 kilocycles. Tune in. Join their Radio Bible Class taught by Dean Clifton L. Fowler.

ELYRIA, OHIO

We wish to express our appreciation to your station for putting The Denver Bible Institute on the air Sunday evenings.

We heard their message last night, and while the reception was not all that we could hope for, still we were very glad to get them as we are interested in the work which that institution is doing.

COLORADO SPRINGS, COLO.

I have been a steady listener to your series of lectures on "The Great Distinctions of the Word of God." I must say, this is a most wonderful broadcast. I enclose a small offering.

CRIPPLE CREEK, COLO. (Addressed to station K L Z)

Your Sunday night broadcast of the D. B. I.—Fundamentals Radio Bible Class is by far the best religious program we are able to pick up. Thanks for giving it to us.

MILFORD, MICH.

I could have shouted last night when I found I could hear K L Z. Presently I heard them announce the D. B. I.—Fundamentals program—then the Dean's voice. I heard some of the songs and most of the message.

TUCSON, ARIZ.

We tuned in on you this evening. After returning from church I sat down for a sort of "home again" hour and enjoyed your message immensely, also the beautiful music rendered by the group. God bless all of you. Your voice came ringing over the desert with the clearness of a lovely bell, and filled our room with its melody. Count me in on the Radio Class. I need the teaching and the refreshing.

Letters have been received from enthusiastic listeners to the D. B. I.—Fundamentals broadcast residing in fourteen different states. The states represented in our "fan" letters are:

Arizona	New Mexico
Colorado	Ohio
Illinois	So. Dakota
Kansas	Oklahoma
Michigan	Tennessee
Missouri	Texas
Nebraska	Wyoming

There was a shortage of over \$80 on the October broadcast and \$74 shortage on November. Both of these shortages were made good by earnest Christian men who were eager for God's Word to continue going forth. A free-will offering from the members of the Radio family would cut these shortages down to nothing. What would He have you do? It costs \$250 per month to keep the broadcast going.

IN THE HARVEST FIELD

Ten years of sowing and then the harvest! That, according to Dr. Geo. W. Hunter, Field Secretary of the American-European Fellowship, is the story of missionary work in Russia. The Soviet government, not realizing what was happening, allowed the country to be sown with the Word for ten years, then put an end to it. But now the seed is bearing fruit and many souls are turning to the Lord. Dr. Hunter brought a heart-stirring message to the Church of the Open Bible Sunday evening, November 30. He also gave a very helpful message to the Institute Family on Thanksgiving Day.

"They that go down to the sea in ships, that do business in great waters," are truly "sowing the works of the Lord." This fact was brought to us very graphically Sunday evening, November 23, in a stereopticon lecture by Rev. Oscar S. Zimmermann, head of the Immanuel Mission to Seamen. In forty-three great seaports of the world, the printed Word and the spoken testimony is being given to thousands of souls daily, to every man in his own tongue. Not one ship in the world's vast Merchant Marine excludes this ministry.

Brother Jerry B. Foss, D. B. I. '30, and Mrs. Foss, D. B. I. Evening School '29, gave their farewell messages to the Institute and the Church of the Open Bible Sunday evening, November 9, just prior to their departure for southern Arizona. It is their purpose to work there for a time among the Spanish-speaking people, in order to acquire a better knowledge of the language before going to Argentina, where they believe God is leading them, with their little daughter, Marie, to labor for Him. We shall greatly miss their fellowship, but we rejoice that the Lord is leading them forth to bear His message of life. As you approach the throne of grace, remember them.

"One of the greatest dangers to the lives of Christian workers is that of allowing the things of the Word to become commonplace." This is only one of many vital points in a stirring message which Dr. L. Sale-Harrison, of Australia, brought to the workers and students of D. B. I. on November 14.

"I thank God for the blessing that has come to me through D. B. I."—this is the substance of many testimonies heard at the annual Mission Rally and Evening School opening held in the Institute auditorium November 7. Such expressions of gratitude show that in the classes of the Evening School, and in the missions conducted in outlying districts, the seed of the Word is being sown, and is bearing fruit.

Rev. C. R. Harwood, D. B. I. '28, and Rev. A. C. Payne of Steamboat Springs, Colorado, were speakers at a recent meeting of the Young People's Bible Conference of Northwestern Colorado, at Hayden. This was the third quarterly conference of these Christian young people. In spite of severe weather, about seventy-five from the mountains of northwestern Colorado gathered together for fellowship and the study of the Word. The speakers brought messages of rich blessing, which were in line with the thought of the Conference leaders to build up the young people in the most holy faith, and to urge upon them God's call to a life of service. Would that many more such conferences might be organized.

Mention of the Columbine Mission may stir up the memories of many of our readers. It was in this mission that Brother L. J. Fowler, former Business Manager of "Grace and Truth," was pastor at the time of his death in April, 1927. In fact, it was while returning from Columbine that he was struck and killed by an automobile. After his home-going, the work was carried on by others from D. B. I. until fall, when a coal strike in the camp, accompanied by riots and killings, resulted in the forced closing of the mission. Not long after, the work was re-opened by an earnest Christian layman, Mr. Wolcott of Boulder, Colorado, the thought being to continue it for the Institute temporarily. Being now unable to carry the responsibility, he has asked D. B. I. again to take it over. Rev. H. A. Sprague conducted the first meeting under the new arrangement, on Sunday, November 23, with the evident blessing of God.

One of the special speakers to address the Institute group recently was Dr. William Evans. Employing the book of First John as a working model, he gave an interesting lecture on methods of study and presentation of the Word.

Rev. R. O. McCray, pastor of the Boulevard Baptist Church of Denver, speaking to the student body of D. B. I. on November 28, was used of God to bring a truly inspirational message. His subject was "Union with Christ" and its unfolding was a demonstration of the Holy Spirit's purpose to strengthen the faith of God's people by bringing familiar truth through a new channel, with added light and blessing.

James Brewster, '25, spent the early years of his ministry in itinerant evangelism among the mountaineers of Arkansas. For some time he has been pastor in Dardanelles, Arkansas. He has been called recently to the First Baptist Church of Charleston, in the same state.

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

HALF A CENTURY

This well written book is the autobiography of A. C. Gaebelin. It is a message of faith and faithfulness. It is the thrilling story of a life utterly dedicated to an uncompromising and fearless devotion to the cause of Christ through "half a century" of sacrificial service. The style is unaffected, in places almost naive in the beauty of its simplicity, and always pleasingly clear. Just such a book as should be in every Christian home, placed in easy reach of every member of the family, so the high and noble standards of the will of Christ, here presented, may enter and take root in the lives of father, mother, daughter, and son. Secure your copy today.

"Half a Century, The Autobiography of a Servant," by Arno C. Gaebelin, Editor of "Our Hope," 5½x8 inches, 261 pages. Cloth \$1.75; half calf \$2.50. Published by "Our Hope," New York City, N. Y.

PROTESTANTISM—Its Principles and Reasons

A timely message. The author shows the contrast between Romanism and Protestantism, and fully justifies the existence of the latter. He fearlessly exposes the fallacy of many of the claims made by the Roman Catholic Church, but he is no less frank in dealing with the weakness and need of Protestantism. The purpose and value of this book can best be judged from its table of contents:

- I. The Object of This Book
- II. What is Protestantism?
- III. The Papal Claims
- IV. How The Pope's Power was Gained
- V. Testing Roman Catholic Claims
- VI. Rome and Marriage
- VII. Heroes of Protestantism
- VIII. What Protestantism Needs Today

"Protestantism—Its Principles and Reasons," by R. Ditterich, 5¼x7¾ inches, paper, 62 pages, \$30. Published by the Bible Institute Colportage Association, Chicago.

GOD SPAKE ALL THESE WORDS

As might be expected from its title, this is a masterful defence of the verbal inspiration of the Scriptures. Though it is arranged and abridged by C. E. Putnam, the material in this book is from the pen of James H. Brookes, one of the most outstanding among the mighty defenders of The Faith of the past generation. This volume is brief, and it deals entirely with the internal evidences of the inspiration of the Bible; but it would be hard to find another book in which so much valuable material is crowded into so little space.

"God Spake All These Words," by James H. Brookes (Putnam Edition), 5x7 inches, 96 pages. Published by the Bible Institute Colportage Association, Chicago. Paper, \$40; cloth, \$75.

All books of which favorable mention is made on this page may be ordered through the Institute Book Nook.

A SCIENTIST'S VIEWPOINT OF THE VIRGIN BIRTH

by Harry Rimmer, Director Research Science Bureau

Mr. Rimmer has carefully weighed the question of the Virgin Birth of the Lord Jesus Christ from the scientific point of view. As a result we are indebted to him for this very clear and helpful discussion of the subject.

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE TREE OF LIFE

I. THE TREE OF LIFE IN THE GARDEN OF EDEN

- A. Proffered
Gen. 2:9, 16-17
- B. Forfeited
Gen. 3:22-24

II. THE TREE OF LIFE IN THE NEW HEAVENS AND NEW EARTH

- A. Its blessings
Rev. 22:2
- B. Its limitations
Rev. 22:14

III. THE TREE OF LIFE IN THE PRESENT AGE

- A. The Person and work of Christ
Prov. 3:18
I Cor. 1:30
Prov. 15:4
- B. The testimony of the believer
Prov. 13:12
Prov. 11:30

—H. A. W.

BOUGHT AND PAID FOR

I. THE PRICE PAID

- I Pet. 1:18-19
- Heb. 10:4, 19
- II Pet. 2:1
- Eph. 1:7
- Heb. 9:12-14
- I Cor. 6:20a

II. THE SALVATION SECURED

- Rom. 8:1
- Eph. 2:13
- I Cor. 6:11

III. THE RESPONSIBILITY INVOLVED

- A. Separation
I Cor. 6:20b
- B. Occupation
- C. Service
Eph. 4:7-12
I Tim. 4:10

—H. A. W.

SAINT JOHN ON BROTHERLY LOVE

LOVE OF BRETHREN

I. IS BORN OF GOD.

- Every one that loveth is born of God
I John 4:7

II. HAS LIFE

- We know that we have passed from death unto life because we love the brethren
I John 3:14

III. KNOWS GOD

- Every one that loveth . . . knoweth God
I John 4:7

IV. LOVES GOD

- He who loveth God loveth his brother also
I John 4:21

V. IS IN THE LIGHT

- He that loveth his brother abideth in light
I John 2:10

VI. GIVES HIS LIFE

- Greater love hath no man than this, that a man lay down his life for his friends
John 15:13

HATE OF BRETHREN

I. IS NOT OF GOD

- Whosoever doeth not righteousness is not of God, neither he that loveth not his brother
I John 3:10

II. IS DEAD

- He that loveth not his brother abideth in death
I John 3:14

III. KNOWS NOT GOD

- He that loveth not knoweth not God
I John 4:8

IV. HATES GOD

- If a man say, I love God, and hateth his brother, he is a liar
I John 4:20

V. IS IN DARKNESS

- He that sayeth he is in the light, and hateth his brother, is in darkness
I John 2:9

VI. TAKES LIFE

- Whosoever hateth his brother is a murderer
I John 3:15

—S. R. S.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 5

Sunday, February 1, 1931

JESUS, THE GREAT PHYSICIAN

Lesson Text: Luke 4:31-5:39
(Assigned for printing: Luke 4:38-44; 5:12-16)
Devotional reading: Isaiah 53:1-6

Golden Text:
"Surely He hath borne our griefs, and carried our sorrows" (Isa. 53:4).

Today's lesson tells us of a number of miracles which our Lord Jesus wrought. In order, these are,

1. The healing of the demoniac in the synagogue at Capernaum (Luke 4:31-37)
2. The healing of Peter's mother-in-law (Luke 4:38-39)
3. The healing of many, sick with various diseases or possessed of demons (Luke 4:40-44)
4. The miraculous draft of fishes (Luke 5:1-11)
5. The healing of the leper (Luke 5:12-15)
6. The healing of the man sick with the palsy (Luke 5:16-26)

In conclusion we are told of the murmurings of the scribes and the Pharisees because our Lord ate with publicans and sinners.

The lesson committee has assigned for printing only the narrative of the healing miracles. As is our custom, whenever possible, however, we shall seek to give an explanation of the whole of the lesson text. In doing this it is always helpful if we can find one central truth which runs like a golden thread throughout all parts of the lesson and which serves to bind them all into one harmonious whole. In the present lesson this central truth is found in the thought that all parts of the lesson set forth the grace of our Lord Jesus Christ, and are illustrative and typical of His grace toward us.

I. THE ALL-SUFFICIENT GRACE OF OUR LORD JESUS CHRIST (Luke 4:31-44)

In Luke 4:40 an expression appears which gives us the key thought for this part of our lesson. "He laid His hands on EVERY ONE of them, and healed them." In this we see the all-sufficiency of His grace. Remember there were there people sick with divers diseases, but not one of these diseases proved too hard for Him.

How easily all cases yielded to the touch of His hand and to the word of His mouth is illustrated in the two incidents with which this section opens. In one of them a poor demon possessed man was delivered from the power of the demon at a simple word of rebuke from our Lord (Luke 4:33-36). And in the home of Simon Peter the same healing power was witnessed in the healing of the mother-in-law from the fever. No matter what the disease, and regardless of age, sex, or condition, our Lord's healing power was extended to all who came to Him. And when the people would have stayed Him, He said, "I must preach the Kingdom of God to other cities also" (Luke 4:43).

All this testifies to us of the all-sufficiency of the grace of our Lord Jesus Christ. At the cross provision was made for the salvation of all mankind (John 3:16; Heb. 2:9; I Tim. 4:10). This does not mean that all men are saved, but that all men may be saved if they will only come to Him and trust Him as their Saviour. This is clearly seen in His loving invitation, bidding whosoever will, to come and take of the water of life freely (Isa. 55:1; Rev. 22:17; John 7:37). When we stand with the redeemed around the throne of God, and the roll is called of those who have trusted in the Lord Jesus Christ as their Saviour, there will not be one missing. It may be said in that day of all who came to our Saviour for healing from sickness of sin, "He laid His hands on EVERY ONE of them and healed them" (see also John 6:37; Heb. 2:13).

Then, too, consider that there can be no need in the life of any of His children which our Lord is unable or unwilling to meet, for has He not said, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19), and "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us ALL THINGS?" (Rom. 8:32). The answer to the question which this last Scripture raises is furnished in two other Scriptures, one of which says that God "hath blessed us with all spiritual blessings in heavenly places in Christ," and the other, "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (Eph. 1:3; I Cor. 3:21-23).

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II. THE ENABLING GRACE OF OUR LORD JESUS CHRIST (Luke 5:1-11)

The all-sufficiency of our Saviour is further illustrated in the second section of our lesson, which has to do with the miraculous draft of fishes.

That this draft of fishes was supernatural is clearly evident in two considerations. In the first place Peter said plainly, "We have toiled all the night and have taken nothing" (Luke 5:5). In spite of this, when the net was let down at the word of the Saviour, instantly it was filled to breaking with a great multitude of fishes. The second consideration which shows how truly miraculous this incident was, is the astonishment of those seasoned fishermen at the draft which they had taken (Luke 5:9-10). They had labored for many years, fishing in these waters, but never before had they seen such a catch of fishes as that which they took at that unseasonable hour. The point of all this is that our Lord enabled those fishermen to do what they could not do themselves.

The spiritual import of this incident is seen in the Saviour's words, "Fear not; from henceforth thou shalt catch men" (Luke 5:10). Have you ever stopped to consider that in calling His children to win the lost to Christ, God is calling them to perform the humanly impossible? What man in his own puny strength can liberate a single soul from the power of Satan? What man in his own strength can impart spiritual vision to a soul blinded by sin and the deceptions of the adversary? What man in his own strength can impart life to those who are dead in trespasses and sins? And yet all this and more is involved in soul winning. But what we cannot do in our own strength we can do in the strength of Christ. "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5).

How we may enjoy Christ's enabling power for service is indicated in Peter's response to the Saviour. Though they had toiled all night and taken nothing, and though the hour seemed most unpropitious, yet Peter said, "Nevertheless at Thy word I will let down the net." God will impart power for service to any soul who in simple faith steps out in obedience to His Word. He is saying to us as He said to those fishermen of old, "Follow Me, and I will make you fishers of men" (Matt. 4:19). And to any who will respond to this appeal the promise is given, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

Before we leave this part of our lesson discussion, however, it will be helpful to remind ourselves of another promise. "God is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). No matter what may lie in the will of God for His children, and no matter how utterly unfit they may seem for the tasks which He has appointed, His grace can enable them to perform those tasks and bring them to a fruitful consummation (Phil. 4:13).

III. THE PARDONING GRACE OF OUR LORD JESUS CHRIST (Luke 5:12-26)

Now we pass on to consider a section of our lesson which is similar in content to the first section, in that it

deals with healing miracles. The first of these miracles is the cleansing of the leper, the second, the healing of the paralytic let down from the housetop on a bed. In connection with this second miracle a key expression appears which leads to an emphasis in this section different from that of the first, though it sheds equally as much light on both. This expression is, "Man, thy sins are forgiven thee" (Luke 5:20). In this we see the pardoning grace of our Lord Jesus Christ.

We are such materialists, we are prone to let the physical aspects of Christ's healing miracles outweigh their spiritual significance. We cannot too strongly testify our faith that Christ actually wrought these miracles in the bodies of the sick and the demon possessed. But His healing of men's bodies was essentially a testimony of His power and willingness to heal their souls. Yet multitudes today are envying the physical blessings of those whom Jesus healed, while at the same time they are rejecting the spiritual blessings which those physical miracles typified. How much better it is to hear our Lord say, "Thy sins are forgiven," than to hear Him say, "Rise, take up thy bed and walk" (Mark 9:43-47; II Cor. 12:9-10).

In the light of the Saviour's words to the paralytic, these instances, as all others of His healing miracles, are self-evidently illustrative of His power and grace in dealing with the sin problem. For our own personal instruction, therefore, we may well consider them a little more closely. In the healing of the leper we see a picture of our Lord's grace in cleansing the sinner from the leprosy of sin, and in the healing of the paralytic we see pictured His grace in delivering the sinner from the crippling bondage into which sin has brought him. In other words, He not only saves us from the defilement and penalty of sin, but He also saves us from its power. God's grace does not end with saving a soul from hell; for if he will but receive it, grace has been provided also to enable him to live a life of radiant victory. The one is the portion of the lost man who trusts Christ as His Saviour; the other is the portion of the saved man who yields to Him as his Lord and Master.

Closely linked as they are, these two miracles also suggest two aspects of the doctrine of forgiveness. God extends forgiveness to the lost man who trusts Christ as his Saviour. This forgiveness insures his salvation (Acts 10:43; Eph. 1:7). He also extends forgiveness to the saved man who returns to Him, confessing his sin of backsliding (I John 1:9). This, however, is a matter of fellowship and not a matter of salvation.

IV. THE IMPARTIAL GRACE OF OUR LORD JESUS CHRIST (Luke 5:27-39)

And now, in closing, we consider the impartiality of the grace of our Lord Jesus Christ. This thought is suggested in His dealings with the publicans and sinners and His conversation with the Pharisees. He gladly responded to the invitation of the publican, Levi, who made a feast for Him. But on other occasions He just as readily responded to the invitations of any among the Pharisees who were willing to invite Him into their house (see Luke 11:37), and He was as willing to save the Pharisees as the publicans, as is attested by His dealing with Nicodemus (John 3:1-16). But the Pharisees must be saved on the same ground as the publicans, and herein they were certainly handicapped. So self-righteous were they, they were

unwilling to admit their need of a righteousness greater than their own (see Matt. 5:20). This is one reason why our Saviour said, "I came not to call the righteous but sinners to repentance." Let a Pharisee but take the place of the publican, recognizing himself a sinner and in need of the grace of God, and he could be saved as well as the publican. But God was not adding His righteousness to theirs. This is the significance of the first part of our last parable in which He said, "No man putteth a piece of a new garment upon an old." (Garments in Scripture stand for righteousness—compare Isa. 64:6 with Isa. 61:10 and Rom. 3:22.) Neither was He revealing the truth of grace to those who were so tenaciously clinging to the law as to blind themselves to His grace. This was the force of the expression, "No man putteth new wine into old bottles." The unbelieving hearts of the Pharisees, occupied with the law (the old wine), were the old bottles; whereas the heart of the believer is the new bottle into which the new wine of grace may be poured. (Wine in Scripture stands for teaching, and the new wine especially for the teaching of the grace of God in our Lord Jesus Christ—see Isa. 55:1; Luke 22:20; Matt. 26:27-28.) We shall develop this thought further when we study concerning the parable of the publican and the Pharisee, who went up to the temple to pray, so we will content ourselves now with this all too brief discussion. Let us pause once more, however, to emphasize the thought that the grace of our Lord Jesus Christ is absolutely impartial. Any apparent difference between His dealings with the publicans and His dealings with the Pharisees was due not to partiality but to the contrast between the willingness and faith of the one, and the stubbornness and unbelief of the other. (Rom. 2:11)

VITAL-TRUTH ILLUSTRATION

The late Lord Congleton was an untiring lover of the perishing, and love being fertile in expedients, he hit

upon a plan for teaching his tenants in the County Mayo how faith secures the forgiveness of sins, while unbelief shuts out from the promises of the Gospel.

The tenants owed several years' rent, and were, in consequence, apprehensive of the action their landlord might justly take against them in the Land Court. To their astonishment a notice was posted up over the estate promising a remission of all rent to any tenant who would meet Lord Congleton on a certain day at the estate office between the hours of ten and twelve o'clock. The tenants, governed by the corruption of the natural heart, immediately suspected a snare, and spent the intervening days trying to find out what plan was designed for their injury.

On the promised day, Lord Congleton sat in his office, and the tenants crowded the street of the little country town, whispering and talking and gesticulating, but not one entered the open door; while ten o'clock, half-past ten, eleven, and half-past eleven came and went. At last, a little before twelve, a tenant who had been delayed unavoidably, entered the office and asked for the promised receipt. In the colloquy that ensued, the man's faith was tested, and he was found believing implicitly in his landlord's word, and not claiming it on the ground of any superior merits of his own.

Having received the coveted paper, the man waved it over his head and shouted, "God bless your Lordship! Now I'll show it to the boys!" But he was bidden to sit by till twelve, as the promise was made to faith only. When he finally rushed forth with the glad news, the tenants rushed in a body to the office, but the door was shut! Unbelief shut them out.

—"Tales of the Mystic Way"

First Quarter, Lesson 6

Sunday, February 8, 1931

JESUS, THE WORLD'S TEACHER

Lesson Text: Luke 6
(Assigned for printing: Luke 6:27-42)
Devotional reading: Prov. 3:13-18

Golden Text:

"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

Today's lesson is a lesson in Christian discipleship. Throughout the sixth chapter of Luke, the disciples of our Lord Jesus Christ are to the forefront. In the first part we see our Lord defending them against the criticism of the Pharisees; and the last part of this chapter is devoted to a discourse which He addressed to them. When we think of discipleship we commonly think of two things—companionship with Christ, and receiving His instruction; but true discipleship is more than this. Judas was a companion of our Lord; in common with the other disciples, he heard the words which fell from His lips and witnessed the mighty works which He performed; but we would hardly call Judas a true disciple. True discipleship is based on faith in our Lord Jesus Christ as our personal Saviour, and it involves walking with Him in such close fellowship and yielded to Him in such utter abandonment of self and such obedience to His Word, that our lives are transformed into His likeness and become fruitful to His glory. This appears in three pointed Scriptures. John 8:31 says, "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed." John 13:35 says, "By this shall all men know that ye are My disciples, if ye have love one to another." And John 15:8 says, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." We shall see these thoughts further developed as we proceed with the study of our lesson.

I. THE LIBERTY OF DISCIPLESHIP (Luke 6:1-12)

The key thought of verses one to twelve is the liberty of the disciple of Christ.

The Pharisees were under bondage to the law. They failed to recognize the purpose for which the law was given, namely, to convict men of their sinfulness and of the insufficiency of their own righteousness, and to lead them to trust in the Saviour, of Whom its sacrifices and offerings testified (Rom. 3:19-22; Heb. 10:1-14; Gal. 3:24-26). Failing to recognize the true purpose of the law, they made it a galling yoke upon their own necks (Acts 15:10). So blinded were they to the grace of God, they put more stress upon the observance of the Sabbath day than upon any deeds of mercy. So small a thing as plucking an ear of wheat and rubbing out the grains on the Sabbath day to them became an heinous offense, worthy of death; and indeed, apart from grace, such must be its penalty (Num. 15:32-36). But in their scrupulous observance of the letter of the law, the Pharisees had lost sight of its spirit.

That soul who has trusted the Lord Jesus Christ as his Saviour has been set free from the law. "Sin shall not have dominion over you," says Romans 6:14, "for ye are not under the law, but under grace." And Galatians 5:1, addressed to those who are in danger of becoming victims of the letter of the law after trusting Christ, admonishes them, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The reason that believers in Christ are delivered from the bondage of the law is that He has fulfilled the law for them. "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4); and in nothing is this seen more clearly than in the inspired interpretation of the Sabbath given in Hebrews 4:1-10. This passage tells us that "we which have believed do enter into rest" (literally "keep Sabbath"), and it adds, "He that is entered into His (God's) rest hath ceased from his own works, as God did from His" (Heb. 4:3, 10). This tells us in so many words that the true way to observe the

Sabbath is to believe in the Lord Jesus Christ, and that making Sabbath observance a matter of works whereby we hope to be justified, as the Pharisees were doing, and as all Seventh Day Adventists are doing to this day, is exactly the opposite. That simply to believe in our Lord Jesus Christ is truly to keep Sabbath, is clearly seen in the light of Colossians 2:16-17 which says that the Sabbath days, like all other ceremonial ordinances of the law, are a shadow of things to come; but the body, or substance is of Christ. Having become identified with the body by faith in Christ, why should we concern ourselves longer about the shadows? Indeed, to do so is to do violence to the spirit of grace.

This is the point of the Saviour's answer to the Pharisees when they accused His disciples of breaking the Sabbath. He showed them that even in the Old Testament God had dealt with believers in grace and not with the hard and fast legalism of the Pharisees, and He cited David as an example of this grace. To this He added the significant expression, "The Son of Man is Lord also of the Sabbath." He who instituted the law of the Sabbath did not condemn His disciples for plucking those ears of corn on that day, so it was sheer presumption for the Pharisees to do so. His answer to them, in which He plainly indicated the liberty of His disciples in grace, was followed the same day by a miracle which emphasized His declaration. In healing the man with the withered hand on the Sabbath day, our Lord was deliberately going contrary to the traditions of the Pharisees, but who shall say that He was violating the law of the Sabbath? The very question which He asked carries its own answer with it: "Is it lawful on the Sabbath day to do good?" (Luke 6:9). The answer to this question was also testified in His miracle.

Thank God! the believer in our Lord Jesus Christ has been set free from the bondage of the law. This section of our lesson clearly illustrates the testimony of Scripture, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). In this connection we might add that all believers have been set free, whether they know it or not; but the true disciple of our Lord Jesus Christ KNOWS that he is free and enters joyously into the liberty which is his in Christ Jesus.

II. THE BLESSING OF DISCIPLESHIP (Luke 6:13-26)

The second section of our lesson sets before us the blessings of discipleship. The privilege of the twelve who were chosen to be the continual companions of our Lord (see Mark 3:14), in a larger sense is the privilege of all believers (Matt. 28:20; Eph. 3:17; Col. 1:27; 2:6). The virtue which went out from Him and healed all who came to Him is suggestive of the healing which He has provided for the spiritual infirmities of all who trust in Him (III John 2). Let it be said here that discipleship involves not the provision of these things but our enjoyment of them. They are provided for all believers, but only by true discipleship can we enter into full enjoyment of them. (Heb. 4:16; 10:22; Gal. 5:16)

This is the deeper significance of the beatitudes found in verses twenty to twenty-three. From the standpoint of this world, those who follow our Lord Jesus Christ are poor, hungry, and mournful; and how the children of this world seem to delight in heaping reproaches upon them! But the true disciple knows that his poverty is only apparent, for he is heir of the true riches. Hungry though he may be in body, yet his soul can feed continually upon the bread of God sent down from heaven. Tears may fill his eyes, yet he is comforted in the midst of his grief. And in the midst of reproaches and persecutions he can rejoice and leap for joy, knowing that his light affliction which is but for a moment worketh for him a far more exceeding and eternal weight of glory; while he looks not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:17-18).

What a striking contrast this is to the lot of the lost man or the worldly Christian. Rich in this world, they are poor toward God; though they gorge themselves with material dainties, they are missing the lasting delights of

the feast which the grace of God has spread for them. Running greedily after the pleasures of sin for a season, they are turning their backs upon the everlasting pleasures which are to be found at the right hand of God. Though men may applaud them, yet they have merited the woe of the false prophet. For the lost man this means that in turning his back upon the grace which God has proffered him he is insuring his participation in the weeping and

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The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, denominational and undenominational, which desire preached from their pulpits "the whole counsel is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service of God" are discovering to their amazement that it to bring fundamental pastors and fundamental churches together.

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"NOT CURSED, BUT NIGH!"

by CLIFTON L. FOWLER
President and Dean of The Denver Bible Institute
Editor of "Grace and Truth"

A strong argument for the eternal security of the believer, and a convincing exposition of the much debated sixth chapter of Hebrews.

God has greatly used this message since it was first published as an article in the "Eternal Security Number" of "Grace and Truth." How definitely He has used it may be judged from two letters recently received from ministers.

A Pennsylvania pastor writes,

Am very thankful for the article, "Not Cursed, But Nigh!" by Brother Fowler. It is wonderfully clear as set forth, and surely the Holy Spirit was the teacher. I thank God for the help it has given to me, as I shall step now without the former uncertainty in Hebrews.

And another pastor in Indiana writes to the Editor,

I have always been classified with the Security group, but have never really seen the doctrine of the eternal security . . . Such sermons as I found in "Grace and Truth" I had been able to preach for some time, with the exception of yours on "Not Cursed, But Nigh!" I saw immediately that I had never really read Hebrews 6:1-8 . . .

For some reason I did not read that one issue when it came into my home. My wife read it and told me what a wonderful revelation it was to her on the subject. Any other issue I would have had read by the second day, because I rank "Grace and Truth" the most blessed jewel of all my magazines. But last week I was empty for material, more than I have ever been. I was searching for suggestions and for something that would

grip my soul. Through the providence of God I was directed to the "Security Number."

Though we spent six weeks in the book of Hebrews, while in college, and had almost memorized the entire book, I say again, I had not read it.

Sunday morning I preached my first security sermon, for which I owe the highest gratitude to Dean Fowler. Tuesday night, when we were in the first twelve verses of the fifth chapter of Galatians, the Sunday morning message was almost repeated. I saw it was the failure of the Galatian believers to see eternal security in mere grace that caused works to be added.

When the "Eternal Security Number" of "Grace and Truth" was published last April, we published several hundred copies extra. So great was the demand, however, our supply was exhausted within a few weeks, and we were unable to fill many orders.

Our readers will be delighted, therefore, to know that the Editor's article has been reprinted in booklet form.

On the opposite page appears a facsimile of the cover design of this new booklet. The cover is printed in deep blue, on light blue art stock cover. The booklet itself has forty-five pages, and it is attractively printed in two colors. Beautiful and large as it is, this booklet sells for the surprisingly low price of 25 cents, with wholesale discount in quantities of twelve or more.

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gnashing of teeth of the outer darkness; while the saved man who thus lightly despises his birthright is forfeiting his reward and insuring his participation in the shame which some of God's children shall experience before the Lord at His coming. (Matt. 13:42; II John 8; I John 2:28)

True discipleship has its price, but it has also its recompense, and not the least among its blessings is the consciousness that God hath chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him (James 2:5).

III. THE EFFECT OF DISCIPLESHIP (Luke 6:27-45)

One cannot be long in the fellowship of his Lord without positive results being produced in his life. The next section of our lesson, therefore, introduces us to the effect of discipleship. This effect is twofold.

First of all, true discipleship produces transformation in the life of the disciple. As he meditates upon the fact that God loved him while he was yet an enemy of His and



alienated in his mind by wicked works, that great love begets in his heart love for his enemies (Rom. 8:7; Eph. 4:18; 2:5-6; Rom. 5:8; Gal. 5:22). Humbly mindful that by His own death Christ has redeemed him from the curse of God, concern for the spiritual well-being of men who curse Him will out-weigh all resentment, and will lead him to bless and to pray for them (Gal 3:13; I Pet. 2:19-24). With his heart occupied with the Lord Jesus Christ, the violence which he suffers at the hands of those who smite and despoil him will serve only to remind him of the stripes which Christ bore for us on Calvary, and will make it easy for him to turn the other cheek to the smiter. And so we might go on through the list, showing that the injunctions of Luke 6:27-31 are a description of the transformation which is the effect of true discipleship. Because we are His disciples, we are called to live on a higher plane than the sinner. Do worldlings do good to those who use them well? The true disciple of our Lord Jesus Christ returns good for evil. Whatever we see in the world at its very best, we may be assured that God's will for His children is even higher than this; and as we enter into the privileges and communion of true discipleship, His will will be wrought out in us, and we will be conformed more and more to the high standards set forth in this Scripture.

Before passing on, however, we would pause to remark that the transformation in the life of the believer which comes as the effect of discipleship is the manifestation of his Lord's life lived out in him. Why should we be kind to those who hate us? Because our Father in heaven is

kind to the unthankful and to the evil (Luke 6:35). Why should we be merciful? Because He also is merciful (Luke 6:36). As He is permitted to live out His life in us, His kindness and His mercy will characterize our lives. That is a wonderful promise with which this division of our lesson Scripture closes, "The disciple is not above his Master; but every one that is perfect shall be as his Master" (Luke 6:40).

Another effect of discipleship comes into view in verses forty-one to forty-five, for the central thought of these verses is fruitfulness. Verses forty-one to forty-two admonishes us to cast out the beam which is in our own eye; in other words, to deal with our own spiritual needs. This is one of the essential elements of true discipleship, to subject our own souls to the searchlight of God's Word, and in the strength of Christ to put away the sins which it reveals. The special sin indicated here is one which interferes with our spiritual vision; in other words, it is the sin of a wrong occupation. But when we have dealt with our own sin and our spiritual vision has been clarified by beholding the face of our Saviour, the result is that we are prepared to be used of God in helping others with needs similar to our own. When the beam (a large timber) is cast out of our own eye, then we are able to see clearly to pull out the mote (a little splinter) which is in our brother's eye. That this is the interpretation of the parable of the mote and the beam is clear from the verses which follow, for they speak plainly of fruitbearing and conclude with the words, "A good man out of the good treasure of



his heart (his occupation in Christ) bringeth forth that which is good (the fruitful testimony); and an evil man out of the evil treasure of his heart (an evil occupation) bringeth forth that which is evil (a corrupt testimony); for of the abundance of the heart his mouth speaketh" (Luke 6:45—see also John 15:5).

IV. THE RESPONSIBILITY OF DISCIPLESHIP (Luke 6:46-49)

In conclusion, our lesson brings before us the responsibility of discipleship. It is simply stated in the words, "Why call ye Me, Lord, Lord, and do not the things which I say?" The disciple's responsibility is to obey His Lord. An English Bible teacher once called attention to the striking contradiction in terms in Peter's words found in Acts 10:14, "Not so, Lord." Here is an impossible combination. If Christ be truly Lord, the disciple's language must be "Even so"; but if his attitude is really "not so," then certainly the Lord is not Lord to him, and he cannot claim to be truly His disciple. Remember that our Lord said, "If ye continue in My Word, then are ye My disciples indeed" (John 8:31).

The last three verses of the chapter suggest the reward of the disciple's obedience. The one who is obedient is likened to a man which built an house upon a rock foundation; but the one who is disobedient is likened to a man who built without a foundation. When the testing came, of course it was the house founded on the rock that stood the shock of the storm, whereas the other was ruined. To be understood, this Scripture needs to be related with I Corinthians 3:11-15, which is exactly parallel in its teaching, and so we will bring our discussion of this lesson to a

close by quoting the words of inspiration: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).

VITAL-TRUTH ILLUSTRATION

The sincere Christian does not need to worry about his enemies. Above all, like Ole Bull, he will not fight them. When the great violinist visited this country, he was persecuted by a number of people. "I am always cheated, and in everlasting trouble," he said. James Gordon Bennett offered him the columns of the "New York Herald" to answer his opposers. But he replied, in his broken English, "I tink, Mr. Bennett, it is best ty writes against me, and I plays against tem." He let his detractors do the writing! He took the marvelous gift that God had given him, and used that against them.

Any man whose life is right in the sight of God has nothing to fear from enemies. When the enemy comes in like a flood the well-instructed Christian continues waiting upon God for the full length of time He appoints. More powerful is He than any enemy that can arise.

—Don O. Shelton

First Quarter, Lesson 7

Sunday, February 15, 1931

JESUS, THE FRIEND OF SINNERS

Lesson Text: Luke 7
(Assigned for printing: Luke 7:36-50)
Devotional reading: Rom. 5:1-8

Golden Text:

"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15).

Today's lesson will serve admirably as a vehicle for the presentation of the Saviour's willingness and ability to save the lost. It may well be used as a basis on which to appeal to any of the members of your class who have not yet trusted Him as their Saviour. In presenting this appeal, four truths found in the lesson will be of special helpfulness.

I. THE TRUSTWORTHINESS OF OUR SAVIOUR (Luke 7:1-10)

The healing of the centurion's servant suggests the trustworthiness of our Saviour.

Having sent messengers to the Lord asking Him to heal his servant, while He was yet coming, this centurion sent other messengers telling Him not to bother to come into the house, inasmuch as he was confident that if He would only speak the word his servant should be healed. Such faith is in striking contrast to the attitude of Mary and Martha, each of whom said to Christ, "Lord, if Thou hadst been HERE, my brother had not died," as though the Saviour could not have healed Lazarus at a distance if He had seen fit to do so! (John 11:21, 32). When those who knew Him best, and who were so near and dear to Him as Mary and Martha, showed such unbelief, is it surprising that our Saviour should have marvelled as He did at the faith of this Gentile centurion? How such faith must have rejoiced His great heart of love!

The faith of the centurion was not misplaced. When the messengers returned they found the servant well who had been sick. Never has any soul trusted our Lord for anything which lay in the will of God and been disappointed. Of course it is possible to misapply this truth by expecting Him to work miracles of physical healing in an

age in which He has given us no ground for expecting such miracles, and in which He has plainly indicated such is not His order. But, recognizing dispensational distinctions, and asking according to the Word of God, no soul will ever be disappointed in coming to the Lord in faith. He is worthy of our confidence.

This truth has many applications, but inasmuch as we have suggested an evangelistic appeal, one application must take precedence over the rest. We know from God's Word that it is His desire to save the lost. (Luke 19:10; John 3:16, 17; II Pet. 3:9) His express invitation is, "Whosoever will, let him come and take of the water of life freely" (Rev. 22:17). On this ground alone no soul need have any question about being turned away if he will but put his trust in the Lord Jesus Christ; but in addition to such a ground for assurance we have His definite promise, "Him that cometh to me I will in no wise cast out" (John 6:37).

II. THE COMPASSION OF OUR SAVIOUR (Luke 7:11-17)

The outstanding fact in the raising of the widow's son from the dead is expressed in the words, "When the Lord saw her, He had compassion on her" (Luke 7:13).

Again and again in the Scriptures we are told that our Saviour's heart was touched with compassion because of the needs of the people among whom He moved. When the multitude had been with Him three days in the wilderness with nothing to eat, compassion moved Him to feed them all with the seven loaves and the few fishes which were available (Matt. 15:32). In connection with many of His healing miracles it is said that He was moved with compassion (Matt. 14:14; 20:34; Mark 1:41; etc.). And when He saw the multitudes scattered abroad as sheep having no shepherd, He was moved with compassion and said to His disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the har-

vest, that He will send forth laborers into His harvest" (Matt. 9:37-38).

As with the thought of His trustworthiness, the fact of our Saviour's compassion has many applications, but here again, for the purpose of our lesson, we would emphasize His compassion for the lost. It was the infinite compassion of our Lord Jesus Christ which led Him to leave heaven's glory and come to earth to die for the sins of man (John 3:16—see Eph. 2:4-5; Rom. 5:8). And it is this same spirit of compassion which now restrains His wrath, for the Scripture tells us that He "is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). Our Saviour's compassion, therefore, means to the lost man both full provision for his salvation, and the prolonging of his opportunity to be saved.

Men should not presume upon God's longsuffering, however, for the day of opportunity is limited. God "hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). Men need not wait till that day to know their sentence, however, for judgment has been pronounced already: "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). In view of the impending judgment of all unbelievers, and in view of the fact that the sentence of God has been passed already upon those who believe not, the Scripture abounds with warnings and appeals to those who are foolhardy enough to put off the day of decision, "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2), but "How shall we escape, if we neglect so great salvation?" (Heb. 2:3) is the oft re-iterated appeal of Scripture. Though the Saviour's compassion has restrained judgment, the lost man should not presume upon His mercy but should close in at once with the Saviour's offer of eternal life as the gift of His love through simple faith in our Lord Jesus Christ (Acts 16:31; Rom. 6:23).

III. THE OFFENSIVENESS OF OUR SAVIOUR (Luke 7:18-35)

The key thought of the verses in this chapter which narrate our Lord's dealing with the messengers of John the Baptist and His consequent conversation with the Jews, seems to be that He is an offense to the unbeliever. To the messengers of John He said, doubtless as much for the benefit of those who stood by as for their sakes, "Blessed is he, whosoever shall not be offended in Me" (Luke 7:23). In so saying, He implied that some would be offended in Him, the truth of which appeared almost immediately. When the Pharisees and lawyers had rejected the counsel of God against themselves, our Lord likened them to children who refused to be satisfied, no matter how much was done to please them, and He called attention to their inconsistency in that in one breath they criticised John the Baptist for his abstemious habits of life and in the next they criticised the Son of Man for participating in the feasts which man had spread for Him. In so doing, they showed clearly that they were offended, not by the practises of John the Baptist or of the Saviour, but by the truth which they preached.

It should be observed that on this occasion, as on many others, the Pharisees were offended in spite of every possible evidence to convince them of the truth of what our Lord taught. John the Baptist had sent messengers to ask, "Art thou He that should come? or look we for another?" (Luke 7:20). In response, our Lord wrought many miracles which clearly accredited Him as the long-expected Messiah, and this in the presence of the unbelievers of whom we are speaking (Luke 7:20-22). John the Baptist himself He plainly declared to be the forerunner of the Messiah, which, in the light of His response to John's inquiry, to any thinking man could only mean one thing—that Christ Himself was the Messiah. But to this evidence they blinded their eyes and hardened their hearts.

These unbelieving Pharisees are an illustration of the spiritual condition of the unsaved man. "The preaching of

Stomach Money

UPON passing a church building, a short time ago, a friend said, "There is a church which is supported by stomach money." Oyster stews, candy pullings, ice cream socials, and suppers have become the props upon which the churches lean to get money with which to conduct the work of the Lord. Over and over again it is said, "Why we simply couldn't raise the money for our church if we didn't have suppers!" In other words, the Lord's work would go by the board if it were not for stomach money. Thank God, that is not true. When the people of God look to Him in faith and repudiate every worldly and satanic method with which they may be tempted to support the work and determinedly say, "We will give, give, give,"—did you hear it? give, not buy—"as the Lord hath prospered us," then and then only is His cause on a scriptural financial basis.

When believers lean on stomach money they make a burlesque of their own faith, they humiliate God's cause before an already skeptical world, depart from the teachings of the Bible, and strip the message of salvation of its glory and power.

But the cause of Christ must be supported. Never was the need greater for financial backing in every department of God's work than at this present hour in this present evil age. The need will never be met by "stomach money." The need, however, will be met. God will lay it upon the HEARTS of His dear children. The need will be met by HEART-MONEY.

Make not
My
Father's house
an house
of
merchandise

John 2:16

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the cross is to them that perish foolishness" (I Cor. 1:18). A minister near Denver was passing out handbills one day, announcing a series of special evangelistic meetings in his church. As he passed down the main street of the town in which he lived, he handed an invitation to the proprietor of a pool hall, with a gospel tract and an urgent invitation to come to the meeting. This man sneered in his face and said, "That is just a piece of foolishness," emphasizing his words with an oath.

"Perhaps it will surprise you to know that the Bible agrees with you," was the preacher's reply.

"You don't mean it?" said the skeptic.

"Yes," said the preacher, "if you would like I will show it to you."

Upon receiving assurance that his listener was interested, he turned him to this Scripture, read it, and said, "Don't you see how your attitude classifies you? It shows that you are perishing and in need of the very Saviour Whom you are rejecting," and he proceeded to preach Christ to him then and there.

Yes, Christ is an offense to some; but it is to those who perish. To the believer, He is the power of God unto salvation. (See also I Cor. 1:21-24; I Pet. 2:7-8)

IV. THE SAVING GRACE OF OUR LORD JESUS CHRIST (Luke 7:36-50)

And now see the saving grace of our Lord Jesus Christ, as it is set forth in His dealing with the poor sinful woman in the house of Simon the Pharisee.

Two expressions in this part of our lesson are especially significant. The first is, "Thy sins are forgiven" (Luke 7:48); and the second is, "Thy faith hath saved thee; go in peace" (Luke 7:50). The first of these expressions reveals the blessing which had come to this woman. The second reveals the reason it had come. That she was a sinner our Saviour admitted, when He spoke of "her sins which are many." It is self-evident that she did not deserve to be saved; but her sins were forgiven on the same ground on which the sins of any sinner must be forgiven, that is, on the ground of faith in our Lord Jesus Christ. (Acts 16:31)

In presenting this aspect of the lesson, we need to guard against losing sight of the cross. There are some who profess to believe in the Lord Jesus Christ who deny that salvation comes only through the shedding of His blood on behalf of sinners. It is not faith in general that saves, but faith which lays hold upon the essential facts of the Gospel, namely, that Christ died for our sins, that He was buried, and that on the third day He rose again from the dead (I Cor. 15:1-4). Parallel accounts of this same instance in the other gospels will help us to make clear that the faith of this woman was a faith which looked forward to His death on the cross where He was to bear her sins; for in these parallel accounts we are told that our Lord said, "She is come beforehand to anoint My body

to the burying" (Matt. 26:12; Mark 14:8). The tears which that woman shed that day were not only tears of penitence for her own sins, but also tears of sorrow as she thought of what her sins must cost the Saviour. She was resting by faith for her salvation on the sacrifice which He was to make for her on Calvary.

This is the only ground of salvation for any sinner. "Without shedding of blood is no remission," is the testimony of the Law of God (Heb. 9:22), but the answer of grace is, "In Him we have redemption through His blood, the forgiveness of sins (Eph. 1:7). Let us join this woman in bringing our tribute of gratitude and devotion and praise unto Him Who loved us and washed us from our sins in His own blood. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Rev. 1:5; Heb. 13:15).

VITAL-TRUTH ILLUSTRATION

A neatly dressed man, with all the marks of refinement and culture, but bearing the marks of deep sin also, entered one evening the hall of the Union Gospel Mission of Portland, Oregon. His despondent and despairing face tore at the hearts of the workers on the platform as only one other ever had, and this yearning of heart took the form of intense silent prayer as the service progressed. When the invitation was extended to sinners, he requested prayer. With very little urging, he dropped on his knees and threw himself upon God's mercy. Then he told us his story: For years he had been a successful real estate and automobile salesman. He had a college training, and had taught public speaking in an academy in Boston, had lectured on the Chautauqua platform, and had at one time been associated with the Y. M. C. A. But sin had never been dealt with in his life, and it overpowered him, and he went down, down, until he finally entered gangland in a large city and engaged in bootlegging on a large scale. After eight years of deep sin, he brought upon himself the bitter displeasure of the gangs, so that they gave him the choice of leaving the city or being riddled with machine-gun bullets. He knew enough about their practices to leave. In the western city he had connected with a ring on the very day of his entering the mission and his new life in Christ. After arising from his knees he said at once, "This means that I must change jobs, for I can't be a Christian and continue in what I've been doing." He is hoping to pursue a course of training for Christian service. His conversion has been nothing short of miraculous, and his clear-ringing testimonies night after night thrill the hearts of Christian workers with an unspeakable joy.

—Ezra S. Gerig, in "Christ Life Magazine"

This illustration is not given because so unusual or different an experience—thank God it is such as could be multiplied a thousandfold over the land—but rather because it is so typical of the truth of the Golden Text and the rest of this lesson.

First Quarter, Lesson 8

Sunday, February 22, 1931

JESUS, BEARING THE GLAD TIDINGS

Lesson Text: Luke 8
(Assigned for printing: Luke 8:1-15)
Devotional reading: Isa. 61:1-3, 10, 11

Golden Text:

"He went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God" (Luke 8:1).

Today's lesson opens with the parable of the Sower and the Seed, and it proceeds with the account of a series of miracles which we summarize here as a background for our study:

1. The stilling of the tempest.
(Luke 8:22-25)
2. The liberating of the demoniac of Gadara.
(Luke 8:26-39)

3. The healing of the woman with an issue of blood.
(Luke 8:40-48)
4. The raising of Jairus' daughter from the dead.
(Luke 8:49-56)

These miracles are illustrative of the power of the Word of God, which in the parable of the Sower and the Seed is likened to seed; and they set forth also its normal fruitage in the believer's life.

I. THE PARABLE OF THE SOWER AND THE SEED

In studying the parable of the Sower and the Seed, five facts will serve to set its message clearly before us.

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A. The Sower is our Lord Jesus Christ. In the interpretation of this parable, as it is given in Luke, we are not told who the sower is; but parallel passages in other Gospels furnish this information. The Sower is none other than our Lord Jesus Christ Himself (Matt. 13:37). Perhaps one reason this information is not given in the eighth chapter of Luke is that here the emphasis is laid on how the seed is received, rather than on who sowed it. But it will help us in considering what is to come to bear in mind that our Lord Himself has a personal interest in the sowing of the seed. It will help also to bear in mind that throughout this chapter He is doing exactly what this parable sets Him forth as doing—namely, sowing the seed. (II Cor. 9:10)

B. The seed is the Word of God. This our Lord plainly stated in His interpretation of this parable (Luke 8:11). A number of other Scriptures liken the Word of God to seed (Matt. 13:1-9, 19-23, 24-30, 36-43; Mark 4:26, 27), and in this connection we are given some wonderful promises. In II Corinthians 9:10 the apostle Paul expresses his burden that the Lord might increase the seed-sowing of

the saints. In Psalm 126:5-6 the assurance is given, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (See also Isa. 32:20; 55:10-11; II Cor. 9:6)

C. Satan seeks to hinder the Word from taking root in the hearts and lives of men. He it is, who, according to our Saviour's interpretation of His parable, seeks to snatch away the Word from the hearts of the lost, lest believing it they should be saved. The weakness of the believers who fall away in time of temptation can easily be traced to the activity of the flesh; and the cares and riches and pleasures of this life which hinder fruitfulness in other lives can be summed up in one word—worldliness. The flesh and the world are tools of the devil. Every hindrance to the fruition of the Word of God which this parable sets before us is, therefore, easily recognized as satanic. (II Cor. 4:3-4; Rom. 8:3, 7; I Cor. 2:14; I John 2:15-16)

D. The purpose of the Saviour's seed-sowing is twofold. In the case of the lost man, the seed is sown for the purpose of saving his soul. If he will only believe it, the Gospel which the Word declares will prove to be the power of God to his salvation (Rom. 1:16). But in the case of those who are saved, the sowing of the seed is designed to produce fruit. This fruitage consists, first of all, in personal transformation, in which the fruit of the spirit is manifest in our lives (Gal. 5:22-24). But it consists also in spirit-empowered testimony, by which souls are won to Christ. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30—see also John 15:1-8).

E. Finally, the measure of the fruitage which God's Word brings forth in the lives of His children is the measure of our willingness to receive it and to permit it to work in our lives (John 15:5). Believers who permit the fear of man to blast their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, and those who forget the Word because they are occupied with the cares and pleasures of this world, will bring forth no fruit, though they are saved by simply trusting the Lord Jesus Christ as their Saviour (II Tim. 2:12-13). But those who bear fruit are those whose hearts are "honest and good." In other words, they are those who are willing to purify their souls by obeying the truth through the Spirit (I Pet. 1:21), for only so can any man's heart be said to be honest and good. (Cf. Jer. 17:9—see also John 15:5)

II. THE POWER OF THE WORD OF GOD

As we follow through the eighth chapter of Luke, we see many of the truths of the parable of the Sower and the Seed working out in the actual experiences of those with whom the Saviour came in touch. We note, then, the power of the Word of God.

A. The Word of God has power to overcome the evil one. The first two miracles recorded in this chapter show this power. There can be no question that the tempest on the lake was a satanic assault upon the Saviour and his disciples, for the devil is the "prince of the power of the air" (Eph. 2:2). In rebuking the tempest, therefore, our Lord was not only rebuking the wind and the waves, but also the one who had lashed them into the fury which they exhibited. At His Word, the Scripture says, there was a calm. So, too, in our Saviour's dealing with the demon-possessed man in the country of the Gadarenes. At the Saviour's rebuke, the whole legion of demons which had possessed this poor man came out of him, leaving him liberated from their power and with his mind restored. When we realize that the Word of God has power to overcome the evil one, is there any occasion for wonder that he opposes it with all the malignant strength which he possesses? (See Matt. 4:1-11; Rev. 12:11; Eph. 6:11-12, 18)

Bearing in mind that Satan does oppose the Word of God, what comfort there is in the realization that the Word has power to overcome him! That it has this power is testified in II Timothy 2:25-26, which admonishes the minister in meekness to instruct those that oppose themselves, "if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." How this works out may be

seen in an illustration which appeared in the "Sunday School Times" recently.

A woman whose husband was a confirmed drunkard led a most miserable life, until one day a colporteur came to her poor home and brought her a Bible. She found much comfort in reading it, and soon came to treasure it above everything. Her husband sneered and railed at her about it. One day when he came home half intoxicated, and found her sitting over her newly found treasure, he snatched the Bible from her, threw it into the stove, and set fire to it. "Now we shall see," said he, "what will be left of your new religion." The next day he opened the door of the stove, and taking the fire tongs, was about to stir up the ashes which, as he thought, were all that was left of the Book, when his eyes fell upon the words: "Heaven and earth shall pass away, but My words shall not pass away." Having been thrown in closed, some pages of the Book were partly preserved, and these words stood out clear and distinct. They were like a revelation to the man; he stood convicted and awe-stricken. Soon after he was converted and led a different life.

There can be no doubt that Satan, through his tool, the flesh, stirred up the heart of this poor man in hatred for the Word of God, and in the attempt to destroy it. But out of the ashes of the fire which consumed it the Word gave forth the testimony which brought him to the Saviour and delivered him from the power of the evil one.

B. The Word has power also to provoke to testimony. This we see in the experience of the woman with the issue of blood. We can not doubt that our Saviour knew full well who it was that touched Him. If He could know that virtue was gone out of Him, He could know to whom it had gone. We must conclude, therefore, that His question, "Who touched Me?" was asked in order to accomplish the very thing which followed. When the woman saw that she was not hid, she came trembling, and falling down before Him, and declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately" (Luke 8:47). At a Word from the Saviour, a testimony sprang from the lips of this woman who a moment before had been so timid that she wished to come to Him secretly, rather than openly, in the face of the multitude.

Such will be the effect of the Word in any life in which it is permitted to work. "I believed, and therefore have I spoken," is the testimony of the apostle Paul (II Cor. 4:13). And in writing to the Thessalonian believers, he said, "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," so that they were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (I Thess. 1:5-8—see also Col. 3:16; Rev. 22:17).

C. The Word of God has also power to raise the dead. All the weeping of her family and all the wailing of the mourners was powerless to reach the ear of the maiden daughter of Jairus. But when the Son of God stood by the side of her bed, taking her by the hand, at His word, "Maid, arise," the spirit which had fled returned, and life and health came in an instant to the body which only a moment before had been stiff and cold in death. Yes, the Word of God has power to raise the dead, and were other instances needed to support this proposition, many could be found. (See John 11:43-44; Ezek. 37:1-10)

This miracle has its counter part in the miracle which is wrought whenever a lost man is born again through hearing the Word of God, which is the only way any soul can be born again. Through Peter the Holy Spirit says that we are "born again not of corruptible seed, but incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23). And through the apostle Paul He tells us what this means: "You hath He quickened (made alive) who were dead in trespasses and sins" (Eph. 2:1—see also Ps. 119:50).

Now see the beautiful harmony which exists between these key thoughts of the miracles and the order in which they are presented to us in this chapter. As lost men and women, of course, we have no testimony, and are bound in

the chains of the evil one. But we hear the Word of God, and believe it, and are born again. Because our souls have been for years the slaves of sin, perhaps fear keeps us silent for a time, but as we permit the Word of God to continue its work in our lives, our souls rise triumphant over our fears, and we begin to testify of the grace of God and to speak to others of His Word. As we speak to them, the Word of God proves once again to be the power of God unto salvation. The lost are born again, and the saved are quickened into new life through the Word which we have spoken.

III. THE NORMAL FRUITAGE OF THE WORD OF GOD IN THE BELIEVER'S LIFE

In this third division of our lesson we are overlapping somewhat on the second, and indeed we wish to do so for the sake of pointing out a few details which in our last division we were compelled to pass over. These thoughts are exceedingly rich and full of blessing.

A. We have mentioned already that testimony is the normal fruitage of the Word of God in the life of the believer. Let us pause here, however, to call attention to the fact that this is the essential teaching of the parable of the candle set on a candlestick (Luke 8:16-18—see also Luke 8:39). This parable shows us that when we, ourselves, have heard the Word of God, we should not keep what we have heard to ourselves, like a candle hidden under a bushel, but should give it out to others, as a candle set on a candlestick fills the room with its light. In connection with this parable, our Saviour suggests that he who is unfaithful shall suffer loss. "Take heed how ye hear," is His warning, "for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have" (cf. I Cor. 3:11-15). Not only is testimony the normal fruitage of the believer's response to the Word of God, but a faithful testimony also insures a reward.

B. Another normal fruitage of response to the Word of God is fellowship. This is suggested in the Saviour's words, "My mother and My brethren are these which hear the Word of God and do it" (Luke 8:21). How close to Him was the mother of our Lord! and yet in these words He declares that those who hear His Word and do it are nearer to Him even than any that were bound to Him by natural ties. What blissful fellowship this implies! (John 14:21).

C. Last of all, note that the normal fruitage of response to the Word of God is peace. This the Saviour testified to the woman who had been healed of the issue of blood, and who in response to His Word had given her testimony to the grace which she had received. "Be of good comfort," are His words, "thy faith hath made thee whole, go in peace." So, too, peace is the portion of all who in response to His Word put their trust in our Lord Jesus Christ and permit Him to have His rightful place in their hearts and lives. (Isa. 26:3; Phil. 4:6-7; Rom. 15:13).

VITAL-TRUTH ILLUSTRATIONS

The greatest Hindu leader of modern times, Swami Shradanand, whose murder by a Moslem has sent a shock through the soul of India, and has stiffened the whole of Hinduism into greater resistance to inroads from without, was at one time on the verge of accepting Christianity. In fact he had made up his mind, after a long struggle, to be baptized, and went to the home of the Christian priest for that purpose, saw something there that made him revolt, turned back, gave himself to the propagation of Hinduism with all his soul, and succeeded in arousing it from within as no other person of modern times has done.

—"Young India"

The leader in the anti-Christian movement in China at the present time, the man who is the brains back of it all, told us that he had decided to become a Christian one night while studying in America. He went to hear a minister speak, found shallowness, turned away from it and became as hard as steel. Our appeals fell upon a flinty soul. China is now in the throes of his anti-Christian movement. A shallow minister shakes China with Anti-Christianity.

—"The King's Herald"

THE ONLY BEGOTTEN SON OF GOD

(Continued from p. 370)

"Behold, a virgin shall conceive," signifies that a virgin shall conceive without intercourse, for if she had intercourse with anyone whatever, she was no longer a virgin; but the power of God having come upon the virgin overshadowed her, and caused her while yet a virgin to conceive. (Quoted by Allen Hoben, Ph.D.)

Surely in such a study we must come to the conclusion arrived at by C. A. Beckwith, whose article on the virgin birth is quoted in "The New Shaff-Herzog Encyclopedia of Religious Knowledge."

The story itself in comparison with all other stories of supernatural births is one of unique and incomparable beauty, befitting the creative entrance of Jesus into our earthly lot to live the life of God under human conditions.

The contrast in the character of Christ's incarnation and the character of those of heathendom alone would be sufficient ground for the conclusion that Jesus is truly the only begotten Son of God.

III. THERE IS A CONTRAST IN PERSONS WHICH DIFFERENTIATES THE INCARNATE SON OF GOD FROM OTHERS SAID TO HAVE BEEN INCARNATED

NAPOLEON rightly said:

I know men, and Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. The resemblance does not exist. There is between Christ and all other religions whatsoever the distance of infinity.

There is no comparison between Christ and the gods of heathendom or their offspring. The gods are non-existent. For "we know that an idol is nothing in the world, and there is none other God but one" (I Cor. 8:4); or in those cases where those spoken of as gods were in reality angelic beings, even then, they are but vile, sinful, fallen creatures, destined to spend eternity in hell. Those claimed to be the sons of the gods were either ordinary sinful human beings or the hybrid result of a wicked union. Many—such as Alexander the Great—claimed to be the sons of some god in order to add to their greatness. Others of earlier date may have been in reality supernaturally born; but if so, they were beings of sinfulness and violence, repugnant to God and to man. In such beings—reputed gods or sons of gods—there is nothing to arouse our admiration—nothing to draw forth our praise and worship—nothing which would lead us to faith. But "thanks be to God for His unspeakable Gift" (II Cor. 9:15). In Christ we have a living reality. He is not the creature but the Creator. He is not one given over to sinful lusts. He is the One "Who knew no sin, neither was guile found in His mouth" (I Pet. 2:22). He is not one destined to eternal destruction. He is the One Who through death, vanquished death and hell, rising in triumph to lead as Captain the host of the redeemed. In such an One we place our trust. Before such an One we bow in adoration. To such an One we yield our full allegiance. This One is God's only begotten Son.

What we want and what we need is not a mere model or example, but an object of worship; One to whom we can look up; One Whom we can adore in wonder, and to Whom we can bring the utmost gratitude of our hearts for His saving grace and power! Such an One we find in the virgin born Christ. (John Roach Straton)

IV. THERE IS A CONTRAST IN MOTIVE WHICH DIFFERENTIATES CHRIST'S INCARNATION FROM HEATHEN INCARNATIONS

HERE we must stop to state an exception. In so far as the incarnations of heathendom are drawn from Christian sources, their character and motives may in

many respects resemble the story of the incarnation of Christ. There are two facts to be noted in this connection. One is that belief in a virgin birth was once universal. It was to the progenitors of the entire race that the promise was made that the Seed of the woman should bruise the serpent's head (Gen. 3:15). The second is that the early missionaries of the church carried the gospel stories into far wider areas than we have sometimes supposed. Both of these things seem to have left their imprint upon mythology. This is seen in the outstanding myth incarnation among the American Indian. The "Methodist Quarterly Review" of 1859 contained the statement:

Passing over to the American Continent, whether by way of Iceland to Labrador, or eastward from Asia, we find the wilderness, from the frozen shores of the Arctic Ocean to the Mexican Gulf, resounding with the deeds of a hero-god corresponding in character, history, and name with the Wodin and Buddha of the eastern continent. . . . His grandmother descended from the moon, which in symbolic language of the early traditions, always represents the Noachian ark. The only daughter of Nokomis, in the bloom of her maidenhood, without the concurrence of mortal agency, and in a miraculous manner, gave birth to a son, who became conscious as he advanced to manhood, that he was endowed with supernatural powers for the redemption of the world from evil.

The motive given for the incarnation of the Hindu deity, Vishnu, is also good. He is represented as saying of himself:

As often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident. Thus I appear from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

To this the "Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature" adds the statement:

With this declaration accord, for the most part, the objects of the ten more conspicuous avatars of this deity, although the details abound in puerilities and obscenity.

Here again it is not necessary to look far to discover traces of Christian influence. The same reference work gives us the information:

The eighth (avatar of Vishnu), that of Krishna, represents the deity in human form trampling on the head of a serpent, while the serpent is biting his heel—a corruption of the promise to Eve.

The reader may find much more material on this subject. We might especially recommend the editorial on "The Nestorians and Their Mission" in "The Sunday School Times" of August 13, 1930, and the books mentioned in the latter part of that discussion. For our purpose we simply present the fact that false religions have borrowed from Christianity, as an explanation for that which is good in them.

Apart, then, from these possible exceptions, the outstanding motive back of the incarnations of heathendom was fleshly lust. We find the statement made in the "Encyclopaedia of Religion and Ethics," edited by James Hastings:

Throughout the pagan period it was really believed that the gods did assume the form of men. Their motives for so doing were many and various, but the most prominent was to gratify their amorous desires. The sons of Zeus by human mothers were innumerable.



How different was the motive of the incarnation of Christ. This motive is stated for us in the familiar words,

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

Christ's motive was that of love. He became man—not to share in man's sin—but to save man from his sin. He was made flesh, not that He might have part in man's life, but that He might take man's place in death. He was incarnated, not that He might be benefitted, but that

unworthy man might be redeemed. The motive of the mythical Grecian gods was bestial. The motive of the Hindu at best was merely human. The motive of the Saviour could be naught but divine. A love that would lead the Creator to take the place of his rebellious creation in suffering—a love that would lead the Sovereign to bear the guilt of those who rejected His rulership—yes, a love that led Christ Jesus to die for the very ones who nailed Him to the cross—such a love could only dwell within the breast of God. Truly One Whose motive for incarnation was so divine, must Himself be the only begotten Son of God.

"EVERY ISSUE MEETS A NEED!"

SO WROTE one of our subscribers recently. Our mailbag indicates that many others are in full agreement with this sentiment. Here are a few extracts from heart-warming letters received during the past few months.

A needy member of "The Family," whose subscription was renewed for three months without charge, to tide her over a period of unemployment, through the generosity of others of "The Family," writes from Michigan, concerning the "Prayer Number,"

Your kind letter received, and also my copy of "Grace and Truth," which is a number very much needed in my home.

From New York State an earnest Christian woman writes,

I am enclosing M. O. for \$1.00. Kindly send me six copies of "Grace and Truth," July issue, "Advent Number." Praise the Lord! I never read articles that are clearer. I wish to send them out for His glory.

An enthusiastic Texas reader says,

This "Eternal Security Number" just suits me!

And a doctor in Iowa, ordering ten extra copies, adds,

In my opinion, the "Eternal Security Number" should be in every home!

A missionary reader writes,

We would not want to be without "Grace and Truth," especially during these past few months, in which you have published that "Tribulation Number." There is so much question these days as to the Church going through the Tribulation, and "Grace and Truth" has been so clear on that, it certainly has been a great help.

Another missionary in China, who evidently keeps his copies on file, gives this unique word of testimony,

May I assure you, again, how much we appreciate the clear biblical messages the paper brings from month to month? Not long ago two preachers of the Seventh Day Adventists came to this place to sell their books. The August number of 1927, "Sabbath Number," proved to be quite a help to effectively warn our Christians and give them scriptural evidence that their teaching is wrong.

Another testimony from the "Lone Star State" says,

Just a word to tell you how thankful I am for "Grace and Truth," and for the many blessings it brings to my hungry soul every month . . . I especially appreciated the July number, which carried the study of The Song of Solomon. I had never been able to understand this Song until the exposition came out in your magazine.

A reader in Cicero, Illinois sends this word of encouragement,

I have just finished reading the article, "Evolution or Virgin Birth—Which?" appearing in the February issue of "Grace and Truth." It is simply unanswerable. Praise God for editors who can write such articles!

And another reader in Philadelphia was stirred up by the "Prayer Number," with the result that she felt she should try to get others to subscribe. She says,

Today I received the "August Number," and Oh! it is so good! I feel I must make a great effort to secure a club of five. I am sick and crippled, and may not be able to get even one subscriber, but if you will send me samples of this "Prayer Number" I am going to make an effort.

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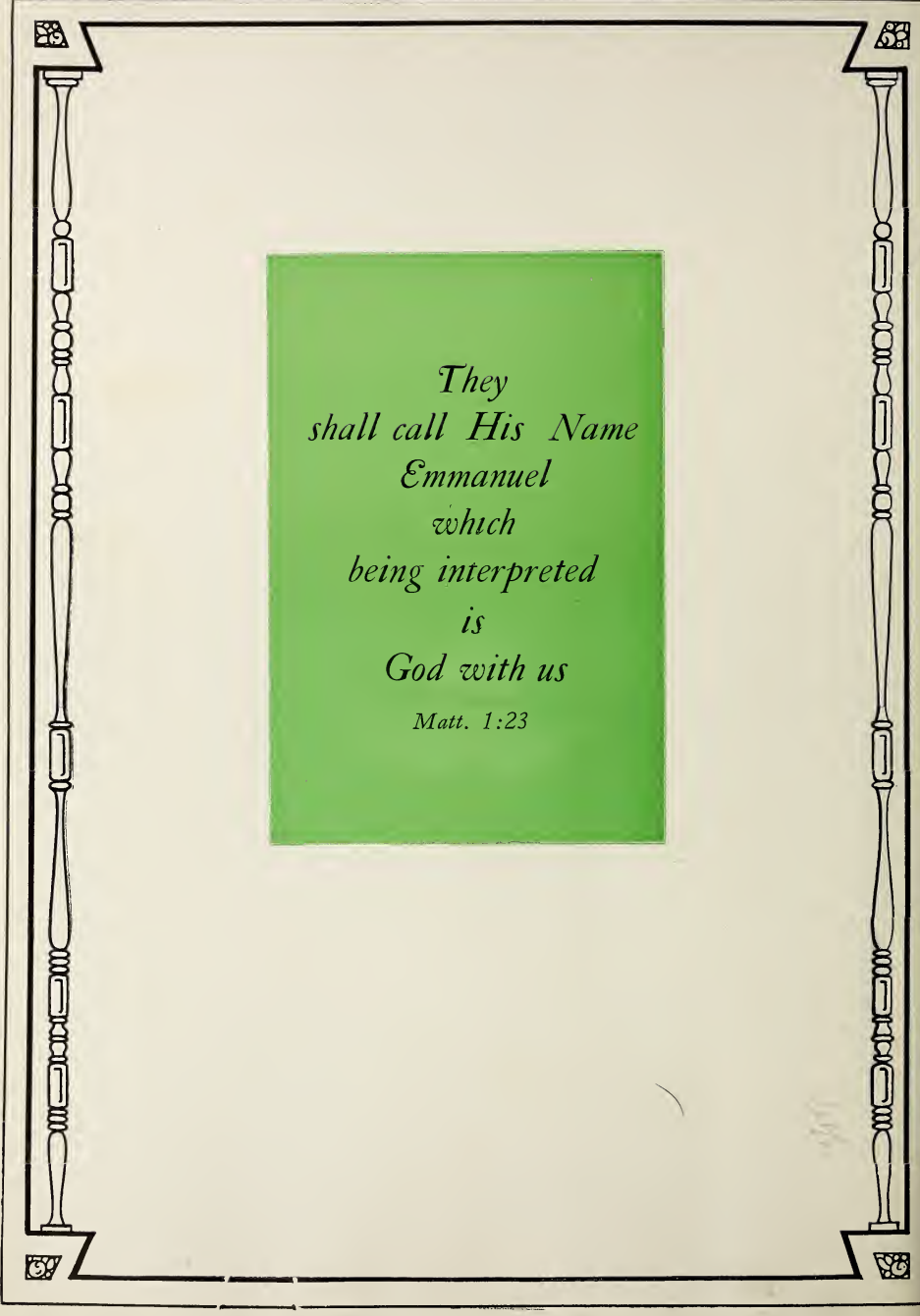
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which
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Matt. 1:23

